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THE BENGAL CATHOLIC HERALD.

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

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[Vol. XXIII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 10.

PROSPECTUS OF THE CONVENT AT PENANG.

WE call the special attention of our readers to an Advertisement which appears in our present number, regarding a conventual Institution very recently established at Penang under the Patronage of the Right Rev. Dr. Boucho, the zealous and esteemed Vicar Apostolic of the Malayan Peninsula. The deserved celebrity which this Island has maintained for its climate, has always attracted invalids from Bengal. To such of our Catholic fellow citizens whose impaired health demands a change of scene, the voyage is now become doubly attractive. The monthly steamers ensure both cheapness and certainty; and the educational benefit which St. Maur's establishment promises to impart, must encourage many a delicate mother, who has a young family of daughters, to undertake the health-restoring voyage which under other circumstances, she

would not venture upon. In congratulating our Brethren at Penang, we beg to offer them our cordial wishes for the prosperity of their new Institution.

THE ROMAN CATHOLIC CHAPLAINS.

Among our selections will also be found an article from the *Agra Messenger* on Roman Catholic Chaplains, which does honor to the heart as well as the head of its spirited Editor. The appeal to Government on behalf of the Catholic Soldiers is most feelingly written—and their claims to an equal participation of spiritual as well as temporal advantages, with their Protestant brethren in arms, are so forcibly and clearly pointed out, as to induce a lively hope that the serious attention of Government will be drawn to this important subject. We also extract from the *Bengal Hurkaru*, and the *Citizen*, their respective editorial remarks which ably strengthen the views and suggestions of the *Agra Messenger*. We heartily thank our brethren of the Press who honestly setting aside every consideration for narrow sectarian prejudices, have boldly stepped forward to advocate the claims of justice. Such con-

duct must necessarily preserve intact the integrity of the Press.

DR. NEWMAN'S LECTURES ON UNIVERSITY EDUCATION.

We insert an able introductory article from the *Tablet* on Dr. Newman's forthcoming Lectures on University education. To all sincere and intelligent Catholics the subject of mixed education is one of the most intense interest. As we intend to republish these Lectures for the benefit of our readers, we beg they will peruse with serious attention the excellent remarks by which the *Tablet* introduces the celebrated Lecturer to the Catholic public. The introduction is a masterly specimen of sound reasoning clothed in energetic yet temperate language.

Selections.

THE ROMAN CATHOLIC CHAPLAINS.

We are about to write a most unpopular article. We are about to bring down upon our devoted head the Anathema Maranatha of all bigots of every denomination of Protestants. Our fate stares us in the face, but we may not turn aside. The truth must be spoken and it will eventually prevail though its advocates for a time may labor under obloquy and the abuse of those who know no argument but that of superior force. Our Meerut cotemporary took a few steps in the same path, but he has disappointed our expectations by stopping even before the goal was in sight. But we look to him for better things, and trust that he will bear himself gallantly in the crusade against bigotry and intolerance of every kind. To us then it appears that there is that which is far more needfull than a Bishop of Agra, or additional Protestant Chaplains—the most pressing want is a sufficiently paid CATHOLIC CLERGY. It is a heresy to say so,

And to speak these words were a deadly sin,
And for having thought them my heart within,
A treble penance must be done.

But let us calmly review the whole question.

In the first place when an additional Priest is wanted out here, or rather when there are

sufficient funds to pay his expenses from Europe, the Bishop writes to Great Britain or to the Continent for a suitable person, the costs of whose outfit, passage to India, and journey to join his station, are defrayed by the Mission. The nomination of each Priest rests with the Bishop. The Government confirms his appointment, but contributes not one penny to bring him out or to enable him to proceed to his station. However he arrives somehow, and presents his credentials to the Officer in command, who directs him to the Catholic Chapel and registers his name as a recipient of the Hon'ble Company's bounty. This bounty is munificent and quite in keeping with other appointments in the Hon'ble Company's gift. A gentleman of birth and education devoting himself to the service of God and the welfare of his fellow creatures—after the Catholic way—will surely receive 80, it may even be 100 Rupees per month. Once upon a time, indeed, it was 50 but their present liberality fully atones for their former parsimony. Of course this handsome allowance extends no farther than the actual period of the priest's efficient services. Should sickness or ill age surprise him, he is very properly turned adrift, and a better laborer placed as his substitute. We have heard, indeed that the Bishop aided by the Mission usually—nay, almost invariably—enables the poor helpless being to remove to some healthier station or mayhap to return to Europe. But what is this to a luxurious Bishop wallowing in wealth and clothing himself every day in purple and fine linen? A stipend of three hundred and sixty pounds sterling per annum might well suffice for even a Bishop of Durham.

But perhaps abstinence and regular hours preserve the Priest's health and prolong his days beyond the term usually allotted to Europeans in India. Still the evil day must come, sooner or later, that shall behold him physically and mentally incompetent to discharge the duties of his office. No comfortable pension awaits him. He is entirely dependent on the alms he may receive from his brethren, themselves barely able to obtain the common necessaries of life. And how do these Priests fare in other respects? Have they quarters assigned them in a station? Or on a march have they any travelling allowances or a camel, or bullocks to convey not merely their luggage but those sacred things that pertain unto their ministry? None of these things. It was all very well for the Philistines to find a cart and oxen, hitherto unused to the yoke, to convey the Ark back to the chosen people; but the Philistines were first afflicted in a very uncomfortable way;

when the authorities are so afflicted they will act in like manner, but not before.

We have heard of one Father Francis who was killed at Moodkee while administering the consolations of religion to the dying soldiers around him. This good man presumed to ask the Commissariat Officer for a camel to carry the various articles required in the discharge of his duties and was at once refused. Again, in the last campaign two priests accompanied the army into action, but not so much as a donkey was found them by government. They might have walked for all the authorities cared, and carried their goods upon their back. One of them entered the breach at Mooltan with the foremost of the assaulting party, not indeed in the guise of a warrior, but as the Minister of God encouraging and exhorting the men to do their duty to their Queen and country, staying the vengeful hand of the conqueror, and whispering the last words of peace and hope and faith to the departing spirit. But in the public despatches no mention was made of these devoted Franciscans—in the histories that record those stirring events they are barely alluded to—in private letters alone was due homage paid to their undaunted zeal and earnestness. And yet public despatches could praise the Protestant Minister who went forth to bury the dead after the enemy had retired, and then escorted by a numerous squadron of irregular Cavalry—the chronicles of the times could afford to dwell upon his conscientious discharge of his sacred duties—and private letters told how that the was pleasantly lodged in the Commander-in-Chief's tent. And when the campaign was over, the Franciscans might find their way back as best they could. No one asked them to go to Mooltan—no one asked them to leave it. One hundred rupees a month was the sum named in the bond—if they were dissatisfied, they could quit the service.

And is it thus we would trifle with the feelings of our Catholic soldiery? Let us for once be honest—let there be no half measures. Either let us eradicate Catholicism from the army, or else put it upon a respectable and independent footing. Of what are we afraid? That the Priests should corrupt the fidelity of the soldiers? Yes, they will do so as Father Francis did, or that other who meekly stepped along beside the bravest men of that storming party. Do we fear that they will teach the soldiers disaffection to their heretical rulers? Then we do well to render their state wretched and degraded. We do well to give them a miserable pittance and place them on a footing with an Overseer of roads or a staff Serjeant. Or is it that Ca-

tholic souls are saved more cheaply than those of Protestants? Is it that soldiers are better without any religion at all, than that they should be followers of the Church of Rome? Make your soldiers Protestants if you can, but if you cannot—and you know that you cannot—then in the name of honesty and common sense let them enjoy their religion without any tergiversation or hypocrisy. Let the pay of the Catholic Chaplain be such as to place him above all the little cankering anxieties of life, let him have the means of bestowing those alms that are so becoming to a servant of the Most High, treat him with the respect that is due to him as a hardworking zealous man, as a gentleman, as a Christian, above all as a Minister of those Holy Mysteries that Protestant and Catholic adore in common. Do this and the Catholic soldiery will continue to be what they ever have been, the gallant defenders of our native land and the devoted champions of our national fame.—*Agra Messenger, June 26.*

We extract from the *Agra Messenger* an eloquent and feeling article on the shabby way in which the Roman Catholic Chaplains of the Indian Army are treated by the Government. We have ourselves often written on this subject, which appeals to the love of fair play and hatred of partiality and injustice which is common to every English breast. Nothing but the most tyrannous bigotry and intolerance can silence or reject such an appeal. It is, we believe, a fact that the majority of European soldiers in this country are Roman Catholics. Some regiments are almost entirely composed of them. Surely these men have quite as strong a claim on the liberality of their masters in respect to a provision for their spiritual wants, as the wealthy residents of civil and military stations. Yet while a large and expensive episcopal and clerical establishment is kept up for the latter, what is done for the poor Irish soldier? A priest is allowed to follow the regiment, at his own cost or that of anybody else who will bear the expence; and Government—shamed into the scanty measure of justice, we fear—contributes eighty or a hundred Rupees a month towards his maintenance. This is not enough. The stipend should be at least doubled, and the priest should be cared for in sickness and old age as well as others of his fellow servants. We would not ask for him the handsome allowances and provisions of our Anglican episcopal Chaplains; he does not require them, and would not get them if he did. All we ask is that the man who is regarded by a thousand

brave soldiers as their teacher and comforter should not be straitened and hindered by penury and dependence,—that he should not be slighted and neglected, or treated as an alien and an interloper. The *Agra Messenger* refers to the fact that a Franciscan Priest entered Mooltan along with the first of the storming party. We do not remember to have heard of this before, but we can well believe it. The death of Father Francis on the field of Moodkes is in the records of history. A reference to it always conjures up in our mind a picturesque contrast betwixt the Protestant chaplain cantering off when the bullets became inconvenient, lamenting his inability to do anything for the wounded whom he passed, and the devoted Romish priest falling dead among the dying men to whom he was administering the parting consolations of his religion.

But while we urge the claims of those whose religion we as Protestants are bound to contemn, let us not forget the wants of those of our own faith. As we have said a large and expensive episcopal and clerical establishment is kept up by the Government in this country, but little, we fear, does the soldier benefit by it. It is not intended for him, he derives but small advantage from its ministrations. The chaplain is not the regimental chaplain but the station chaplain. The soldier is a mere casual sojourner in the parish, there to-day and gone to-morrow. When on the march the Protestant soldier has no minister, when in the field he has his infinitesimal share of the one chaplain with the force. It has been reported lately, however, that this state of things is to be reformed, that each regiment is to have its Protestant as well as its Roman Catholic chaplain. So it should be. We hope the measure will be carried into effect, and that every European corps in India will be blessed with a zealous, active, hard-working, liberal-minded pastor, who will make his ministrations acceptable, not merely to members of his own church but to all Christians who come under his care.—*Hurkaru*, July 3.

THE *Agra Messenger* supplies us with a forcibly written article in which the cause of the Catholic priesthood, self attached to the Army of India, is advocated. It gives us pleasure by quoting it to pay a compliment, equivalent among the members of the fourth estate to a morning call, to an ably conducted and honest cotemporary, whose opinion however at "back o' beyond" prevents the frequent interchange of civilities.

The *Messenger's* pleading for those who

supply religious instruction to a very large section of our European forces serving in India is unanswerable. A clearer case of niggardly parsimony was never made out against a Government than is furnished by his "calm review" of the treatment which the Company vouchsafes to the Catholic regimental priest. The man of God (for though a latitudinarian to the full extent, and hating with a mortal hatred all that aims at spiritual domination, we do believe the Catholic priest in many instances to be a true servant of Christ,) is allowed to find his own way to his cure over thousands of miles of sea and land at private cost. Arrived at the scene of his labours he is tolerated and supported as the upper classes in England tolerate and support the pauper; when to prevent him from making desperate reprisals upon society they thrust him into a work house. The Catholic Priest, a gentleman by birth and education, receives from Government the magnificent salary of 80 to 100 rupees a month—it used to be 50—and this only while actually in discharge of his duties. No pension is provided for him in sickness or old age; and while Government steamers are placed at the disposal of Daniel Calcutti, when he chooses to quit his palace in the metropolis to visit in state the remoter part of his see, a camel or a hackery is begrudged to carry the priest's baggage, when he accompanies his flock as it migrates from station to station, or takes the field against the enemy. Well may the *Messenger* put forward the pitiable case of the Catholic Clergy to shame those whose "crying want" is a Bishop of Agra and additional Protestant Chaplains.

We can fancy some of our readers saying, "Hey day! Is this the *Citizen* who speaks? the advocate of the voluntary system, and denouncer of all established state churches?" Yea, friends, the same; and yet not, he thinks, inconsistent with himself. The principle of the voluntary system is that each should be left to provide for his own spiritual wants, not that the existence of such wants should be ignored. As regards their relief each member of society has his particular duties according to his station and means. It is with spiritual as with bodily sustenance, each father has his family to provide for, and each landlord should recognise the claims which his tenants and dependants have to his assistance. Government, as well as private individuals, has its family to support. When it sends its servants into foreign lands among a heathen community, it were a serious dereliction of duty should it leave them in a state of spiritual destitution: it must furnish

a proper supply of religious instruction as it would any other article of commissariat stores. In exhorting it to act up to this duty with a little more zeal and impartiality than at present we are true to the principles of the voluntary system, which would not have that religion should be neglected, but that the duty of maintaining it should rest on the proper shoulders.—*Citizen, July 5.*

DR. NEWMAN'S LECTURES ON UNIVERSITY EDUCATION.

We suppose that the thinking men of all parties who are at all anxious to acquire distinct ideas on the great questions connected with higher education will look upon Dr. Newman's lectures as a most valuable opportunity of gaining light on these subjects. He is certainly a man better qualified than perhaps any other we could mention, having a European reputation, to discuss the whole controversy in its length and breadth. It is not merely his splendid intellect, as acute as it is capacious, his profound learning, unrivalled as it is since the days of the Bossuets and Mabillons, his rare power of adaptivity, or whatever we may call the faculty which enables a reasoner to enter into the arguments, and fairly appreciate the position and point of view of those from whom he differs—it is not these alone, and other qualities like them, which led us to expect a great deal from his treatment of the subject of University Education. These great characteristics have almost had the effect of throwing into the shade other qualifications which he possesses for the task, in a different way quite as important. When people talk of him, it is rather as the chief of that extraordinary religious movement which he directed, and was in turn himself directed by it towards Catholicity; it is as the author of great works like the *History of the Arians*, or the *Essay on Development*, or the *Parochial Sermons*; or again, such marvels of patriotic learning as the *Translation and Notes on St. Athanasius*—it is rather in this light, and, since his conversion, as the founder of a great Religious Order in England, that the name of John Henry Newman is chiefly thought of. But these more striking passages in his career ought not to make us lose sight of the fact that, as a tutor in a great college, and as holding different offices in the University of Oxford, he had for years the means of gaining the plainest and most practical knowledge both of the working of academical institutions, and also the whole bearings of the half-political, half-religious aspect of the educa-

tional question, as it presents itself to us here in Ireland. Mixed education may be reasoned upon independently of Catholicity, and it was the peculiar boast of the University of Oxford, as it was, beyond all doubt, one main cause of the immense superiority of its education to that given in places where all religious opinions are admitted, that it maintained the absolute principle of unity and exclusiveness in its system. We do not say that the same unity in other systems separated from the Catholic Church—such as Presbyterianism and other heresies—would have produced the same results. The Anglican system, steeped as it is in heresy, preserved, as every one knows, fragments of Catholicity, which gave it a different character, and ended in the late movement. Oxford is now much changed, and has expelled many of those elements to which we refer, and at all times the effect of what it did retain was spoilt by the presence of opposite principles, though not of sects. But, as an illustration of the advantages of religious unity in education, and the corresponding evils of the mixed system, as they would present themselves to the practical man of the world, who might find some difficulty, might perhaps feel some irritation even at the theoretical side of the question as presented to him by the theologian, we think that the experience of many years in a place like the University of Oxford cannot but have furnished Dr. Newman with ideas on the subject which it will be most interesting to hear. His experience, so far as regards matters of fact, he has doubtless subjected—if we may use the expression—to a Catholic analysis, and reduced them to the service of the Catholic Faith.

We do not know a country where such experience, and the statement of the philosophy, the reason, and the religion of the case by such a man will be more valuable than in Ireland. Society is divided on the subject of mixed education; more divided even than it appears to be on the surface—more distress or uneasiness is felt than people like to acknowledge. On the one hand there are clear-headed and faithful Catholics who, like almost all thinking men on the Continent, long ago saw their way, very distinctly in the question, before the Holy See helped them by speaking out so plainly. These will doubtless listen with delight to an elaborate exposition and development of ideas with which they have long been familiar. But, on the other hand, without wishing to bring into discussion at this moment parties in a much more painful position, there are in Ireland multitudes of sincere Catholics who would shrink with horror from disobeying the judg-

ment of the Holy See—who are, in fact, obeying it—who know that for the repose of conscience, for the dignity and well-being of the soul, for the very existence of the Faith, its voice must be listened to submissively by the Faithful, but who, whilst accepting the conclusion, do not see their way to the reason of the case. They have not what may be called “a view” of it; they have not been in the way of seeing it on different sides; have not been put in possession of facts necessary for a view of it, and who, in short, cannot for the life of them see any harm in mixed education, or why it should be made by the Clergy, and by the Catholic Church in general, such a vital point. To persons in this position, always supposing that they have so much cultivation as to appreciate more or less the arguments of a very clear and a very eloquent logician, who will not, by his own fault, fail of making all his audience comprehend him, we imagine that the lectures of Dr. Newman will be of singular profit, and through them to society, and to the Church, and to this country at large.—*Tablet*, May 8.

CONVERSIONS.

CONVERSION OF RUSSIA.—The UNIVERS, in a recent article, dwells on the important consequences which would follow from the conversion of Russia to the Catholic church, and points out the peculiar facilities which the condition of the Russian church offers for such a change:—“It is evident that in England, as in Germany, the government would be unable to draw along the masses in a movement of conversion—in Russia, on the contrary, it would perhaps suffice that the great—that is to say the government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for 30 years attest that looking at the submission the good faith, and attachment of the people to every ancient usage, especially religion, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two churches, would not even perceive this change. Now Russia reckons nearly 55,000,000 of schismatics, and there are nearly 18,000,000 others outside her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us there would, therefore be more than 72,000,000 of souls brought back to the true faith. Among the consequences of such an event, the “Univers” mentions the probable conversion of the Kingdom of Prussia and of all the

Protestant and Jewish subjects of Russia. Moreover a Catholic Russia would no longer dispute with France in Turkey—the common efforts of these two great nations would facilitate the conversion of the votaries of the Koran.” Thence the “Univers” extends its views to Asia, and reasons generally upon the chance which a union of religious sentiment between France and Russia would produce in the political aspect of the world. The article concludes by stating that at Rome the chief Hopes of bringing about this consummation rests on the devotion of the people of Russia to the Blessed Virgin.—*Weekly Telegraph*.

A very interesting series of ceremonies took place at St. John's, Islington on Monday evening, at the Second Vespers of the Purification. After the Vespers, the Hon. Mrs. Law, widow of the Recorder of London, made her public profession of the Catholic Faith, and shortly afterwards assisted at the reception of her daughter, Miss Law (formerly of Mr. Bennett's congregation) into the Third Order of St. Francis. About fifty persons were at the same time admitted into the Confraternity of the Scapular.

An Irish contemporary states, “on the best authority,” that a Protestant “Bishop” is on the eve of submitting to the Church.—(*Qy.* Dr. Forbes, of Brechin.)

One of Mr. Baptist Noel's “Scripture Readers” has just been received into the Church at St. John's, Islington; and there have been several more conversions from Mr. Harper's late congregation at Pimlico.

It is reported that another conversion is likely to take place in Dr. Pusey's Convent (the “Home”) in the Regent's Park; and it is said that several members of Margaret Chapel will only remain in the establishment on the condition that the vacant niches in their new conventicle are allowed to be filled up with Images of the Holy Virgin and the Saints, to which Dr. Bloomfield objects at present. The new chapel is to be dedicated to “all the Saints,” and will therefore be much more fortunate than the old one which had no patron. On the late clerk (who filled that office for nearly half a century, and therefore had a great variety of teaching) being asked by a gentleman if that was Sicut Margaret's Chapel, the old man indignantly exclaimed, “Saint! No—no Saints here.” But this want is now to be supplied.—*Cape Colonist*.

On the 24th ult. Mrs Harper, wife of S. B. Harper, Esq.—late Rev.—of St. Ninina's Cathedral, made her profession of Faith, in St. John's Catholic Church, Perth.

The *Nottinghamshire Guardian* informs us that, the wife of a nobleman—the Duke of Buccleuch who held office under the Crown,

and who herself discharged the duties of Mistress of the robes to the Queen, has been received into the Roman Catholic Church by Cardinal Wiseman, at his oratory in Golden square.—*Home News.*

We see it stated in the *Catholic Telegraph* that the only son of the Hon. Thomas H. Benton, who recently died in St. Louis, made a profession of the Roman Catholic Faith on his death-bed. *Baltimore Catholic Mirror.*

BELGAUM. We learn with great joy, that the Revd. F. Maurice, ever indefatigable in his apostolic zeal, received into the bosom of the Catholic Church fifteen persons, on Pentecost Sunday, two of whom were Protestant adults, eleven adult Hindoos and two Hindoo children. A house has been erected by the same clergyman to conduct in it a regular Catechumenate. How he contrives to meet with the many charitable demands on his scanty income is a matter that may well be wondered at.

LECTURE BY THE MOST REV. DR. HUGHES, ARCHBISHOP OF NEW YORK.

THE CATHOLIC CHAPTER IN THE HISTORY OF THE UNITED STATES.

[CONCLUDED]

Their Colonial Assembly incorporated the same principles in their acts of legislation:—

“And whereas the enforcing of the conscience in matters of religion”—such was the sublime tenor of the statute—“hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceful government of this province, and the better to preserve mutual love and amity among the inhabitants, no person within this province, professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof.” He adds:—

“Maryland, at that day, was unsurpassed for happiness and liberty. Conscience was without restraint; a mild and liberal proprietary conceded every measure which the welfare of the colony required; domestic union, a happy concert between all the branches of government, an increasing emigration, a productive commerce, a fertile soil, which Heaven had richly favoured with rivers and deep bays, united to perfect the scene of colonial felicity and contentment. Ever intent on advancing the interests of his colony, Lord Baltimore invited the Puritans of Massachusetts to emigrate to Maryland, offering them lands and privileges, and free liberty of religion; but Gibbons, to whom he had forwarded a commission, was ‘so wholly tutored in the New England discipline,’ that he would not advance the wishes of the Irish peer; and the people, who subsequently refused Jamaica and Ireland, were not now tempted to desert the

bay of Massachusetts for the Chesapeake.” He continues:—

“But the design of the law of Maryland was undoubtedly to protect freedom of conscience; and some years after it had been confirmed, the apologist of Lord Baltimore could assert that his government, in conformity with his strict and repeated injunctions, had never given disturbance to any person in Maryland for matter of religion; that the Colonists enjoyed freedom of conscience, not less than freedom of person and estate, as amply as ever any people in any place of the world. The disfranchised friends of Prelacy from Massachusetts, and the Puritans from Virginia, were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland.”

By all this it would seem that the provision of the federal constitution, securing universal freedom of religion, corresponds, or might be regarded as having been almost literally copied from the provision of the charter and statutes of the Catholic colony of Maryland, proclaimed and acted upon them one hundred and forty years before the war of independence. Hence, I submit that the Catholics of the United States, not only by what has occurred since, but by their presence and their principles, and their practice, from the earliest colonial times, are entitled in their own right to a full participation of all the privileges, whether civil and religious, which have been acquired by this country in the progress of her history.

But it was not in Maryland alone that the Catholics, in the early history of the colonies, gave proof of their devotedness to the principle of civil and religious liberty. The state archives of New York furnish testimonies in this respect not less honourable than those of Maryland.

In 1609, for the first time, a European vessel entered the North River. The captain of that ship was an Englishman in the service of the Dutch government. His name, as I need not tell you, was Henry Hudson.

From this beginning resulted, at a later period of our history, Fort Manhattan, next New Amsterdam and the province of New Netherlands, now, however, the city and state of New York. The colony of New Amsterdam and New Netherlands had been in existence, under the sway of a Protestant government, from that time till 1683; and as yet, strange as it may sound in the ears of my auditory, not a single ray of liberty, as we understand it, had dawned on the inhabitants of New Netherlands. This is queer, if, as is sometimes assumed, all liberty must necessarily come from Protestantism. If so, why had the Protestant government of Holland left its Protestant subjects here so long destitute of what we now call their civil and religious rights?

The English took possession of the province in 1664, and the territory extending from the banks of the Connecticut to those of the Delaware, was granted by Charles II. to his brother James, Duke of York and Albany. In 1673, the authority of Holland was once more temporarily established; but at the close of the war in the following year, the province was finally restored to England. The Duke of York took out

a new patent. He was a Catholic, and although the schoolbooks say he was a tyrant, still it is a fact of history, that to him the inhabitants of New Netherlands, whether Dutch or English, were indebted for their first possession and exercise of civil and religious liberty.

"The Duke of York," says the historian whom I have already so often quoted, "was at the same time solicited by those about him to sell the territory. He demanded the advice of one who always advised honestly, and no sooner had the father of Pennsylvania, after a visit at New York, transmitted an account of the reforms which the province required, than, without delay, Thomas Dongan, a Papist, came over a governor, with instructions to convoke a free legislature."

"At last," Bancroft goes on to say, "after long effort, on the 17th day of October, 1693, about seventy years after Manhattan was first occupied, about thirty years after the demand of the popular convention by the Dutch, the representatives of the people met in assembly, and their self-established charter of liberties gave New York a place by the side of Virginia and Massachusetts."

"Supreme legislative power"—such was its declaration—shall for ever be and reside in the governor, council, and people, met in general assembly. Every freeholder and freeman shall vote for representation without restraint. No freeman shall suffer but by judgment of his peers; and all trials shall be by a jury of twelve men. No tax shall be assessed, on any pretence whatever, but by the consent of the assembly. No seaman or soldier shall be quartered on the inhabitants against their will. No martial law shall exist. No person, professing faith in God by Jesus Christ, shall at any time be any ways-diquieted or questioned for any difference of opinion."

Having thus glanced at the period subsequent to the adoption of our federal constitution—at the circumstances of its formation—at those of the American war of independence, which had preceded—at those of the earlier colonies, especially of the three primitive one, Virginia, Massachusetts, and Maryland—I now approach a period anterior to the colonies themselves, namely, the period of discoveries. In this period all, or nearly all, is Catholic. From the first discovery of the country in 1492, until the date of the settlement of the first permanent colony at Jamestown, Virginia, one hundred and seventy years had passed away. Towards the close of the sixteenth century several efforts had been made, under Protestant auspices, by Sir Walter Raleigh and his relative, Gilbert, to make a settlement on the Atlantic borders of this country. These attempts proved unsuccessful. Their projectors succeeded only in giving a name to the territory in which their experiment had failed. They called it Virginia, a name intended, no doubt, as a compliment to Queen Elizabeth. But within seventy years from the first voyage of Columbus the coast had been visited, explored, sketched in maps circulated in Europe at the time—visited and explored, I say, in all directions, north and south, east and west, on the Atlantic and on the Pacific—by scientific and

daring navigators, all Catholics, and all sailing under the flag of some Catholic power in Europe. Quebec was founded in 1541. And from the spot on which we stand to the North Pole, France, at that period, was in actual possession—in this sense, at least, that there was no European power to question her title, or disturb her occupancy. And from this spot to Cape Horn, the same was true in regard to the occupation and claim of the Spaniards and Portuguese.

But as I have spoken of the primitive colonies, so would now distinguish the primary discoverers of America from those who must take rank in the secondary or tertiary class. Even in the primary class, there must be no competition of honour or merit, as regards one who stands out by himself, the first, alone, incomparable, peerless—Christopher Columbus. But at a certain distance behind him there were three formidable rivals, desirous of seeming, at least, to share with him a portion of that human glory which has made his name immortal. You will not be surprised that all these were Catholics, since at the period in which they lived and struggled for fame, Protestantism had not yet begun. But you will be struck with the fact, that the three imitators and rivals of Columbus were his own countrymen—Italians, all. Their names were Cabot (father and son), Amerigo Vespucci, and Verazzani, the two latter natives of Florence, and the former, though residing in Bristol, in England, a native of Venice.

We cannot help regretting that the new hemisphere did not take the name of the first discoverer (if, as it would appear, it had no name of its own)—that it was not called Columbia, after the noble Genoese sailor, instead of America, from Amerigo, the Florentine. But after all, justice, in this respect, has contrived to establish a "court of error" in the popular mind, whether in this land or in Europe, which rules, that whenever you pronounce the name of America, every one thinks of Columbus, and no one of Vespucci.

Poor Columbus! A sailor himself, and as heir to the papers of his father-in-law, he had heard and read of voyages and their wonders. He went about from court to court, with a heavy heart, asking permission to "visit" the western continent, and bring back news. The difficulty was want of means to execute his project, or perish in the effort. In the court of Spain he had the support of one or two distinguished Ecclesiastics. Columbus was a scientific enthusiast, and such men are always eloquent when they speak of their favourite project. Still, his eloquence had proved vain in many courts, and in the final, almost hopeless interview, it was, as he knelt pleading before Ferdinand and Isabella, that he touched a chord which vibrated in the inmost heart of the illustrious and royal lady. In that august presence he had spoken of the anticipated glory and gain connected with the success of his enterprise, but without effect. But when he spoke of the probability of the existence of men made after God's image, who might be brought to know Jesus Christ, and to be saved, believing in Him, he melted the heart

of "Isabella, the Catholic"—so that she lost all appreciation of the jewels that adorned her diadem, threw them, so to speak, at the feet of the enthusiast, and deemed their value as nothing compared with the mere possibility of their being instrumental in bringing souls buried in the darkness of paganism to the knowledge of Christ.

In a few months afterwards Columbus was seen planting the cross on the island of San Salvador, and taking possession of this hemisphere in the name of Christ our Saviour ("San Salvador") and of Spain. I look upon this scene as one of the most interesting, if not thrilling, events recorded in the annals of the human race. But in this title-page and frontispiece of American history, Columbus was not alone. His partner in the glory was Isabella the Catholic, the meek and enlightened Queen of Castile and Aragon.

Five years from the date of that event—namely, in 1497—John and Sebastian Cabot were sent out by the British government under Henry the Seventh, and made an extensive survey of this coast, creating thereby that title on which Queen Elizabeth based her right to plant colonies in this country more than eighty years afterwards.

I have now touched on the prominent points of American history, so far as my subject authorised or required me to do so, from the first to the last page. I have reviewed the validity of the imaginary claims on which it is assumed that this is a Protestant country—in presence of the constitution, and all that has happened since its adoption—in presence of the faith of treatise—in presence of the war of freedom and independence—in presence of colonial history—in presence of the period of discoveries antecedent to colonial settlement, at least on these shores—and as yet, I confess I have not discovered the first fact or document which could warrant any man, possessed of an ordinary amount of true information, to assume that this is a Protestant more than a Catholic country.

But, perhaps, it may be said that the religious or sectarian character of a country is to be determined, not by historic titles, either of discovery or occupation, but by the genius of its political and civil institutions. If this ground be taken, the evidences on the Catholic side are stronger than those which have already passed in review. The great elements of our institutions—namely, representative government, electoral franchise, trial by jury, municipal polity—were all the inventions of Catholics alone. They come in part from the period of Alfred the Great. They had acquired a very high development already under Edward the Confessor, and it was only after royal power had attempted to make encroachments on the rights secured by them, that the barons at Runnymede extorted from King John a written pledge not to secure new privileges, but to confirm those which were understood as the hereditary birthright of English Catholic freemen. These, therefore, assuredly do not supply any evidence that this is a Protestant country. But perhaps it may be well to inquire what is meant by this term. It

surely cannot be that the elements of nature, earth, air, fire, or water, can be qualified as belonging to one denomination more than to another. We are composed of Catholics and Protestants, if you will, in the enjoyment of a common inheritance; and although the fields of Protestant proprietors may be more numerous than those of Catholics, still the same dews of Heaven cause the wheat to germinate in the earth, and the same sunbeams ripen the harvest of the one as well as of the other, without discrimination. But if those Protestant proprietors should ask of us to be grateful for this, that they permitted us to share the dews and the sunbeams with themselves, that we ought to be thankful for this, our answer is, No, gentlemen; our title to the benefit of the seasons is just the same as yours. We are, indeed, grateful for your kind offices of good neighbourhood, but, pray, do not require us to give you thanks for Heaven's gifts, which we share in our own right.

What, then, is the meaning of the words Protestant country, as applied to the United States? I suppose that, at last, it will come down to signify nothing more than that the majority of the inhabitants are Protestants. But has it never occurred to those who could make such an observation, that majorities and minorities are mere accidents, liable to change, whereas the constitution is a principle, and not an accident? Its great and inappreciable value is, that it prescribes the duties of majorities, and protects with equal and impartial justice the rights of minorities. In this country, the constitution of the United States is the majority, and it shall rule. Now, in presence of the constitution, this is neither a Catholic nor a Protestant country, but a broad land of civil and religious freedom and equality, secured indiscriminately to all.

In passing so rapidly on the direct line of my subject, I have been obliged to leave unnoticed innumerable incidents, many of which possess attraction enough to have made one turn aside and daily by the way. For instance, the Missionary labours of the Jesuits and other Apostles of the Cross, who, thirsting not for gold, but for souls, had not ceased to traverse this country, in every direction, from the earliest period. Time, has, to a great extent, obliterated their footprints on the soil, but the reason is, in part, that the Indian tribes, among whom they laboured, are gone—shrinking away into the deeper or more distant wilderness. The memory of the illustrious Jesuit Fathers, who laboured for their conversion, has accompanied their descendants even to their present remotest hunting grounds. But it has become comparatively weak, and is now reduced to a symbolic term, which they cherish with great affection, and express in the words "black gown," or "robe noir." Two hundred years ago the poor Franciscans trod the golden sand of California beneath their bare feet, without noticing or appreciating its value. They looked more to Heaven than to earth, and it would have been almost out of keeping with their character to have made the discovery which has recently startled the mind and whetted the cupidity of the world.

Two hundred years ago Father Le Moyne, labouring among the Onondagas of this state, discovered the salt springs, which abound near Salina and Syracuse. At present nearly all men believe in the reality of the discovery, but prejudice was then what prejudice is now; and when a Dutch Clergyman of New Amsterdam, to whom Father Le Moyne had made known the discovery, reported the same to the Classes in Holland, he added, by way of caution, "but whether this information be true, or whether it be a Jesuit lie, I do not determine!" And in that precise year—that is, in 1651—passing to another scene of a different order, you will be surprised and sorry to hear that the Catholics of Maryland, who had given such an example as we have seen described, were themselves disfranchised on account of religion.

It is not to be inferred that, in this historic review, I have been insensible to the merits of other persons and other parties besides Catholics. But the character of my subject, and the limitation of my time, do not permit me to speak of them. Nor is it necessary. Neither the descendants of the Virginia colonists, nor those of the Pilgrim Fathers, have allowed their ancestors to pass away "unwept, unhonoured, or unsung." They are proud of being the descendants of such parentage. Nor need a Catholic be ashamed if he is told that he was born near the site of old St. Mary's in Maryland. As a colony, and as a state, she has had her distinguished men. The supreme recognised interpreter of the laws, even of the constitution, is her son, and a Catholic. The judicial ermine will contract no stain while it is worn by him. Pure and unsullied he received it from the illustrious Marshall, and to his unknown successor he will transmit it as unsullied and as pure—but not purer than is his own private character. The death of Charles Carroll, of Carrollton, the last of the signers of the Declaration of Independence, is a comparatively recent event. The galaxy of great men who had endorsed that immortal instrument had disappeared, one after another, until the star of Maryland alone was left—and not by one state, but by all, its declining course was watched with deepest interest until, becoming brighter as it neared the horizon, it was seen no more—and is now but a gratefully cherished memory.

The moral of the remarks I have made known should be, in my judgment, that no pretensions to religious ascendancy should be entertained on one side, or admitted on the other. In the whole range of human benefits, no nation on the earth has more reason to be thankful for the favours which the kind providence of Almighty God has placed in its possession, and within its reach, than the people of the United States. Let them, without distinction of creed, unite, and be united, in preserving the common inheritance; let them vie with each other in mutual kindness and good offices; vie with each other in honourable rivalry, as to who shall be best citizens; who shall most faithfully support the count; and obey the laws. I hope the time is far distant, but yet it may come, when our country shall have need of all her children. Oh!

then, let them be prepared to rally around her as around their common mother, who had been at all times equally impartial, and equally kind to them all.

I cannot conclude without calling your attention to three distinct moments of American history, which, in the events themselves, in their circumstances and consequences, stand out apart in their own moral grandeur—not to be confounded with any others. The first is the moment when Washington spontaneously returned his victorious sword to the civil authority of the country which he had liberated. To my mind, the annals of mankind, from the very origin of time, have never presented, in the order of merely human moral grandeur, a moment or a spectacle more sublime than this. The other, not less sublime, is that in which, after having remained unknown to each other, so far as we can tell, from the period when the foundations of the earth were laid, two worlds met for the first time, and were introduced to each other around the cross planted by Columbus, on the island of San Salvador, in 1492. The third was that in which the Queen of Castile and Aragon offered to pledge the precious stones of her crown, in order to defray the expenses of his expedition. If, as there is reason to believe, she was prompted to this by love for souls that might be saved, even though their existence was yet doubtful, this was not only a sublime moment, it was almost Divine, as insuring success to the enterprise from the inward prompting and impulse of heavenly charity. Of course, the chivalry of Spain would not allow their sovereign lady to make such a sacrifice. They provided means from other sources. And although they did well in this, we are tempted almost to regret that some of her jewels did not, by some honest accident, find their way to this country. The sword of Washington is treasured as a precious relic, no less of his patriotism than of his bravery. The hilt of such a sword would be fitly gemmed by a jewel once possessed by such a Queen—the patroness of Christopher Columbus. The double relic would represent two important events connected with American history, and be an interesting memorial, at the same time, of the achievements of Washington and of the magnanimity and charity of "Isabella the Catholic."

THE CHURCH *versus* MASONRY.

TO THE EDITOR OF THE CATHOLIC STANDARD.

Sir—The church has once more spoken out, decidedly and clearly, by the mouth of her Bishops, in condemnation of the Ancient Society of Freemasons. There can be no further doubt or hesitation as to the course that all Catholics, who have unfortunately enrolled themselves in the ranks of this mystic association, must now adopt. "Hear the Church" is a Divine command, and all personal interest and private opinions and predilections must be promptly and meekly sacrificed on the altar of obedience.

For myself, I can only say, that I was a Free-man for many long years before I was a Ca-

tholic, and until quite lately I was not aware that to be so was contrary to the commands of the Church. I was formerly an active and zealous member of the craft, and ever since I became a convert I have often been on the very point of once more actively joining the society; but, from what I then considered accidental circumstances, and what I now perceive, with thankfulness, to have been providential interpositions. I have never actually done so; and I can truly say, that since I became a Catholic I have never set my foot within the door of a Masonic lodge.

The simple command of the Church ought to be sufficient in itself to satisfy all the Faithful of the evil and danger of secret societies; and I find upon inquiry that Clement XII., in 1731; Benedict XIV., in 1751; Pius VII., in 1812; and Leo XII., in 1826; as also the Synod of Thurles, in 1850, have all spoken plainly in condemnation of, and published anathemas against all secret societies, without any exception in favour of Freemasonry. The Church sets her face against the system, because all vows taken in ignorance of the obligations to be entered into must constitute and come under the head of Rash Vows, which are in themselves of necessity dangerous and sinful; and though I feel sure that no human power can absolve a Mason from the fearful vows of secrecy which he has taken, yet I am of opinion that as a Catholic, each one would, in his heart, be grieved to unlearn, if it were possible, those secrets with which he must now ever remain burthened. Independent of the commands of the Church, I can see many objections to Masonry. Though doubtless founded on a beautiful system of benevolence and charity, my own experience of Masonry is, that it is not a society that is sincere and earnest Catholic can be benefited or improved by entering into or frequenting.

In the first place, should he have been so foolish to call it by no harsher name, as to have joined Masonry after his admission into the Catholic Church, he entails upon himself one of two mortal sins. Either he must totally abstain from the Sacrament of Penance, or else he must make a sacrilegious, because imperfect confession; for should he acknowledge to his spiritual adviser, as he is in duty bound to do, the fact of his having joined a secret society, he could not obtain absolution until he had withdrawn himself again therefrom; and as it generally takes a more or less lengthened period of time to arrive at the higher grades in the craft, the Catholic must, during that interval, have been guilty of one or other of the above-mentioned mortal offences. Then, again, it must ever be offensive and grating to the feelings of a Catholic to find none but Anglican Parsons officiating in a Masonic lodge in a religious capacity. A Catholic Priest cannot, of course, by possibility, be present at these secret meetings, and none of the other heretical sects are ever found (at least within my experience) acting as Masonic Chaplains.

As to the business part of Masonry, I have no complaints or objections to make; but I must say that when this portion of the affair is over, and the brethren are called from labour to refreshment, I fear my pen must record the fact, that there is then far more zeal for champagne

than charity; far more devotion to Bacchus than benevolence! And in many lodges where "fast young men" are amongst the members, I have known them linger in the banquet-hall until the "oldsters" have departed to their homes, and then kept up the affair until very far into the "small hours" of morning. Then might be witnessed vile scenes of drunkenness and debauchery; obscene language, ribald songs, and every variety of licentiousness then became the order of the night, and the watch-house or a brothel too often proved the wretched end! How, then, can this be a place for one to frequent who is taught daily to pray to God not "to lead him into temptation?" I speak advisedly in this matter, for I have personally attended many lodges of Masons in different places, and the above orgies are but of too common occurrence, so much so, that I have known many sober-minded Protestants, who, though subscribing members of a lodge, have either totally absented themselves from the place as soon as the work of the evening was concluded. There is only one class of Freemasons whose case I commiserate, and it is those persons who were initiated into the society previous to their becoming Catholics, and who, through ignorance, have continued to be members, until, in their old age, having by poverty and misfortune become fitting objects of "the society's pecuniary assistance, must, now that the voice of the Church has sounded so loudly in their ears, refuse any longer to receive this much-needed provision for their wants, or else expose their immortal souls to the awful anathemas of our Holy Church. Nevertheless, the plunge must be taken, the link must be severed without hesitation or delay; for what "shall a man give in exchange for his soul?" I pity them much; and me thinks it would be an act of true charity, as well as a just penance on those Catholics who have sinned knowingly and with open eyes, against the commands of the Church by joining the society of the Masons, if they were to club themselves together to support these poor and ignorantly-offending brethren.

Hoping that all Catholic Masons will speedily lay their aprons and Masonic decorations at the foot of St. Peter's Chair, I am, Sir your obedient servant,

A RETIRED ROYAL ARCH-MASON.
Southampton, March 16th.

ASIATIC ISLANDS.—JAPAN.

At this juncture, when Christian civilisation invests, as it were, the whole of Asia, and has just forced open the gates of China, when the Catholic missions, redoubling their exertions, penetrate even the recesses of Mongolia and Corea;—we may inquire whether the Church shall not resume possession of those Islands of Japan which two centuries ago supplied her with so many saints and martyrs. The time for hope has now apparently arrived, since we in our own time beheld European flags surmount the blockade

of its ports, whilst our missionaries push forward their intrepid outposts as far as the islands of Loo-Choo, adjoining and tributary to Japan, and the Holy See again summons a Bishop to this perilous and distant post; an appeal which Rome never makes without a presentiment of conquest. Anticipating such future results, we desire to place our readers in a position to notice in past transactions the origin of those impending events, and we shall therefore sketch a brief outline concerning the Chinese empire, the miraculous progress which Christianity made there during eighty years, until it seemed extinguished in an unparalleled persecution. Perhaps these reminiscences, disclosing at first disheartening and painful topics, may nevertheless furnish us with hopes which Providence would seem to confirm in our own times, wherein the hand of the Almighty appears so manifestly operating in the affairs of the east.

Japan consists of an island group stretching between 130° and 143° 30' E. long, and between 31° and 45° N. lat. Pacific Ocean lies to the east: on the western side an arm of the sea separates it from Corea and Chinese Tartary. The shoals and storms defending its coasts favour that insular exclusion in which it is kept by its rulers and false priests.

Geographers divide the Japanese archipelago into two parts: 1st, the empire, properly speaking, formed by the three large islands of Nippon, Sikok, Kiu-Siu, together with a great number of smaller ones which, it would be too long to enumerate, 2ndly, the conquered and tributary countries, comprising Jeso, the southern Kourils, and the southern portion of the island of Tarrakai. These islands, barely intersected by narrow straits that are easily crossed, occupy a space of about 400 leagues long by an average breadth of fifty leagues, and present an area of twice the extent of the British islands. Some estimates, which cannot be vouched as rigorously exact, raise the amount of population to twenty-five millions of men. So great a mass of people could not remain idle under a climate which is neither too mild to lull human activity, nor too rough to dishearten it. Hence, the toil of centuries, has produced there all the institutions, all the arts, all those industrious pursuits which characterize complete civilization, if indeed societies can be completely civilised without Christian truth, — Christian justice, which alone are capable of regulating the understanding and training the heart.

Thus the earliest information furnished us by the traditions of Japan exhibit a religion known under the name of *Sinto*, in which we

are still enabled to detect the distorted records of primitive religion in the midst of those errors by which all Pagan nations have sought to satisfy their disordered imaginations and justify their vices. Thus a sacred book of the Japanese represents, in the origin of the world, elements floating in chaos and a spirit rising over the abyss to impart fecundity to them. This spirit, called *Kuni-tokodai-syno-Mikoto*, is the first of the gods. Two others come up close to him and form with him a potent trio, intelligent and perfectly pure. But, below these, we are attracted by the appearance of four gods who presently exhibit all the weaknesses of humanity. The second of these couples, stooping, as it is stated, over the bridge of heaven, pondered one day over the ocean, and a thought struck them to stir the bottom of the water with a spear practical influence some of them, as they now stand, may have on the interests of the various classes of which society in this colony is composed. All human institutions have been found liable to error, in a greater or less degree when tested by practice; but not only may we, I think, safely rely on the wisdom and justice of the Queen and Council to observe and correct any error which may have crept into this ordinance, and which may materially derange its purpose and intention, — but the colonial parliament itself, when it shall be assembled — which I hope it may be without fail at no distant period — will possess the means within itself of its own amendment in such matters as experience may give proof of their requiring it.

In the meantime, it is highly desirable for the interests of the colony and the prosperity and comfort of its inhabitants, that the example you have set, by the temperate and judicious tone in which you treated on political subjects in your address on this occasion, should be generally adopted; that henceforward, for a time at least, party spirit should give place to mutual forbearance, in order that this new constitution, the scion of the venerable parent tree, which we know has borne good fruit, should not, when first transplanted to this soil, be blown about and distorted by the winds of political agitation, but allowed time to strike its roots, and spread out its branches, so as to extend an equal benefit to all classes and communities throughout the land. — *Cape Colonist, April 17.*

TRACTARIANISM FOR COLONIAL AND HOME USE.

(From the *Examiner*, May 8.)

Foiled by the good sense of Parliament in their last year's attempt to repeal the act of

Submission which deprived the Church of the power of holding Synods, to revive the wrangles of Convocation, and to let loose on England the discords and mischief of ecclesiastical legislation and spiritual decrees, the Tractarian party, by their most respected organ in the House of Commons, Mr. Gladstone, have this year directed their schemes to the occupation of ground in the Colonies; thence to level their attacks and assaults on the "Erastianism" of the State at home. Accordingly Mr. Gladstone has introduced a measure to enable the Episcopal Communions in the Colonies, which are branches of the Church of England, to hold Synods there; and the adjourned debate on the motion for its second reading stands for Wednesday the 19th inst.; when it is very needful that there be a full attendance of all who are opposed to sacerdotal pretensions and to unnecessary interference by the Imperial parliament in matters with which colonial legislatures are much more competent to deal. For these are the points involved in Mr. Gladstone's bill.

Mr. Gladstone affects to be animated by a great zeal for religious liberty. He only wants, he says, to give to the Church of England in the colonies the same freedom of action that other churches or, as he would call them, sects, or dissenting bodies enjoy there. This, however, is a "mere springe to catch woodcocks" of the Hume school of politicians—men little acquainted with history, who never look below the surface of an argument, and are too often misled by words. These men Mr. Gladstone in the preparation of his bill, has made a great show of consulting, of canvassing for its support of altogether throwing himself into their arms; with, it is said, some success. Hence the importance of attention and attendance by the more intelligent and thoughtful section of the Liberal party.

The Church of England, like the Church of Rome, in the Colonies, is a voluntary church in name rather than in substance. It is an affiliated, supported, and protected off-shoot of the Home Establishment. The state appoints its bishops; the great Church societies watch over and guard its interests; in many colonies its support is partially provided for, in the civil lists imposed on them by the Imperial Parliament, and in all respects it is in communion, connexion, and in bonds with the State Church at home. Every movement in the church within the realm is responded to by the church in the colonies; all the highest views and most offensive pretensions started here, have been propagated there by the bishops of late years

sent out; and what is now aimed at, is to establish Synodal action in the Colonies, that in good time it may come home to roost. This is the *alpha* and the *omega* of Mr. Gladstone's bill; and into his trap the extreme Liberals in the House of Commons have; it is reported, fallen. Happily, however, Mr. Horsman is on the right scent; and even Sir John Pakington has glimmerings of the real design of the measure; though (more is the pity!) Sir Page Wood has promised its author his support.

If the Church of England in the colonies does labour under any disadvantages as compared with other churches therein, those disadvantages must be much better known in the colonies than in England; and it is for the legislatures of Canada, Australasia, New Brunswick, Jamaica, Ceylon, &c, to provide remedies. It is not for Parliament at home, far less informed, nay, positively ignorant, to interfere in the matter. Such interference will at once clothe the Church of England in the colonies with all the importance of a church protected, cared for, and watched over by the Metropolitan legislature and state; and so prove offensive and insulting to the other colonial churches, which numerically are of far more importance. On this ground alone home legislation is more objectionable.

But the very proposition to legislate at home betrays the covert design of the proposed legislation. It establishes the intended connexion between colonial and domestic Synods. Last year Mr. Gladstone's friend Dr. Philpotts held a Synod of his diocese at Exeter. Three months ago Mr. Gladstone himself addressed a letter to Dr. Skinner of Aberdeen (the insolent ecclesiastic who cursed Sir William Daubar), urging the Scotch bishops to hold Synods of the Episcopal communion in that country; and now he is found promoting a bill for holding Synods in the colonies. It is impossible to dis sever these parts of a great whole; and they who, deluded by the cry of religious liberty, promote Synods in the colonies, will be responsible for them when at work in Scotland, and when plaguing other dioceses in England besides that of Exeter.

SLAVE OWNERS.—The *New York Evangelist* says that, President Blair, of Knox College, Illinois, estimates from calculations based upon the United States census and the statistics of religious bodies, that the Methodists in the United States own 219,563 slaves; Presbyterians (old and new schools) 77,000; Baptists, 1,25,000; Campbellites, 101,000; Episcopalians, 88,000; other Protestants, 50,000; making a sum total of 660,563 slaves owned by Ministers

and members of Protestant Churches in the United States. At 400 Dollars (a low estimate) for each slave, this makes a property fund vested in human bodies and souls of 570,225,200 dollars owned by the Protestant Churches!—*Ibid.*

TURKEY.—It is currently reported at Constantinople that the Ottoman Government is about to send to Jerusalem a commissioner empowered to execute the several conditions of the treaty so happily concluded by M. de Lavalette, with regard to the Holy places.—*Catholic Standard.*

ORIGINAL POETRY.

MATIN BELLS.

(Communicated by a Friend to the B. C. Herald.)

Awake up my glory; awake lute and harp: I myself will awake right early.—*Psalter.*

I.

The Sun is up betimes,
And the dappled East is blushing.
And the bonny matin-chimes,
They are gushing—Christian—gushing
They are tolling in the tower,
For another day begun;
And to hail the rising hour,
Of a brighter, brighter Sun!
Rise—Christian—rise!
For a sunshine brighter far,
Is breaking o'er thine eyes,
Than the bonny morning-star!

II.

The lark is in the sky,
And his Morning-note is pouring;
He hath a wing to fly,
So he's soaring—Christian—soaring!
His nest is on the ground,
But only in the night;
For he loves the matin-sound,
And the highest heaven's height!
Hark—Christian—hark,
At heaven-gate he sings!
Oh be thou like the lark,
With thy soaring spirit-wings!

III.

The bonny matin-bells,
In their watch-tower they are swinging;
For the day is o'er the dells,
And they're ringing—Christian—singing!
They have caught the morning beam
Through their ivied turret's wreath,
And they know the windows gleam,
And the chancel-rails beneath:
Go—Christian—go,
For the altar hath a glare,
And the snowy vestments glow,
Of the presbyter at prayer!

IV.

There is morning incense sung
From the mild-like lily flowers;
And the organ's sweet censor swung,
Make it sing—Christian—ours!
And hark, our mother's hymn,
And the organ peals we love!
They sound like cherubim
At their early lauds above!
Pray—Christian—pray,
At the bonny peep of dawn,
Ere the dew-drop and the spray
That christen it, are gone!

ROME.—“The Pope has approved of the *Dignissimus* of the three candidates at Dublin, in the place of the late Archbishop Murray. The name is as yet kept secret. I however, conclude that Dr. Cullen has been selected.”—*Morning Chronicle.*

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Sergt. Major Byrne, thro' ditto, ...	5	0	0	
Messrs. D'Rozario and Carbery, com- mission received by them as Trus- tees, ...	96	14	0	
Mr. Saml. Jones, for March, ...	2	0	0	
„ M. Castello, for May, ...	1	0	0	
„ Jas. Green, for ditto, ...	1	0	0	
„ G. B. Cornelius, for ditto, ...	2	0	0	

For the New Building.

Thos. Gregory, jr. Esq., ...	2	0
P. Gomes, Esq., ...	5	0
W. H. D'Rozario, Esq., ...	10	0
S Botelho, Esq., ...	1	0
B. Pereira, Esq., ...	1	0
John Jackson, Esq., ...	50	0
Mrs. J. Mercado, thro' Brother Francis,	20	0
R. Gregory, Esq., ...	2	0
F. Gomes, Esq., ...	1	0

BOW-BAZAR.

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

H. M., at B'rdwan, ...	Rs.	5	0
Mr. F. Pereira, ...	2	0	
„ J. Cornelius, jr., ...	2	0	
„ J. Baptist, ...	2	0	
Messrs. Deefholts, ...	2	0	
Mr. J. King, ...	1	0	
„ Chas. A. Pereira, ...	1	0	
„ J. F. Pinto, ...	1	0	
„ M. T. Lepies, ...	1	0	
„ J. Leal, ...	1	0	
„ F. Stuart, ...	1	0	
Mrs. O. R. Belletty, ...	1	0	
„ R. DeLallana, ...	1	0	
„ Hobson, ...	1	0	
„ Speede, ...	1	0	
„ M. B. Botelho, ...	1	0	
Mr. E. Botelho, ...	0	8	
„ Wm. Salvador, ...	0	8	
„ P. Gill, ...	0	8	
„ W. Martin, ...	0	8	
„ J. Andrew, ...	0	8	
„ J. Brown, ...	0	8	
Mrs. R. Pyva, ...	0	8	
„ R. Lepies, ...	0	4	
„ E. Martin, ...	0	4	
„ E. Ambrose, ...	0	4	
„ J. Francisco, ...	0	4	
„ J. Nicholas, for April and May, ...	0	8	

Expenditure.

Paid Servants' wages and Contingen- cies, ...	Rs.	21	3	0
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THE BENGAL CATHOLIC HERALD.

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

No. 3.] CALCUTTA SATURDAY, JULY 17, 1852.

[Vol. XXIII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 17.

OUR MISSION AND THE SECRET OF ITS SUCCESS.

THE past fortnight has been a gloomy one to the sincere and zealous Catholics of our community. We have felt the pain of parting with the venerable Prelate who for eleven years has been our ever watchful guardian. We have hardly recovered from the thrilling effect of the last admonition that fell from those eloquent lips which never to our knowledge uttered a word of praise or reproof that was not in some measure connected with the well-being of this Vicariate.

History is prolific in examples which prove that, in the order of Providence, it is frequently given to one man to rule and direct the destinies of a nation. Men in the aggregate, however well disposed, cannot coalesce even for their common good, without submitting their wills to the control of those to whom they voluntarily delegate the powers of government. Happy for the governed,

if the directing power be morally and intellectually well gifted, for then the most beneficial results may be obtained by the whole community. A comprehensive mind takes in at one glance the minutest details of every department; ably maintains the integrity of each, and skilfully disposing them all to work in harmony, augments the resources of the entire state.

The Catholics of this vicariate were fortunate in possessing, in Dr. Carew, a Prelate who was prodigally endowed with the faculties which constitute a comprehensive mind. To the vigilant supervision he exercised over his flock, were added the equally rare qualities of singleness of heart and determination of character. From the time of his arrival to the day of his departure, the sole object of his incessant labors was to promote the solid interests of this mission. He came amongst us poor as the primitive laborers in the vineyard of the Church, and has returned in the same state of apostolic poverty. Yet has Providence enabled him to bless this vicariate with four institutions which, in practical excellence, cannot be surpassed by the educational establishments of any other section of the community of this great metropolis. We allude to St. John's College in Park street, the Loreto Convent

in Middleton Row, the Female Orphanage in Italy and the Male Orphan Asylum attached to the Cathedral. What sculptured tribute can rival in intrinsic worth, so substantial a monument of good?

And how has this great end been accomplished? Not by the agency of the rich, for our Prelate was the Pastor of a flock proverbially poor:—not through courtly patronage, for he brought no ministerial recommendation to men in power. The end was achieved by a holy, self-sustained and active intelligence which, undaunted by peril, content amidst privation, watchful in danger and undismayed by toil, irresistibly drew towards itself the concentrated energies of a class of humble beings who felt that they were the careful objects of regard to a holy and disinterested Pastor. They knew that if the children of the gentle and the rich, had their splendid Institutions, not less solicitude was evinced in providing an educational Asylum for the offspring of poverty and toil. They saw in the glad sunshine of their awakened hopes the bright image of a benevolent Herald who, by example more than precept, taught them the sublime doctrine that in the sanctuary of the Catholic Church, poverty and want, rags and nakedness are the peculiarly cherished objects of love and mercy! Impenitent guilt alone has no welcome there!

A benevolent singleness of heart then was the secret of Dr. Carew's remarkable success. It was the miraculous rod at whose touch the rock in the desert poured forth its fertilizing torrents. The sterile soil became productive; the rank weeds of apathy disappeared, and an abundant harvest was the reward of the spiritual husbandman. Dr. Carew possessed in an eminent degree the power of persuasion, and never was so important a power placed in worthier hands. He used it skilfully and always with success, whenever the necessities of his mission called for Relief. To that thrilling call the most selfish heart responded; the affluent and the poor hastened alike with their offerings of love and faith. Every donor felt that the Recipient was the delegate of Truth sent to uphold the cause of Charity.

This exemplary Prelate has left for

a while the scene of his Apostolic labors. But we have a moral conviction, that the glorious cause, for which he battled so vigorously, will not fail for lack of zeal or perseverance on the part of the flock to whom he recently addressed his touching exhortations. We feel assured that the lessons of faith and wisdom have not been taught in vain; that the examples of charity and forbearance are destined to produce their salutary fruit. Our clergy will undoubtedly pursue the course so distinctly marked by their great Leader. They have labored much, and now are likely to labor more, in the fulfilment of their onerous duties. Their path of life is not across a verdant plain enlivened by flowers, but over a rugged mountain of steep and toilsome ascent. They have to battle not only with the proud and stubborn hosts of Bigotry beyond, but with the prouder and more stiff-necked children of the Faith, within the Camp. No matter—they will be found always equal to the task, for we know them to be men who in all seasons and at all hours, whether in the grey twilight of morning, under the scorching rays of noon, or the dark solitude of midnight, are willing and prepared to be called away from their homely rest, in order to administer the rites, or impart the consolations of Faith to some sick or dying creature. They will suffer no consideration of personal ease, no harrowing spectacle of squalid misery, no fear of contagion from loathsome diseases to overpower their holy sense of a divinely appointed Duty. For our Clergy then we have no misgivings.

Nor ought we to indulge in idle doubts of the laity, amongst whom there are assuredly many warm and devoted hearts which are not so absorbed in the unsubstantial concerns of time, as to be wholly regardless of the imperishable treasures of eternity. These know full well that the Christian cannot rest inactive in the field of faith if he hope to gather the fruits of holiness; that in order to win the crown of righteousness, he must wrestle manfully against the powers of Earth. In the wise economy of Providence, the proudest amongst us is dependent on the lowliest, and the richest is but a suppliant to the most destitute. There is no being so humble, no crea-

ture so poor, no wretch so miserable whom purity of faith may not exalt above the great ones of the Earth! Every one has his allotted duty to fulfill, and to each is given the opportunity, whether by prayer and suffering, or power and riches, to promote the happiness of all. Let us then rally around the standard of the Church and endeavor to assist, to the full extent of our humble means, the faithful ministers who are divinely appointed to break the bread of life to the children of the household. Let us strive to enlarge the circle of our activity by meditating on the awful truth, that at the bar of Eternal Justice, we must all, without exception, render a strict account of our stewardship. If unhappily we find, that the variety of our professional objects, the dissimilarity of our intellectual pursuits, the real or fancied difference in our social condition, deter us from being united as brethren in the order of the world; let us at least endeavor to form that more useful compact, that purer brotherhood, that holier reunion, which will enable us to repel the vigorous assaults of earthly pride, and to resist the insidious eloquence of earthly wisdom, whenever our spiritual mother the Church, speaking through the voice of her anointed ministers, summons us to labor in her ever fruitful Vineyard.

Let our March then be onward—ever onward—panting and toiling, weakened and exhausted—still pressing onward, at the beck of Faith, to that Goal which Christians hope to win, but seldom strive to attain. Mercy and Love shall unite with Faith to cheer and encourage us, by smoothing the ruggedness of our path, and apportioning the burthen to our strength; by chastening our hearts in their earthly affections, and purifying our minds in their worldly knowledge. So shall we render our humble tributes as children of the universal Church—so shall we fulfill our high destinies as heirs of the kingdom of Heaven!

CONVERSION.

DURING the course of the last week, a respectable Hindoo Lad, after having been duly instructed in the Doctrine of our Holy Faith, was baptised and received by the Rev. Mr. McCabe.

ORIGINAL POETRY.

THE SMILE OF JESUS.

(Communicated by a Friend to the B. C. Herald.)

Sweet is the face of nature,
When flowers deck the vales,
When the air is filled with fragrance,
Wafted by vernal gales.
The zephyrs vainly fan me,
And flowers to groves invite
Without the smile of Jesus,
They give me no delight.

Sweet are the shady bowers,
The silent, still retreat—
The sun-shine after showers,
And the breath of morn are sweet:
But vain are nature's beauties,
And lost her sweets to me;
Dear Jesus, nought can charm,
Without a smile from thee.

Tho' crystal streams meander,
And fertilize the plain;
Tho' gentle zephyrs wander,
And waft each pleasing strain;
Tho' valleys, groves and flowers
Unite to charm my sight,—
Without the smile of Jesus,
They cannot give delight.

Jesus, thy smile of merry
Can make my spirit whole,
And drive these clouds of darkness
From my afflicted soul:
Oh! pardon my transgressions,
And purify my heart,—
Speak all my sins forgiven,
And bid my fears depart.

For thee my spirits languish,
While all my joys are fled,—
Oh! smile away this anguish,
And I fuse my drooping head.
Then saints shall hear my story,
And share my happiness,
While thine shall be the glory,
And mine the endless bliss.

Selections.

THE ROMAN CATHOLIC CHAPLAINS.

We said in our last issue that Father Francis who fell on the battle field of Mood-kee while administering the consolations of religion to the dying Catholics around him, had been previously refused the use of a camel to convey those things that were essential to the due performance of his religious rites. But we might have adduced a yet more striking example of the contemptuous manner in which Catholic Priests are systematically treated by those bearing authority. This same Father Francis in vain applied to the Commissariat Officers for the use of a large tent for two short hours in order that he might offer up therein the sacrifice of the Mass in the presence of some hundreds of

soldiers who had prepared themselves by penance to receive the Communion. And let it be borne in mind that in the belief of the Catholic soldier the ceremony of the last Sacrament is indispensable to salvation. It is, as it were, his passport to a better world, and with far greater alacrity will he face the shot or the steel of the enemy after he has Communicated, than if he were harried unassailed into battle. The refusal in this case was tempered by the excuse that there was no tent to spare, and consequently the service was performed in a Serjeant's tent, not large enough to hold one-tenth part of the worshippers who were gathered together. And yet that very same evening a large tent could be found for the performances of two Punjabee dancing girls and while a numerous and confident enemy has, encamped on the other side of the Sutledge all night long did sounds of music and revelry issue from that tent which had been refused, but a few hours before to be the scene of one of the most impressive acts of the Catholic religion, and at which many a gallant soldier would never again assist.

It is utterly false to declare that the British Government does not recognise Romanism, for in the Crown Colonies the Vicars Apostolic and the Priests are not only paid by the State but are furnished with a passage out and means to procure an outfit. In India it is equally recognized, or how comes it that any allowance whatever is made to the regimental Priests? As far as the principle of the thing is concerned, it matters not whether we give ten or ten thousand rupees. The only difference is, that by doling out a miserable pittance with niggard hand we renounce all claims to gratitude, and entirely fail to produce those good effects that would attend a more enlarged liberality. The cheerful giver is acceptable to both God and Man, but the miser and the hypocrite are loathsome in all their ways.

But some one perhaps will say that the Catholic Priests are very inferior to our Clergy by birth and education—that they are sprung from the lower orders of the people, and for the most part are a very ignorant body of men. We have more than once heard remarks made to this effect, and in many cases it is true that a long line of ancestors does not connect the Minister of God with the pirates of Denmark, or the rude barbarians who formed the devastating host of the Norman Bastard. This no doubt is a grievous drawback, and surely the magnificent prospects that await them in the Catholic Ministry ought to be a sufficient lure for the son of the wealthy Banker or the many-acred

Squire. However, the grand point is the education bestowed upon candidates for Holy Orders. Let us consider after what fashion it is conducted.

In the first place the aspirants commence by a course of preparatory study in a Diocesan Seminary during a period of from 7 to 14 years according to the student's capacity. In the ecclesiastical colleges of Maynooth, Drumcondra, Tuam, Kilkenny, Waterford, and Wexford, the subjects of examination prior to admission comprise the Greek and Latin languages, Mathematics, Polite Literature, &c., &c.—the qualification tests being nearly the same as those required for Trinity College. The chief consideration, however, is character, and no candidate is allowed even to present himself for examination unless he be furnished with a document under the hand and seal of the Bishop of the Diocese wherein he has resided, declaratory of his having been born in lawful wedlock, of his coming from a family of stainless fame, and of his being noted for the purity of his morals. So much stress indeed is laid on these last two points that even on the day of Ordination to the Priesthood it is in the power of any layman or priest to come forward and stop the ceremony, by showing that there is a stigma attached to the candidate's family so far back as the fourth generation, or that his own conduct has been liable to reproach.

After admission into one of the above-named Colleges the aspirant begins his study of Theology, Philosophy, &c. &c., in which he must persist for 5 or 6 years before he can receive tonsure, and it is the bounden duty of the Bishop to dissuade him by all fair arguments from adopting an ecclesiastical life. A year or two later he becomes Sub-deacon, then Deacon, and finally Priest, at which period he must be at least 21 years of age. Even after this he usually pursues his studies for two or three years before he is intrusted with the cure of souls.

After receiving such an education as this the Priest is surely entitled to be admitted into the society of intelligent and cultivated minds, instead of being thrust aside and compelled to associate with the common soldiery. At least we may not complain, or be surprised, if he thus learn to regard the joys and sorrows of the men as his own, and to look upon those who treat his religion with ridicule and himself with contempt as little better than tyrants and oppressors. And how easily might all be remedied. A Catholic Chaplain to every European Regiment drawing two or three hundred rupees a month would scarcely affect the Company's Treasury, while to the men it would be an inestimable blessing and

would indirectly be productive of the greatest advantage to their honorable masters.

It is very gratifying to our vanity to find that our able contemporary of Meerut fully coincides with our views on this subject, and we trust that he will not weary or grow faint in advocating the cause of the unjustly used Romanists.—*Agra Messenger, July 3.*

UNIVERSITY EDUCATION. DISCOURSE I.

DELIVERED AT THE ROTUNDA, ON MONDAY
MAY 10, 1852,

BY THE

VERY REV. J. H. NEWMAN, D.D.,

PRESIDENT OF THE CATHOLIC UNIVERSITY
OF IRELAND.

Introductory.

In addressing myself to the consideration of a question which has excited so much interest, and elicited so much discussion at the present day, as that of university education, I feel some explanation is due from me for supposing, after such high ability and wide experience have been brought to bear upon it in both countries, that any field remains for the additional labours either of a disputant or of an inquirer. If, nevertheless, I still venture to ask permission to continue the discussion, already so long protracted, it is because the subject of liberal education, and of the principles on which it must be conducted, has ever had a hold upon my mind; and because I have lived the greater part of my life in a place which has all that time been occupied in a series of controversies among its own people and with strangers, and of measures, experimental or definitive, bearing upon it. About fifty years since, the Protestant university, of which I was so long a member, after a century of inactivity, at length was roused, at a time when (as I may say) it was giving no education at all to the youth committed to its keeping, to a sense of the responsibilities which its profession and its station involved; and it presents to us the singular example of an heterogeneous and an independent body of men, setting about a work of self-reformation, not from any pressure of public opinion, but because it was fitting and right to undertake it. Its initial efforts, begun and carried on amid many obstacles, were met from without, as often happens in such cases, by ungenerous and jealous criticisms, which were at that very moment beginning to be unjust. Controversy did but bring out more clearly to its own apprehension the views on which its reforma-

tion was proceeding, and throw them into a philosophical form. The course of beneficial change made progress, and what was at first but the result of individual energy and an act of the academical corporation, gradually became popular, and was taken up and carried out by the separate collegiate bodies, of which the university is composed. This was the first stage of the controversy. Years passed away, and then political adversaries arose and a political contest was waged, but still, as that contest was conducted in great measure through the medium, not of political acts, but of treatises and pamphlets, it happened as before that the threatened dangers, in the course of their repulse, did but afford fuller development and more exact delineation to the principles of which the university was the representative.

Living then so long as a witness, though hardly as an actor, in these scenes of intellectual conflict, I am able, gentlemen, to bear witness to views of university education, without authority indeed in themselves, but not without value to a Catholic, and less familiar to him, as I conceive, than they deserve to be. And, while an argument originating in them may be serviceable at this season to that great cause in which we are just now so especially interested, to me personally it will afford satisfaction of a peculiar kind; for, though it has been my lot for many years to take a prominent, sometimes a presumptuous, part in theological discussions, yet the natural turn of my mind carries me off to trains of thought like those which I am now about to open, which, important though they be for Catholic objects, and admitting of a Catholic treatment, are sheltered from the extreme delicacy and peril which attach to disputations directly bearing on the subject matter of Divine revelation.

What must be the general character of those views of university education to which I have alluded, and of which I shall avail myself, can hardly be doubtful, gentlemen, considering the circumstances under which I am addressing you. I should not propose to avail myself of a philosophy which I myself had gained from an heretical seat of learning, unless I felt that that philosophy was Catholic in its ultimate source, and befitting the mouth of one who is taking part in a great Catholic work; nor, indeed, should I refer at all to the views of men who, however distinguished in this world, were not and are not blessed with the light of true doctrine, except for one or two special reasons, which will form, I trust, my sufficient justification in so doing. One reason is this:—It would

concern me, gentlemen, were I supposed to have got up my opinions for the occasion. This, indeed, would have been no reflection on me personally, supposing I were persuaded of their truth, when at length addressing myself to the inquiry; but it would have destroyed, of course, the force of my testimony, and deprived such arguments, as I might adduce, of that moral persuasiveness which attends on tried and sustained conviction. It would have made me seem the advocate, rather than the cordial and deliberate maintainer and witness of the doctrines which I was to support; and while it undoubtedly exemplified the faith I reposed in the practical judgment of the Church, and the intimate concurrence of my own reason with the course she had authoritatively sanctioned, and the devotion with which I could promptly put myself at her disposal, it would have cast suspicion on the validity of reasonings and conclusions which rested on no independent inquiry, and appealed to no past experience. In that case it might have been plausibly objected by opponents that I was the serviceable expedient of an emergency, and never could be more than ingenious and adroit in the management of an argument which was not my own, and which I was sure to forget again as readily as I had mastered it. But this is not so. The views to which I have referred have grown into my whole system of thought, and are, as it were, part of myself. Many changes has my mind gone through: here it has known no variation or vacillation of opinion, and though this by itself is no proof of truth, it puts a seal upon conviction, and is a justification of earnestness and zeal. The principles, which I can now set forth under the sanction of the Catholic Church, were my profession at that early period of my life, when religion was to me more a matter of feeling and experience than of Faith. They did but take greater hold upon me as I was introduced to the records of Christian antiquity, and approached in sentiment and desire to Catholicism; and my sense of their truth has been increased with the experienced of every year since I have been brought within its pale.

And here I am brought to a second and more important reason for introducing what I have to say on the subject of liberal education with this reference to my personal testimony concerning it; and it is as follows:—In proposing to treat of so grave a matter, I have felt vividly that some apology was due from me for introducing the lucubrations of Protestants into what many men might consider almost a question of dogma, and I have said to myself about myself—“You think it, then,

worth while to come all this way in order, from your past experience, to recommend principles which had better be left to the decision of the theological schools!” The force of this objection you will see more clearly by considering the answer I proceed to give to it.

Let it be observed, then, that the principles I would maintain on the subject of liberal education, although those as I believe of the Catholic Church are such as may be gained by the mere experience of life. They do not simply come of theology—they imply no supernatural discernment—they have no special connection with Revelation; they will be found to be almost self-evident when stated, and to arise out of the nature of the case; they are dictated by that human prudence and wisdom which is attainable where grace is quite away, and recognised by simple common sense, even where self-interest is not present to sharpen it; and, therefore, though true, and just, and good in themselves, though sanctioned and used by Catholicism, they argue nothing whatever for the sanctity or Faith of those who maintain them. They may be held by Protestants as well as by Catholics; they may, accidentally, in certain times and places, be taught by Protestants to Catholics, without any derogation from the claim which Catholics make to special spiritual illumination. Thus being the case, I may, without offence on the present occasion, when speaking to Catholics, appeal to the experience of Protestants; I may trace up my own distinct convictions on the subject to a time when apparently I was not even approximating to Catholicism; I may deal with the question, as I really believe it to be, as one of philosophy, practical wisdom, good sense, not of theology, and, such as I am, I may, notwithstanding, presume to treat of it in the presence of those who, in every religious sense, are my fathers and my teachers.

Nay, not only may the true philosophy of education be held by Protestants, and at a given time, or in a given place be taught by them to Catholics, but, further than this there is nothing strange in the idea, that here or there, at this time or that, it should be understood better, and held more firmly by Protestants than by ourselves. The very circumstance that it is founded on truths in the natural order accounts for the possibility of its being sometimes or somewhere understood outside the Church more accurately than within her fold. Where the sun shines bright, in the warm climate of the south, the natives of the place know little of safeguards against cold and wet. They have, indeed, bleak and piercing blasts; they have chilly and pouring

rain, but only now and then, for a day or a week; they bear the inconvenience as they best may, but they have not made it an art to repel it; it is not worth their while; the science of calefaction and ventilation is reserved for the north. It is in this way that Catholics stand relatively to Protestants in the science of education; Protestants are obliged to depend on human means solely and they are, therefore, led to make the most of them; it is their sole resource to use what they have; "knowledge is" their "power" and nothing else; they are the anxious cultivators of a rugged soil. It is otherwise with us *funes ceciderunt mihi in praclaris* We have a goodly inheritance. The Almighty Father takes care of us; He has promised to do so; His word cannot fail, and we have continual experience of its fulfilment. This is apt to make us, I will not say, rely too much on prayer, on the Divine word and blessing, for we cannot pray too much or expect too much from our great Lord; but we sometimes forget that we shall please Him best, and get most from Him, when we use what we have in nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of Faith and hope. However, we are sometimes tempted to let things take their course, as if they would in one way or another turn up right at last for certain; and so we go on, getting into difficulties and getting out of them, succeeding certainly on the whole, but with failures in detail which might be avoided, and with much of imperfection or inferiority in our appointments and plans, and much disappointment discouragement, and collision of opinion in consequence. We leave God to fight our battles, and so He does; but He corrects us while He prospers us. We cultivate the innocence of the dove more than the wisdom of the serpent and we exemplify our Lord's word and incur His rebuke when He declared that "the children of this world were in their generation wiser than the children of light."

It is far from impossible, then at first sight, that on the subject before us Protestants may have discerned the true line of action and estimated its importance aright. It is possible that they have investigated and ascertained the main principles, the necessary conditions of education better than some among ourselves. It is possible at first sight, and it is probable in the particular case, when we consider, on the one hand, the various and opposite positions which they occupy relatively to each other; yet, on the other, the uniformity of the conclusions to which they arrive. The Protestant communions, I need hardly say, are respectively at a greater and

a less distance from the Catholic Church, with more or with less of Catholic doctrine and of Catholic principle in them. Supposing, then, it should turn out, on a survey of their opinions and their policy, that in proportion as they approach, in the genius of their religion, to Catholicism, so do they become clear in their enunciation of a certain principle in education, that very circumstance would be an argument, as far as it went, for concluding that in Catholicism itself the recognition of that principle would, in its seats of education, be distinct and absolute. Now, I conceive that this remark applies in the controversy to which I am addressing myself. I must anticipate the course of future remarks so far as to say what you have doubtless, gentlemen, yourselves anticipated before I say it, that the main principle on which I shall have to proceed is this—that education must not be disjoined from religion, or that mixed schools, as they are called, in which teachers and scholars are of different religious creeds, none of which, of course, enter into the matter of instruction, are constructed on a false idea. Here, then, I conceive I am right in saying that every sect of Protestants, which has retained the idea of religious truth and the necessity of Faith, which has any dogma to profess and any dogma to lose, makes that dogma the basis of its education, secular as well as religious, and is jealous of those attempts to establish schools of a purely secular character, which the inconvenience of religious differences urges upon politicians of the day. This circumstance is of so striking a nature as in itself to justify me, as I consider, in my proposed appeal in this controversy to arguments and testimony short of Catholic.

Now, gentlemen, let me be clearly understood here. I know quite well that there are multitudes of Protestants who are advocates for mixed education to the fullest extent, even so far as to desire the introduction of Catholics themselves into their colleges and schools; but then, first, they are those for the most part who have no creed or dogma whatever to defend, to sacrifice, to surrender, to compromise, to hold back or to "mix," when they call out for mixed education. There are many Protestants of benevolent tempers and business-like minds, who think that all who are called Christians do in fact agree together in essentials, though they will not allow it; and who in consequence, call on all parties in educating their youth for the world to eliminate differences, which are certainly prejudicial, as soon as they are proved to be immaterial. It is not surprising that clear-sighted persons should fight against the maintenance and imposition of private judgment in matters of

public concern. It is not surprising that statesmen, with a thousand conflicting claims and interests to satisfy, should fondly aim at a forfeited privilege of Catholic times, when they would have had at least one distraction the less in the simplicity of national education. And next, I can conceive the most consistent men, and the most zealously attached to their own system of doctrine, nevertheless consenting to schemes of education from which religion is altogether or almost excluded, from the stress of necessity, or the recommendations of expedience. Necessity has no law, and expedience is often one form of necessity. It is no principle with sensible men of whatever cast of opinion, to do always what is abstractedly best. Where no direct duty forbids we may be obliged to do, as being best under circumstances, what we murmur and rise against, while we do it. We see that to attempt more is to effect less; that we must accept so much, or gain nothing; and so perforce we reconcile ourselves to what we would have far otherwise, if we could. Thus a system of mixed education may, in a particular place or time, be the least of evils; it may be of long standing; it may be dangerous to middle with; it may be professedly a temporary arrangement; it may be in an improving state; its disadvantages may be neutralised by the persons by whom, or the provisions under which, it is administered.

Protestants then, in matter of fact, are found to be both advocates and promoters of mixed education; but this, as I think will appear on inquiry, only under the conditions I have set down, first, where they have no special attachment to the dogmas which are compromised in the comprehension; and next, when they find it impossible, much as they may desire it, to carry out their attachment to them in practice, without prejudicial consequences greater than those which that comprehension involves. Men who profess a religion, if left to themselves, make religious and secular education one. Where, for instance, shall we find greater diversity of opinion, greater acrimony of mutual opposition, than between the two parties, High Church and Low, which mainly constitute the Established Religion of England and Ireland? Yet those parties, differing, as they do, from each other in other points, are equally opposed to the efforts of politicians to fuse their respective systems of education with those either of Catholics or of sectaries; and it is only the strong expedience of concord and the will of the state which reconcile them to the necessity of a fusion with each other. Again, we all know into what various persuasions the English constituency is divided—

more, indeed, than it is easy to enumerate; yet, since the great majority of that constituency, amid its differences, and in its several professions, distinctly dogmatise, whether it be Anglican, Wesleyan, Calvinistic, or so-called Evangelical (as is distinctly shown, if in no other way, by its violence against Catholics), the consequence is, that, in spite of serious political obstacles and of the reluctance of statesmen, it has up to this time been resolute and successful in preventing the national separation of secular and religious education. This concurrence, then, in various instances, supposing it to exist, as I believe it does, of a dogmatic faith on the one hand, and an abhorrence of mixed education on the other, is a phenomenon which, though happening among Protestants, demands the attention of Catholics, over and above the argumentative basis, on which, in the instance of each particular sect, this abhorrence would be found to rest.

While, then, I conceive that certain Protestant bodies may, under circumstances decide, more successfully than Catholics of a certain locality or period, a point of religious philosophy or policy, and may so far give us a lesson in perspicacity or prudence, without any prejudice to our claims to the exclusive possessions of revealed truth, I say, they are in matter of fact likely to have done so in a case like the present, in which, amid all the variety of persuasions into which Protestantism necessarily splits, they agree together in a certain practical conclusion, which each of them in turn sees to be necessary for its own particular maintenance. Nor is there surely anything startling or novel in such an admission. The Church has ever appealed and deferred to testimonies and authorities external to herself, in those matters in which she thought they had means of forming a judgment; and that on the principle, *Cuique in sua arte credendum*. She has ever used unbelievers and pagans in evidence of her truth, as far as their testimony went. She avails herself of heretical scholars, critics, and antiquarians. She has worded her theological teaching in the phraseology of Aristotle; Aquila, Symmachus, Theodotion, Origen, Eusebius, and Apollinaris, all, more or less heterodox, have supplied materials for primitive exegetics. St. Cyprian called Tertullian his master; Bossuet, in modern times, complimented the labours of the Anglican Bull; the Benedictine editors of the Fathers are familiar with the labours of Fell, Ussher, Pearson, and Beveridge. Pope Benedict XIV. cites, according to the occasion, the works of Protestants without reserve; and the late French collection of Christian Apologists con-

vains the writings of Locke, Burnet, Tillotson, and Paley. If, then, I come forward in any degree as borrowing the views of certain Protestant schools on the point which is to be discussed, I do so, not, gentlemen, as supposing that even in philosophy the Catholic Church herself, as represented by her theologians or her schools, has anything to learn from men or bodies of men external to her pale; but as feeling, first, that she has ever, in the plenitude of her Divine illumination, made use of whatever truth or wisdom she has found in their teaching or their measures; and next, that in particular times or places some of her children may probably profit from external suggestions or lessons which are in no sense necessary for herself.

And in thus speaking of human philosophy, I have intimated the mode in which I propose to handle my subject altogether. Observe, then, gentlemen, I have no intention of bringing into the argument the authority of the Church at all; but I shall consider the question simply on the grounds of human reason and human wisdom. And from this it follows that, viewing it as a matter of argument, judgment, propriety, and expedience, I am not called upon to deny that in particular cases a course has been before now advisable for Catholics in regard to the education of their youth, and has been, in fact, adopted, which was not abstractedly the best, and is no pattern and precedent for others. Thus in the early ages the Church sanctioned her children frequenting the heathen schools for the acquisition of secular accomplishments, where, as no one can doubt, evils existed, at least as great as can attend on mixed education now. The gravest Fathers recommended for Christian youth the use of Pagan masters; the most saintly Bishops and most authoritative Doctors had been sent in their adolescence by Christian parents to Pagan lecture halls.* And, not to take other instances, at this very time, and in this very country, as regards at least the poorer classes of the community, whose secular acquirements ever must be limited, it has approved itself not only to Protestant state Ecclesiastics, who cannot be supposed to be very sensitive about doctrinal truth, but, as a wise condescension, even to many, of our most venerated Bishops, to suffer, under the circumstances, a system of mixed education in the schools called National.

(To be continued.)

POPULAR EDUCATION.

It is not creditable to the British Catholics that they are not the foremost in maintaining

the two principles of education. Ever since the infidel mind of England has turned itself to this question, the Catholics, both in Parliament and out of it, have, in too many instances been found on the wrong side. We need not refer to the labours of Mr. Wyse, the present Minister at the Court of King Otho, who has been very zealous in promoting principles which, if admitted into practice, can have but one result. The most effectual opposition to his schemes proceeded, not from the Catholic side, but from the heretics; from the despised portion of the religious Establishment of England, the High-and-Dry. These people, gross and stupid no doubt, yet from that very quality preserved a dim remembrance of good traditions, and denounced the schemes of the infidels. If they advanced unreasonable claims those claims were based on true principles, for while they demanded for the Established Church the sole control of education, they did nothing but utter a true doctrine in point of law, though grievously mistaking their way as a matter of fact.

The utter absurdity of their claim, under the circumstances of their case, made men hesitate about the principle which it involved. The result has been that while men were disputing about a fact, they called the law itself into question. The right of the Church of England was scouted, its former members abandoned it, and in consequence the civil power stepped in, and seized on those rights which do not belong to it. The State, having no belief and no conscience, could not execute the functions it assumed, and therefore, those functions are paired down to the capacity of the thief's abilities. Education sank to instruction, and instruction to the communication of mere material knowledge. Moral habits, religious instincts must be ignored, and the education of the whole man is sacrificed, because the usurping teacher is unfurnished for his works.

Even at this moment, in England, the most perserving opposition to the godless policy of the State proceeds from the Establishment and the Wesleyan sect. These refuse to recognise the supposed distinction between secular and religious education. The Independents and the more Protestant sects offer no great resistance to the infidel movement, and we must be honest, though, to our great shame the Catholics have yielded to the State theory. The Protestants of Ireland fought for a true principle, while the Catholics sent their children to the Godless Colleges. Thus on the whole, we who should have been the foremost in the fight, are not only in the rear, but in some cases actually deserters to the armies of the Devil.

* Vide, M. L'Abbé Lalanne's recent work.

Now, this calamity is not only a present civil, but a permanent one; it stands in the way of future good, and disqualifies us for public profitable exertion on the right side. It has committed us in a bad cause, and we shall find it not an easy task to be heard in defence of truth. Our advocacy of justice will be suspected, and our integrity most sorely compromised. It will be replied to us that we are discontented, and that no measures once thankfully received, can please us long. In a matter of religious truth, no policy is so disastrous as that of instalments. Of course we cannot always compel parliament to be just; but, surely, we can refrain from accepting with expressions of gratitude measures that are unjust, and which we know to be fraught with incalculable evils.

The English Government is, very likely, about to reopen all the question touching the Catholic Church, which have been apparently solved in the course of the last twenty years. If it should do so, we shall have another opportunity of putting forward our just claims, not evasively and obscurely, but in their full proportions. Nothing injures us in the opinions of Protestants more than our apparent dishonesty. We shall never wring from them any substantial good by concealing the truth; it is of no use to hide facts, and mystify them on the question of principle, we must meet them face to face boldly and courageously, as British subjects, having an equal right with the proudest to the full benefits of the boasted constitution.

Our alliance with Whigs and the extreme section of dissent, which verges on infidelity, has damaged us not only in the estimation of the latter class of Protestants, but also in ourselves. We have drank in wicked principles, and untenable theories of Government. And the result is, that when we have to contend against the Government on important questions, we cannot secure the co-operation of men whose principles would compel them to support us, were it not for our most unsatisfactory antecedents. Our visible fraternisation in politics with the infidel movement damages, in the most complete manner, our efforts to maintain justice, and we are become objects of contempt in Parliament both to our foes and to those who wheedle us and then betray us.

At this moment we are striving to build up a party in Parliament; our efforts are visible, and our Protestant neighbours look on and laugh. They have had experience of the Catholic section of the house, and are not disposed to modify their expectations of the future because of their knowledge of the past. The future members of Ireland are

expected to be formidable; but they are not expected to fight for their country but for themselves. The Government expects to buy them, and the Opposition hopes to win them by promises. Men say, without the least hesitation, as if there could be no question of the matter, that the leaders of the forming party will make terms, not for their country but for themselves, and that their sole object in increasing their strength is to increase the price which must be paid for their services. This is English opinion; let the Irish constituencies look to themselves.

What, hope, then, have we of being heard in Parliament? At present, none at all. But if we awake in time, we may do without our patrons; our work lies not so much in the registration courts, as in the schoolrooms of England and Ireland. The boy of fourteen, well-educated, will be able to influence the next Parliament after his schooldays are over. This is our real work, to make good Catholics of the rising generation, to educate them fully as Christians, not as mineralogists and geologists; not in the use of the globes, but in the use of their prayer-books. When that is done, we shall be able to say something with effect to the Imperial Parliament.—*Tablet May 8.*

LECTURE BY HIS EMINENCE CARDINAL WISEMAN.

(Continued from page 350.)

The following Lecture on the "sources of Protestant objections" was delivered by his Eminence Cardinal Wiseman, at St. George's Cathedral. Southwork on the evening of Sunday, February, 22, 1852:—

"You err, not knowing the Scriptures, nor the power of God."—Matt. xxii. 29.

I have spoken already of that succession of Pontiffs which for so many centuries has formed the centre of unity and the directing power of the Catholic Church. Now, my brethren, if you were asked, How do you account for this unerring succession of the Pontiffs of the Catholic religion—a succession which can be so clearly and unmistakably traced from man to man to Peter himself, that it cannot be denied? Though you may say that the early Popes claimed this power or that, it matters not, if the succession in that See remains unbroken by persons who have exercised and claimed some pre-eminence at least: and that, although denied by all but Catholics, remains a fact. How do you account for this succession, seeing there is nothing parallel to it upon earth? Now, the Catholic at once says, I account for it simply because our Blessed Redeemer gave to His Church as a mark, as a note of it, UNITY. He required that this unity should exist; He told us by His apostle that there was to be one God, and one Saviour, and one baptism, and one faith, and that all

men, therefore, were to be united in perfect unity. "I see," says the Catholic, "that wherever this compact union with one centre has not existed, unity has fled; therefore I conclude that, seeing this unity has been preserved to us age by age, in consequence of this our communion with the See of Peter, independent of other considerations, it is a work of God, an instrument by which a blessing promised to the Church has been preserved. Then again, I find that the Catholic Church, so united, has preserved through every age an unflinching and unwavering belief in the great mysteries of salvation, in those admitted by all from the beginning, the Trinity, the Incarnation, the Crucifixion, the Immortality of the Soul, a future Judgment, and others in their various details, uncontradicted by early or later heresies." The Catholic Church has preserved this faith. You ask, "How has she preserved it?" I tell you, it is preserved by this close unity. It has united the whole Church together, and brought the decisions of all her pastors to bear, as it were, upon one central point; and they, when thus concentrated, from the teaching and authority of the Church; they are its simple, inviolate, true, and orthodox faith. Again, the Catholic finds that the Church was to be the Pillar and ground of truth; that with the Church Christ promised to be to the end of the world, and with it evidently for the purpose of enabling his Apostles and their successors to teach all that He had taught them to the end of time. The Catholic sees that the Spirit of God is to be with that Church to the end of the world, guiding her into all truth. He sees that Church the pillar and groundwork and foundation of truth; truth must support it; it cannot be removed without truth falling to pieces. Now these are a few texts I have thrown together, and the whole bear out the Catholic in his system, *id est*, that what God has promised He has faithfully observed—that God is the Institutor of that Church, and having promised that she should be held together in unity, she has been kept in unity, and that communion with one See, which is the means of that unity, is a work of His own. The Catholic believes that just as God is seen governing the celestial sphere, and causing it to observe His laws, so in like manner he is keeping faithfully the promise He has made, that Jesus Christ does as truly and really teach in that Church now as He did when He was visible upon earth, and was the centre around which His apostles stood, from which they received that emanation of doctrine which, like rays of light from Him illuminated their souls, and enabled them to shed the truth throughout the whole world.

Yes, my brethren, this Catholic Church believes, as truly as she does in the providential government of God in all the affairs of this world, in the existence of the Holy Spirit in the Church, teaching really and truly now all truth, as was promised. Not a single promise do we believe has failed; each has been fulfilled, and continues in its fulfilment. Now, I ask others, who do not hold the Catholic belief, "Why do you not put the same interpretation

upon all these words?" The interpretation I have given is the most simple. You cannot possibly by any means of interpreting, arrive at a more simple meaning than we attach to all the words of the Saviour and His Apostles. And yet you dare not believe it. Why so? Because, having the Scripture, having in them these words, you do not know them. *And why do you not know them?* BECAUSE YOU DO NOT KNOW THE POWER OF GOD. You cannot realise to yourselves the idea that where you do not see God producing certain given effects, simply because He has promised, these effects are invisibly continued. But I have narrowed the question. You see these effects; you see that unity; you see that adherence to dogma; that perfect system that verifies all which the prophecies and gospel tell us of the kingdom of God; but having in your minds certain prejudices and preconceived opinions, having made up your minds that this cannot be the Church of God, you will not believe that there is an exercise of such power in the world. If Catholics disbelieved the power of God, they could not possibly give this interpretation to these various Scriptures. But, ask your own hearts, ask your own understandings, if you now really believe it possible that God would keep up a succession of men calling themselves the successors of the Apostles in one city for no other purpose than merely to preserve a certain outward religion? Can you believe that there is such an action in God's power, as that He rules the effects of the succession of ages in altering and modifying the opinions of men, so that in this one community they should all agree, and have all agreed, for hundreds and thousands of years simply and purely because there is a visible power of God exercised for this purpose? You believe not this power; you believe in the abstract power of God, but not as the real power thus exercised for the perpetuation of His truth. And it is this which marks the difference between the simple exposition of Catholics of those texts, and the way in which they are evaded and altered by those who have made up their minds not to be Catholics. The Catholic accepts every word—he expects that the Church is the pillar and ground of truth; that the Holy Ghost is ever with her, teaching her all truth; that the Blessed Redeemer has promised to be with His Apostles and their successors always, to the end of time; that the charge given to Peter is perpetuated as necessary to the existence of the Church; and that he who sits upon the Pontifical throne is the Shepherd of the sheep, and holds the keys of the kingdom as given to Peter. He accepts all this, because he believes it perfectly possible, and because he believes that having spoken these words, God meant them to have efficacious power, and as they depend on that power for execution, it cannot be wanting. Others interpret these words in an unnatural or less literal sense, because it would involve in their minds the existence of a power in the Church such as they cannot make up their minds to believe it has pleased God to exercise. And then what remains? I put that picture, which I have faintly drawn, before one determined never to

accept the claims of the Catholic Church, and I say, "Account for all this? I account for it by placing together the *promise* of God and the *power* of God. Now, how do you account for the endurance of this compact power?—You who have not been in existence for three hundred years, have separated and spilt into hundreds of different sects—account to me for this wonderful preservation of dogma, this inviolable unity?" You must say the Church of God is unchangeable—Why, I am told, that at every turn, in every religious meeting, from every pulpit, in the daily and monthly and yearly press, in every form even to letters, one using the words which I have received within the last few hours with reference to the discourses I am delivering, "IT IS THE MASTERPIECE OF SATAN!!!" Our Blessed Redeemer came down from Heaven to establish a system of religion; He came down to institute Christianity, which God had promised to the whole *End* of the earth; He came to found a Church which should support and keep vigorous hold of all truths. He should deliver; He promised to her that perpetual assistance which we have seen; and we are to be told that when a body is presented to us which has these qualities and clear marks—when we see unity and peace, preservation of doctrine, permanence and stability, we are to be told that this is the work of God's infernal foe! *And the kingdom of Christ, where is it?* In a small multitude of those who are at war among themselves, who cannot agree upon the definition of one single dogma, who dispute whether or not it is by baptism a man is to be made a child of grace, who are broken into denominations of every stange name and every eccentric form—*this scattered band and all collected together from every opinion, from every strange fancy is to look upon as the kingdom of Christ!* And He who told us that a kingdom divided against itself should not stand, and that that was the characteristic of the kingdom of His enemy—Oh! shall He be told, unless it be in blasphemy, which God forbid, that what shows to us a conformity *exactly* to what He came to found, which presents to us the characteristics of His kingdom, is the matchless work of His eternal enemy; and that what He came to found bears upon it the stamp of confusion and clearly of destruction—that it is Bable rather than Jerusalem—that it is the confusion of tongues rather than the union of hearts? Can any one, my brethren, blind himself so far as this, as to boast that the kingdom of Christ is to be found in what, to the impartial looker-on, must present the appearance of discomfited and defeated hosts flying in all directions and draw their weapons against themselves, rather than in that host of Israel which goes forward compact, singing triumphantly the songs of Zion, and increasing not *messily* by struggling numbers, but adding by hundreds to the strength and phalanx of its conquering rank? *Oh, my brethren, if this be the result of what has been promised to us, let us, bow down our heads in humiliation, and wonder at the mysterious dealings of God, who hath given to His enemy the power to construct, and hath reserved to Himself only that to DIS-*

PERSE!

Our Blessed Redeemer has entered a synagogue in Galilee, and is instructing the multitude. Let us listen for a moment at its door. What do we hear?—Wrangling voices, angry and loud. What do they say?—"How shall this man give us his flesh to eat?" See after a pause, during which, no doubt, a sweet and holy words have been spoken, there comes rushing forth an angry multitude, with countenances inflamed with wrath, eyes sparkling with fury, blanched lips, muttering almost curses. What do they say?—"This is a hard saying, and who can believe it?" Are these Sadducees, or Pharisees?—They are disciples; they are flying from Jesus; they are flying from Him for ever. They go back, and walk no more with Him. And what is it which has provoked this extraordinary wrath?—He has been saying, "AMEN, AMEN, I SAY UNTO YOU, UNLESS YOU EAT THE FLESH OF THE SON OF MAN AND DRINK HIS BLOOD, YE SHALL NOT HAVE LIFE IN YOU. FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED. HE THAT EATETH ME SHALL LIVE FOR EVER." Strange doctrine—wonderful and hard!!—hard indeed to flesh and blood! And how are these men met?—They have been divided into two parts, one of which we have already heard saying, "How can this man give us his flesh to it? This is a hard saying; who can bear it? *They have left Him.* There remain the others, and what are their words? Jesus has turned round and appealed to them: "Will you also leave me?" And they replied through Peter, ever faithful, "To whom shall we go? Thou hast the words of eternal life." Here is the criterion again applied. Those words which Jesus spoke with His own blessed lips have become a part of the written word; they are now the Scriptures, and we may easily apply our text. How did these men err?—They erred, *not knowing the scriptures*, i.e. *not knowing the words which Jesus spoke.* Was it that they misunderstood His words? Was it that they construed them wrong? Was it that they did not apply to them proper tests of explanation?—No, my brethren; they knew not the Scripture; they knew not these words; but, still more, **THEY KNOW NOT THE POWER OF GOD.** "How can this man give us his flesh to eat?" is an expression of diffidence, of disbelief of the *possibility of doing.* It is a *hard saying*—it is *hard* to reconcile it with affection, with principles, even perhaps it may be said, with our moral feeling; *therefore, we will not believe this doctrine.* Those men had seen our Blessed Lord perform a miracle but a few hours before, in feeding five thousand men from five loaves and two small fishes. In that miracle they believed; they saw it with their senses; it came under the cognisance of their visual organs. But they could not reason by analogy—their minds were too unrefined and carnal to do so: they could not say, "If He has given us evidence of His power in the miracle which we have seen performed, how should we doubt in that which He has just spoken?" Had He said, "I will feed five thousand men with a few loaves," they might likewise have previously said, "This is a hard saying for no such miracle has ever been seen upon earth." But they had conviction that our Blessed Redeemer could do

more than they had seen done: and it was but reasonable to expect from them that when He said, "I will give you my flesh to eat and my blood to drink, they would not measure it by the rule of possibility; but what was promised was to be received in faith, and it was to be left to Him to use His power to perform His own work as He knew best. And the Apostles through Peter applied our rule. "Will you likewise leave me?"—"No," says Peter; "I do not see, I do not understand how that which Thou hast spoken of can be done: BUT THOU HAST THE WORDS OF ETERNAL LIFE; I know that what Thou sayest *must be true*, however impossible it may appear; I will cling to Thee; I will go wherever Thou goest, and remain where Thou remainest; I will be taught by Thee, and receive Thy doctrines, however difficult in principle or impossible they may appear."

These are two simple rules. It is clear the Saviour addresses the words, "You err," not because they had mistaken His meaning but because they chose not to apply this test of interpretation, a perfect assurance of the power of God to do whatever He tells you He will do. Then apply it now, my brethren. Oh, how that doctrine of ours, which takes the words literally and at the same time in a most beautifully spiritual manner, is reviled and ridiculed! And at this very moment there are upon walls in this metropolis hideous descriptions as they appear to the Catholic eye, sounds of blasphemy equal to those heard in the synagogue of Judea implying a disbelief in the possibility of God doing that which the Catholic believes He has done. How is this doctrine met? Oh, my brethren, the Scriptures could not err, "This is my body; this is my blood" "He that eateth me shall live by me." "Unless ye eat of the flesh of the Son of man, and drink His blood, you shall have no life in you." "Flesh, blood, body"—all words as literal as possible. And the Catholic at once says, "I accept and believe them as they are; and why? Because I believe God has power to present to me this body and this blood in any form which He has chosen to institute; because though I do not see nor feel, taste them, yet God having spoken the word, I can have no doubt but He is all-powerful to do whatever He has said." What is the source of objection against this doctrine? That you must interpret these words *figuratively*: that it is only the *type* or *symbol* of Christ's body that is meant; that eating represents believing, that body means bread, that blood denotes wine, and that in fact there is not one single word in all these texts which to be taken literally. And why? Because you are told it is repugnant to sense. "The body of Christ," says the Common Prayer Book, "being in Heaven cannot be upon earth." "How can this man give us His flesh to eat?" "How is it possible, when it is repugnant to my own senses which God has given me to overrule the declarations of His own power? My own senses, which are supreme and have at their feet the teachings of God that I may try them and prove them, tell me is it impossible that there can be a body presented to me without my feeling or seeing it, or having some cognisance of it?"

"How can this man give us his flesh to eat?" "He cannot: because I cannot conceive how He could do it." This is the popular objection against the real presence in the Sacrament. It is a questioning of the power of God. The Catholic believes fully in that power: a Protestant makes up his mind that God's power is to be judged by those means which he himself possesses. It is like a man who would go, I will not say to the Pyramids, but to the chain of the Alps or the Andes, and take out his foot-rule with a determination to measure round their bases and ascertain their various dimensions. Or, it is like one who would go across the ocean with a ball of twine in his hand to measure the breadth of the farrolling deep, and say that he is able with his small means to arrive at accurate calculations. It is truly like that vision which St. Augustine is said to have beheld when taught humility in judging of the things of God. He saw a child upon the sea shore vainly endeavouring to scoop out the waters of the ocean to a small hole made in the sand, and when smilingly he instructed the child that vision sent and showed how foolish and impracticable was what he had undertaken: "And is it more foolish," that child said, "than for you to pretend to comprehend the mysteries of religion and what God has taught, by the small measure of your intellect and soul?" Yes, my brethren, every day and every hour are these arguments unblushingly brought forth, that the real presence in transubstantiation is not only false, but that it is absurd, impossible, blasphemous, everything that is terrible, and why? Because it is repugnant to the sense and judgment of men of modern times, and to the laws which they call the laws of nature. They will not believe in the power of God. They say it is a hard saying and they cannot believe it.

(To be continued.)

ST. GEORGE'S AND THE CONCUPISCENCE OF THE EYE.

Of the pride of life there is much, too much, but not enough to the concupiscence of the eye. Then, again, there is too much eye-working; and then, again there is too little. Eyes dark, blue, and brown and cat's eyes, flash, and dart, and turn about exceedingly in every direction except one, and that one my desire is that all eyes should turn and turn again.

One of the results of the fall is concupiscence of the eye—the restless eye will not keep quiet—it will move about, and too often twirl like a message pigeon let out of a bag until it sees what it should not, and then the strain is unvariable, and, unfortunately, in a wrong direction; the eye likes a pretty face, and a handsome form, and pretty things, and beautiful things, and never flags, never wea-

ries, but the more it looks the more it likes to look. Ugly men, ugly women, no eye looks at but to turn away from; sick poor people no eye looks at: dirty sick rooms; nasty orphans; care-worn and haggard widows; unwashed dying ones, no eye flashes on; here there is no concupiscence of the eye.

Oh, no! In the immediate locality of fashionable life there is much unagen, wretchedness, dirt, sickness and living death. Skeleton forms and terrible examples of how much human flesh can endure before life departs. We have much of this even in this aristocratic neighbourhood, and more than in any other part of London. Now near the Victoria Theatre there lies a human being whose exterior, was once very agreeable, but much sickness and trouble have changed her sadly. Her little back room was ever the same for two years past—silent, cheerless, and herself always sick in head and heart, and invariably in bed.

Poor woman! half of her body is, as it were, dead; and a combination of diseases feed on her attenuated frame. She cannot lie down; she cannot sit up; she cannot sleep, but still she lives. The other evening, and a cold one it was, a friend walked in to see her: she had heard sad tidings that morning of her son at sea. Ah! yes; the secret was broken to her: he was drowned two years and night, and she had looked to his return! Poor soul, how she shook and shook again, and tried to strifle her agony. Her other son, who was a cripple, but who was everything to her they had taken to Lambeth workhouse to die. This young man used to sell things in the street, and did all that an affectionate son could do for a mother. He cleaned the little room, made the fire and the tea, waited upon her as a nurse, and cheered her, and soothed her troubled heart; but he was gone to the workhouse, and she was sure that he must die there, and then what could she do? Indeed, what? But she was quite right; he is dead; and may God help her. Her friend called to see her again on an evening, and there was an alteration in her little back room that had not been before, for the remains of her son in the workhouse coffin rested at the feet of her bed, that she might look and look again at all that was dearest to her on the earth. What a world is this; a world of trouble, and woe and lamentations! Her friend will call on her now and then, but if there be a heart of flesh within you send something to Father Thomas for the afflicted one, that he may help her in this her most sorrowful state. Turn the eye here and let it repose on this child of grief and sadness unutterable. Let there be concupiscence of

the eye here, and it shall be a concupiscence against which there is no law.

Sometimes, should God spare my life, something more detailed of miseries hardly to be believed may appear now and then from the laughing, though, at times, bleeding and weeping heart of that strange mixture of one knows not what.

FATHER THOMAS.

Tuesday, 1st week of Lent.—*Tablet.*

THE EASTERN CHURCH.

The Univers of the 8th March contains a communication of considerable importance upon the Ecclesiastical affairs of the Eastern Church. According to that paper, the Patriarchs of Constantinople and Jerusalem have, in their respective Synod, published a formal reprobation of all the doctrines of Baptism professed by the Bishops of Russia, who admit the validity of Baptism by effusion as well as by immersion. This decision forebodes a violent rupture between the Turkish and Russian Greeks—and must have an important effect upon the political relations of both Empires.—*Catholic Examiner, May 1.*

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

Mrs. P. D'Souza, thro' Rev. Mr. For-	...	...	...	50	0
mosa, ...	...	...	...	2	0
„ R. J. Carbery, for June,	...	...	...	2	0
„ L. D'Souza, for ditto, ...	...	...	...	6	0
Miss D'Rozario, for ditto, ...	...	...	...	5	0
Mrs. Lackersteen, for ditto, ...	...	...	...	5	0
Miss Lackersteen, for ditto, ...	...	...	...	32	0
Mr. P. S. D'Rozario, for ditto, ...	...	...	...	8	0
Messrs. Thos. D'Souza, and Co. for ditto,	...	...	...	4	0
Mr. R. J. Carbery, for ditto, ...	...	...	...	25	0
„ J. Spence, for May, ...	...	...	...	5	0
„ James Curnin, for ditto, ...	...	...	...	5	0
„ A. W. Spence, for ditto, ...	...	...	...	5	0
„ F. Mazaux, for ditto, ...	...	...	...	5	0
„ W. R. Lackersteen, for ditto, ...	...	...	...	2	0
Mrs. Dowling, for ditto, ...	...	...	...

Through Mr. N. O'Brien.

P. Ennes, ...	...	...	...	Rs.	2	0
C. P. T., ...	...	...	...	...	1	0
W. H. T., ...	...	...	...	...	10	0
W. Dodd, ...	...	...	...	...	2	0
Messrs. J. and P., ...	...	...	...	...	2	0
T. D., ...	...	...	...	...	2	0

For the New Building.

J. R., jr., ...	...	...	...	...	1	0
H. J., ...	...	...	...	...	2	0
P. Gomes, Esq., ...	...	...	...	...	1	0
„ „ „ ...	...	...	...	...	1	0
Miss E. Gregory, thro' Rev. J. McCabe,	...	...	...	...	3	0
A Friend to the Poor, thro' Mr. J. W. Robinson, ...	...	...	...	...	3	0

THE BENGAL CATHOLIC HERALD.

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

No. 4.]

CALCUTTA: SATURDAY, JULY 24, 1852.

[Vol. XXIII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 24.

A FEW WORDS ON CONTRO- VERSY.

We have thought seriously and earnestly on the subject of *A Protestant's* enquiry touching the advantages of Conventual Institutions. For a long time we have eschewed all religious controversies from a firm conviction that in nine cases out of ten, the fruits are bitterness and hatred, rather than love and charity. Thinking men would do well to pause before they engage in any species of mental warfare; but when Theology is the subject, it becomes their imperative duty to ask themselves what motive induces them to forego the pleasant walks and the gladdening scenes of peaceful Literature for the thorny paths and the harassing pursuits of Controversy. Is it an innate attachment to the principles of abstract truth; a compassionate feeling for the delusion of an erring brother; or an humble sentiment of obedience to a Divine Command? Any one of these,

is a sound and justifiable motive;—but it behoves every right-minded person to test its soundness by some rule likely to afford him a reasonable degree of certainty. If you find that in the enquiry after truth, the equanimity of your temper is much disturbed by the critical severity or the logical acumen of your opponent; if you feel that your solicitude for the mental blindness of your neighbour begins to give way to emotions of personal bitterness at the sarcasm of his retort or the pungency of his ridicule, and if you discover that in fulfilling a duty which you regard as solemn, a sentiment of self-complacency mingles with the feeling of religious awe—distrust the purity of your motive, and abandon the field of controversy as one not only unsuited to your natural powers, but fraught with danger to your peace of mind.

We give this advice in sober earnestness. Many years have gone by when, in the fulness of youth, we eagerly subscribed to various literary and debating clubs. We knew no enjoyment so exquisite and we believed no recreation to be so praiseworthy as that which resulted from our intercourse with these societies. The keenness of metaphysical and moral discussions whetted our appetites for debate; our fellow associates, like

ourselves, sought with avidity every means to display their originality and research. At the impulse of youthful pride, each one of us seized his opportunity to utter a perplexing paradox or a startling theory. The shafts of wit and ridicule were levelled with open good humour but concealed malice; and it frequently happened, that these wordy battles left more bitter stings behind than the apparently fiercer combats of flesh and blood.

In still later times we exchanged the field of literary discussion for that of theological controversy. Though the hand of Time had furrowed our brow and cooled the ardor of our eloquence, it scarcely subdued the vigor of that pride which setting aside every consideration of usefulness, always endeavored to triumph over opposition by the powers of wit and sophistry, rather than yield submissively to the influence of reason and truth. We shall here take the liberty to quote a writer who has made some pertinent remarks on the subject of religious debating clubs: "A painful impression is left on the mind by the disreputable manner in which the holy scriptures are frequently treated by these youthful debaters who are always clamorous and insulting in their violent efforts to adjust particular texts to their preconceived commentaries. They show no evidence of an attentive, humble spirit, searching into the sacred truths of Religion, but on the contrary, manifest a powerful desire to triumph and exult. Ridicule and wit, coarseness and invective, abhorrence and contempt are frequently resorted to, either to terrify a resolute, or entangle a candid adversary. The pure refreshing stream of Christianity, which should always afford to man, peace, comfort and healing, is by his perverseness frequently made to appear a poisoned and polluted fountain, whose waters are death and destruction!"

The experience of several of our readers will corroborate the opinions above given. Their memory must sometimes recall scenes where the vindictive spirit of personal rancour has fiercely endeavored to overpower the meek and lowly spirit of the Gospel; where the doctrines and observances of the ancient Church, were made the themes of profane jest or

presumptuous mockery; and where man dealt to his fellow-man, not the blessings of love and peace, but the denunciations of hatred and wrath. A review of these unhappy scenes cannot but weigh heavily on the heart of every rational being, who instigated by pride or vanity, has had the misfortune to rush headlessly on the stage of theological controversy.

The Catholic youth of our community would do well to take warning from the sad experience of their elders. Carefully avoiding the perilous path which very few are permitted to tread with safety or honor, let them humbly rejoice in the even tenor of their religious course as docile and obedient children of the Faith. Indeed, that peaceful course is so clearly laid down for them, that without wilful perversion, it would be impossible to go astray. In the undeniable antiquity of the Catholic Church; in her acknowledged universality; in the extraordinary uniformity observed throughout the world in administering her rites and ceremonies, and in the uninterrupted succession of her Pastors, they have a holy warrant for her divine origin, which no earthly Institution can ever produce.

Our remarks on controversy have extended to a greater length than we intended. In our next, we shall endeavor to give the substance of *A Protestant's* letter on Convents, with our humble opinions on their nature and usefulness.

THE REV. FATHER SHANIAN.

It is with unfeigned regret we have to record the demise of the Rev. Father Shanian an Armenian Catholic Priest who departed this life on the 17th instant, at the residence of Mrs. Fatallah Asphar where he received the most affectionate care and attention. His remains were attended by a large circle of friends among whom were several Armenian gentlemen, who though of a different communion, united with their Catholic brethren in showing the last marks of respect to their common friend, who had won the respect of all by his amiable manners, his high intellectual qualities and his exemplary conduct. The Rev. Father Shanian was born at Constanti-nople whence he emigrated with his

parents to Greece, on account of a persecution raised in 1831 by the Grand Seignor. He was sent to Rome and entered as a student of 'St. Antony's College where he studied for the Priesthood. The Bengal Mission has lost a valuable Priest in this lamented Clergyman, who if his life had been spared, would have made himself exceedingly useful by his piety, his zeal and his talents. *Requiescat in pace.*

CONVERSIONS.

IN our last issue, we announced, that the Rev. Mr. McCabe, received a respectable Hindoo lad into the bosom of the Catholic Church. In this week we have to record the conversion of two respectable Protestants to our Holy Religion by the same efficient Clergyman.

CORRESPONDENCE.

THE ORPHANAGES.

To the Editor of B. C. Herald.

SIR,—I beg to send a Bank Note for Rs. 100 as a donation for the Orphanages. I send this under the impression that now that our beloved Archbishop is away, there is not one to solicit charity for the Orphanages. I hope all those who have the means will not hesitate to send a trifle every month during his Grace's absence. We have as it were with one voice lamented the temporary absence of our venerated Archbishop. Can we do better to testify our gratitude than by contributing towards the support of the Orphanages which are dear to his Grace's heart? The Catholics of Bengal are almost all very poor, but under the guidance of our self-denying Chief Pastor they have generously acquitted themselves.

Your obedt. Servant,
ANONYMOUS.

July 20, 1852.

We have no doubt that the above Appeal so earnestly expressed and so generously backed, will have its due weight with those who steadily supported the cause of the Orphans, when their

zealous Protector, our venerated Archbishop, was amongst us. These benefactors will surely redouble their zeal and increase their bounty, now that that worthy Prelate is far away, remembering his parting exhortation thus addressed to us: "Finally we again and again implore you, not to suffer our absence to cool your charity and concern for the support of the numerous little ones of Jesus Christ, who are now provided for in our Orphanages."—*Ed.*

AN AFFECTING STORY.

To the Editor of the B. C. Herald.

DEAR SIR,—I shall feel extremely obliged by your giving a prominent place to the subjoined Affecting Story in your Columns.—It was only by chance that I obtained it in my possession. It is no doubt calculated to effect much good among some of those victims of Intemperance who by neglecting their spiritual and temporal welfare, not only disgrace themselves, but are likely to become pests to society at large.

Yours obediently,

A Member of Temperance Society.

AN AFFECTING STORY.

It was many years ago that a gentleman of standing in society, suddenly resolved to abandon the habit of intemperance to which he had long been addicted. He was a remarkable man distinguished alike for personal and mental qualities. His manners were extremely pleasing and his conversation was of that varied and eloquent nature that made his company desirable in every condition of society. No man was more deeply versed in classical learning, in the various branches of scholastic philosophy, or in polite literature. Like the all accomplished Bolingbroke, to whom he had been compared, he could grace and give a charm to the drawing room, as well as teach lessons of wisdom in the Academy or Lyceum. At an early age he had married a sensible and accomplished woman, and from such a union, it might well be supposed, that the stream of happiness would flow uninterruptedly; but alas! the possession of the highest intellectual attainments, affords no security against the encroachments of a vice whose course

is marked by misery and whose end is death! For years he was a complete victim to Intemperance, which led him by degrees to the lowest depth of degradation. Poverty had entered his home and was not long in sweeping away, every thing of value into its capacious vortex. His wife's most precious jewels had been pledged at the pawnbroker's, and his valuable Library had met with the same fate. Article after article of furniture had disappeared, and nothing now remained but what was secured by law. His heart broken wife had wasted away to a mere shadow. Her disposition, which had formerly been lively and vivacious, was now sorrowful and melancholy, and the children exhibited that raggedness which distinguishes the offspring of the intemperate.

A more affecting scene can hardly be imagined than that which occurred on a cold and bleak day in December, when the mother was seen pressing an infant to her breast, crouching to a few embers which still remained on the hearth. Several children who surrounded her, were crying bitterly and begging for bread; but alas! she had none to give them. In one corner, covered with a worn-out rug, lay the husband in a revolting state of intoxication. A more heart rending scene cannot possibly be conceived. There lay the man, whose lofty intellect was well suited to adorn a senate or to rule a nation, a victim to the insidious draught that had destroyed thousands!

Twelve months from the period at which our story commences, on a cold winter evening, in a beautiful and snug little parlor, a stately looking man, handsome and well dressed, was seated on an elegant sofa. His brow was thoughtful, and an acute observer might perceive a shade of melancholy pass over his countenance. In the same room, seated at a central table, was his wife, neatly and tastefully attired, reading one of those beautiful annuals of the season. Several lovely children were playing in the room, and their cheerful looks and comfortable clothing intimated that poverty had no residence there. This little parlor displayed indeed, no tokens of wealth, but evidently showed signs of substantial comfort. Two beautiful vases adorned

the mantel-piece and underneath was seen the vivid light of an animating coal fire, before which, on a rug, lay a favorite dog, who seemed to participate in the happiness which pervaded the apartment. The wife looked up, and casting a glance at her husband, observed a gloominess of countenance that at once excited her attention. She closed her book, went to him, and tenderly enquired if any thing disturbed him. It was some time before he made any reply, and then turning round abruptly, said, "my dear, I must have half a pint of brandy."—Who shall describe the agitation of the poor wife—she who had been but a few hours before so supremely happy.—Her bosom heaved with alarm and as the tears gushed from her eyes, she implored him, whom she had loved and adhered to, with devoted fidelity, through good and evil report, in disgrace and poverty, that he would not again tempt by a single indulgence, a recurrence to habits which must destroy their present felicity, and annihilate all their hopes of happiness! The children immediately left their innocent amusements, and with tears in their little eyes, sweetly joined their mother in her fervent entreaties. But the husband appeared to be insensible to the affectionate remonstrances of his wife and the artless persuasion of his children. The moment the health-destroying liquid was brought, he calmly approached the table on which it was placed and sat down before it. Then taking the crystal goblet in his hand, and holding it up to the light, he thus apostrophized it: "O! how I have loved thee thou beautiful enticing spirit, thou hast been my bosom companion from morn till night and from night till morning. I have welcomed thy presence with a warmth which no earthly friendship could surpass—and have mourned thy absence even as a mother grieves over the dead body of her child. But I have proved thee to be treacherous and ungrateful, a destroyer of my peace and a robber of my wealth. Thou gavest me disease instead of health and madest my home a scene of misery and desolation! I now renounce thee for ever thou agent of destruction, thou demon of despair, thou treacherous alluring poison"! With that, he raised the case-

ment, and throwing the bottle into the street, shouted—victory! His wife rushed into his arms, joy beamed in her countenance, she could only utter “my husband!” The children ran to their father and clung to him.—Even Neptune on the hearth-rug raised his head and wagged his tail, in sympathy with the joy which pervaded that happy circle!

Selections.

UNIVERSITY EDUCATION. DISCOURSE I.

DELIVERED AT THE ROTUNDA, ON MONDAY,
MAY 10, 1852,

BY THE

VERY REV. J. H. NEWMAN, D.D.,

PRESIDENT OF THE CATHOLIC UNIVERSITY
OF IRELAND.

Introductory.

[CONCLUDED.]

On this part of the question, however, I have not to enter; for I confine myself to the subject of university education. But even here it would ill have become me to pretend, simply on my own judgment, to decide on a point so emphatically practical as regards a state of society, about which I have so much to learn, on any abstract principles, however true and important. It would have been presumptuous in me so to have acted, nor am I so acting. It is my happiness in a matter of Christian duty, about which the most saintly and the most able may differ, to be guided simply by the decision and recommendation of the Holy See—the judge and finisher of all controversies. That decision, indeed, I repeat, shall not enter into my argument; but it is my own reason for arguing. I am trusting my own judgment on the subject, because I find it is the judgment of him who has upon his shoulder the government and the solicitude of all the Churches. I appear before you, gentlemen, not prior to the decision of Rome on the question of which I am to treat, but after it. My sole aspiration—and I cannot have a higher under the heavens—is to be the servant of the Vicar of Christ. He has sanctioned at this time a particular measure for his children who speak the English tongue, and the distinguished persons by whom it is to be carried out have honoured me with a share in their work. I take things as I find them; I

know nothing of the past; I find myself here; I set myself to the duties I find here; I set myself to further, by every means in my power, doctrines and views, true in themselves, recognised by all Catholics as such, familiar to my own mind; and to do this quite apart from the consideration of questions which have been determined without me and before me. I am here as the advocate and the minister of a certain great principle; yet not merely advocate and minister, else had I not been here at all. It has been my previous keen sense and hearty reception of that principle that has been at once the cause, as I must suppose, of my selection, and the ground of my acquiescence. I am told on authority that a principle is necessary, which I have ever felt to be true. As the royal matron in sacred history consigned the child she had made her own to the charge of its natural mother; so truths and duties, which come of unaided reason, not of grace, which were already intimately mine by the workings of my own mind, and the philosophy of human schools, are now committed to my care, to nurse and to cherish by her and for her who, acting on the prerogative of her Divinely inspired discernment, has in this instance honoured with a royal adoption the suggestions of reason.

Happy mother, who received her offspring back by giving him up, and gained, at another's word, what her own most jealous artifices had failed to secure at home! Gentlemen, I have not yet ended the explanations with which I must introduce myself to your notice. If I have been expressing a satisfaction that opinions, early imbibed and long cherished in my own mind, now come to me with the Church's seal upon them, do not fancy that I am indulging a subtle kind of private judgment, especially unbecoming in a Catholic. It would, I think, be unjust to me, were any one to gather, from what I have been saying, that I had so established myself in my own ideas and in my old notions, as a centre of thought, that, instead of coming to the Church to be taught, I was but availing myself of such opportunities as she gave me to force principles on your attention which I had adopted without her. It would, indeed, be a most unworthy frame of mind, to view her sanction, however it could be got, as a sort of leave or permit, whereby the intellect obtains an outlet, which it is ever coveting, to range freely once in a way, and to enjoy itself in a welcome, because a rare holiday. Not so; human wisdom, at the very best, even in matters of religious policy, is principally but a homage, certainly no essential service to Divine Truth. Nor is the Church

some stern mistress, practised only in refusal and prohibition, to be obeyed grudgingly and dexterously overreached; but a kind and watchful teacher and guide, encouraging us forward in the path of truth amid the perils which beset it. Deeply do I feel: ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infalible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.

I have said this in explanation; but it has an application if you will let me so say, far beyond myself. Perhaps we have all need to be reminded, in one way or another, as regards our habitual view of things, if not our formal convictions, of the greatness of authority and the intensity of power which accompany the decisions of the Holy See. I can fancy, gentlemen, among those who hear me there may be those who would be willing to acquit the principles of education which I am to advocate of all fault whatever, except that of being impracticable. I can fancy them to grant to me, that those principles are most correct and most obvious, simply irresistible on paper yet, after all, nothing more than the dreams of men who live out of the world, and who do not see the difficulty of keeping Catholicism anyhow afloat on the bosom of this wonderful nineteenth century. Proved, indeed, those principles are to demonstration, but they will not work. Nay, it was my own admission just now, that, in a particular instance, it might easily happen that what is only second best is best practically, because what is actually best is out of the question. This I hear you say to yourselves, is the state of things at present. You recount in detail the numberless impediments, great and small, threatening and vexatious, which at every step embarrass the attempt to carry out ever so poorly a principle in itself so true and Ecclesiastical. You appeal in your defence to wise and sagacious intellects, who are far from enemies, if not to Catholicism, at least to the Irish Hierarchy, and you simply despair, or rather you absolutely disbelieve, that education can possibly be conducted, here and now, on a theological principle, or that

youths of different religions can, in matter of fact, be educated apart from each other. The more you think over the state of politics, the position of parties, the feelings of classes, and the experience of the past, the more chimerical does it seem to you to aim at anything beyond a university of mixed instruction. Nay, even if the attempt could accidentally succeed, would not the mischief exceed the benefits of it? How great the sacrifice, in how many ways, by which it would be preceded and followed?—how many wounds, open and secret, would it inflict upon the body politic? And if it fails, which is to be expected, then a double mischief will ensue from its recognition of evils which it has failed to remedy: These are your deep misgivings; and, in proportion to the force with which they come to you, is the concern and anxiety which they occasion you, that there should be those whom you love, whom you revere, who from one cause or other refuse to enter into them.

This, I repeat, is what some good Catholics will say to me, and more than this. They will express themselves better than I can speak for them—with more nature and point, with more force of argument and fulness of detail, and I will frankly and at once acknowledge, gentlemen, that I do not mean here to give a direct answer to their objections. I do not say an answer cannot be given; on the contrary, I may have a confident expectation that, in proportion as those objections are looked in the face, they will fade away. But, however this may be, it would not become me to argue the matter with those who understand the circumstances of the problem so much better than myself. What do I know of the state of things in Ireland that I should presume to put ideas of mine—which could not be right except by accident—by the side of theirs, who speak in the country of their birth and their home? No gentlemen, you are the natural judges of the difficulties which beset us, and they are doubtless greater than I can ever fancy or forbode. Let me, for the sake of argument, admit all you say against our enterprise, and a great deal more. Your proof of its intrinsic impossibility shall be to me as demonstrative as my own of its theological correctness. Why, then, should I be so rash and perverse as to involve myself in trouble not properly mine? Why go out of my own place? How is it that I do not know when I am well off? Why so headstrong and reckless as to lay up for myself miseriaige and disappointment, as though I had not enough of my own?

Considerations, such as these, would have been simply decisive in time past for the

boldest and most able among us; now, however, I have one resting point—just one—one plea which serves me in the stead of all direct argument whatever, which hardens me against censure, which encourages me against fear, and to which I shall ever come round, when I hear the question of the practicable and the expedient brought into discussion. After all, Peter has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for 1800 years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies—such is he in the history of ages who sits on from generation to generation in the Chair of the Apostles as the Vicar of Christ and Doctor of His Church.

Notions, then, taught me long ago by others, long cherished in my own mind, these are not my confidence. Their truth does not make them feasible, nor their reasonableness persuasive. Rather, I would meet the objector by an argument of his own sort. If you tell me this work will fail, I will make answer—the worker is apt to succeed, and I trust in my knowledge of the past more than in your prediction of the future. It was said by an old philosopher, who declined to reply to an emperor's arguments, "It is not safe controverting with the master of twenty legions." What Augustine had in the material order, that, and much more, has Peter in the spiritual. Peter has spoken by Pius, and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilised or savage, and got the better? When did the whole world ever band together against him solitary, and not find him too many for them?

These are not the words of rhetoric, gentlemen, but of history. All who take part with Peter are on the winning side. The Apostle says not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden, and according to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season, and to nothing in vain. He came

first upon an age of refinement and luxury like our own, and in spite of the persecutor, fertile in the resources of his cruelty, he soon gathered, out of all classes of society—the slave, the soldier, the high-born lady, and the sophist—to form a people for his Master's honour. The savage hordes came down in torrents from the north, hideous even to look upon; and Peter went out with holy water and with benison, and by his very eye he sobered them and backed them in full career. They turned aside, and flooded the whole earth, but only to be more surely civilised by him, and to be made ten times more his children even than the older populations they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered; and he lived on. The gates of the earth were opened to the east and west, and men poured out to take possession, and he went with them, swept along by zeal and charity as far as they by enterprise, covetousness, or ambition. Has he failed in his successes up to this hour? Did he, in our father's day, fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater name, and his dependent kings, that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting Arms?

In the first centuries of the Church all this was a mere point of Faith, but every age as it has come has stayed up Faith by sight, and shame on us if, with the accumulated witness of eighteen centuries, our eyes are too gross to see what the Saints have ever anticipated. Education, gentlemen, involved as it is in the very idea of a religion such as ours, cannot be a strange work at any time in the hands of the Vicar of Christ. The heathen forms of religion thought it enough to amuse and quiet the populace with spectacles, and, on the other hand, to bestow a dignity and Divine sanction upon the civil ruler; but Catholicism addresses itself directly to the heart and conscience of the individual. The religion which numbers Baptism and Penance among its sacraments cannot be neglectful of the soul's training; the creed which opens and resolves into so majestic and so living a theology cannot but subserve the cultivation of the intellect; the revelation which tells us of truths otherwise utterly hid from us, cannot be justly called the enemy of knowledge; the worship, which is so awful and so thrilling, cannot but feed the aspirations of genius, and move the affections from their depths.

The institution, which has flourished in centuries the most famed for mental activity and cultivation, which has come into collision, to say no more, with the schools of Antioch and Alexandria, Athens and Edessa, Saragossa, Seville, and Protestant Berlin, cannot be wanting in experience what to do now, and when to do it. He whom the Almighty left behind to be His representative on earth has ever been jealous, as becometh him, as of God's graces, so also of His gifts. He has been as tender of the welfare and interests of human science as he is loyal to the Divine truth which is his peculiar charge. He has ever been the foster father of secular knowledge, and has rejoiced in its growth, while he has pruned away its self-destructive luxuriance.

Least of all can the Catholics of two islands, which have been heretofore so singularly united in the cultivation and diffusion of knowledge, under the auspices of the Apostolic See, we surely, gentlemen, are not the persons to distrust its wisdom and its fortune when it sends us on a similar mission now, I cannot forget, gentleman, that at a time when Celt and Saxon were alike savage it was the See of Peter that gave both of them first Faith, and then civilisation; and then, again, bound them together in one by the seal of that joint commission which it gave them to convert and illuminate in turn the Pagan continent. I cannot forget how it was from Rome that the glorious St. Patrick was sent to Ireland, and did a work so great, that he may be said to have had no successor in it; the sanctity, and learning, and good, and charity which followed being but the result of the one impulse which he gave. I cannot forget how, in no long time, under the fostering breath of the Vicar of Christ, a country of heathen superstitions became the very wonder and asylum of all people; the wonder by reason of its knowledge, sacred and profane; the asylum for religion, literature, and science, chased away from the continent by barbaric invaders. I recollect its hospitality freely accorded to the pilgrim; its volumes munificently presented to the foreign student, and the prayers, and blessings, and holy rites, and solemn chants, which sanctified the while both giver and receiver. Nor can I forget how my own England had meanwhile become the solitude of the same unwearied eye; how Augustine was sent to us by Gregory; how he fainted in the way in terror at our barbarian name, and, but for the Pope, had returned as from an impossible expedition; how he was forced on "in weakness, and in fear, and in much trembling," until he had achieved the conquest of all England, to

Christ. Nor, how it came to pass that, when Augustine died and his work slackened, another Pope, unwearied still, sent three great Saints from Rome to educate and refine the people he had converted. Three holy men set out for England together, of different nations; Theodore, an Asiatic Greek, from Tarsus; Adrian, an African; Bennett alone a Saxon, for Peter knows no distinction of races in his ecumenical work; they came with theology and science in their train; with relics, and with pictures, and with manuscripts of the Holy Fathers and the Greek classics, and Theodore and Adrian founded schools, secular and religious, all over England, while Bennett brought to the north the large library he had collected in foreign parts; and, with plans and ornamental work from France, erected a church of stone, under the invocation of St. Peter, after the Roman fashion, "which," says the historian, "he most affected." I call to mind how St. Wilfrid, St. John of Beverley, St. Bede, and other saintly men, carried on the good work in the following generations, and how from that time forth the two islands, England and Ireland, in a dark and dreary age, were the two lights of Christendom; and nothing passed between them, and no personal aims were theirs, save the interchange of kind offices and the rivalry of love.

O! memorable time when St. Aidan and the Irish Monks went up to Lindisfarne and Melrose, and taught the Saxon youth, and a St. Cuthbert and a St. Eata repaid their gracious toil. O! blessed days of peace and confidence, when Maildulf penetrated to Malmesbury in the south, which has inherited his name, and founded there the famous school which gave birth to the great St. Aldhelm. O! precious seal and testimony of Gospel charity, when, as Aldhelm in turn tells us, the English went to Ireland "numerous as bees;" when the Saxon St. Egbert and St. Willibrod preachers to the heathen Frisons, made the voyage to Ireland to prepare themselves for their work; and when from Ireland went forth to Germany the two noble Ewalds, Saxons also, to earn the crown of martyrdom. Such a period, indeed, so rich in grace, in peace, in love, and in good works, could only last for a season; but, even when the light was to pass away, the two sister islands were destined not to forfeit, but to transfer it. The time came when a neighbouring country was in turn to hold the mission they have so long and so well fulfilled; and, when to it they made over their honourable office, faithful to the

alliance of two hundred years, they did the solemn act together. High up in the north, upon the Tyne, the pupil of St. Theodore, St. Adrian, and St. Bennett, for forty years was Bede, the light of the whole western world; as happy, too, in his scholars round about him as in his celebrity and influence in the length and breadth of Christendom. And, a generation before him, St. John of Beverley, taught by the same masters, had for 30 years been shedding the lustre of his sanctity and learning upon the Archbishop's school of York. Among the pupils of these celebrated men the learned Alcuin stood first; but Alcuin, not content even with the training which Saints could give him, betook himself to the sister island, and remained a whole twelve years in the Irish schools. When Charlemagne would revive science and letters in his own France, to England he sent for masters, and to the cloisters of St. John Beverley and St. Bede; and Alcuin, the scholar both of the Saxon and the Celt, was the chief of those who went forth to supply the need of the Great Emperor. Such was the foundation of the school of Paris, from which, in the course of centuries, sprang the famous university, the glory of the middle age.

Time past never returns; the course of things, old in its texture, is ever new in its colouring and fashion. Ireland and England are not what they once were, but Rome is where it was; Peter is the same; his zeal, his charity, his mission, his gifts, are the same. He, of old time, made us one by making us joint teachers of the nations; and now, surely, he is giving us a like mission, and we shall become one again while we zealously and lovingly fulfil it.

THE LATE ARCHDEACON MANNING.

TO THE EDITOR OF THE TIMES.

Sir,—On my arrival from Rome on Saturday last my attention was called to a paragraph in *The Times* of the day before, stating that my return from the Catholic Church to the Church of England was expected.

To those with whom I have been in communication either personally or by letter during my absence from this country the report must appear simply absurd. But to others, who can have no such means of knowing the truth, the currency given to any rumour by the authority of *The Times* might appear to render it probable.

I therefore request you to oblige me by publishing this prompt and direct contradiction of every portion and particular of the paragraph in question.

I have found in the Catholic Church all that I sought, and more than while without its pale I had ever been able to conceive.

I am, Sir, your obedient servant.

HENRY E. MANNING.

33 Charles-street, Berkeley-Square, May 31.

THE GNAT AND THE CAMEL.

While people strain at the gnat of granting a few thousands a year to the education of the Catholic priesthood at Maynooth, they swallow the camel of the misappropriation of a full fifth of the endowment of the Church of England to Popish ministrations under the flimsy disguise of Puseyism. Since the year 1845, Oxford has turned out more Popish priests than Maynooth, some of whom and the most honest, have openly gone over to Rome, while many more play the part of the wolves in sheep's clothing, sticking to the pelf, and betraying the church whose bread they eat, and the creed they falsely profess.

Those two subjects were severally under discussion in the two Houses on Tuesday. In the House of Lords Earl Derby was questioned by Lord Clanricarde as to his intentions with respect to the Maynooth grant. In the House of Commons Mr. Horsman, moved an address to her Majesty, praying inquiry into the institution of Mr. Bennett to the living of Frome.

Lord Derby's reply to Lord Clanricarde was, that he had no present intention of repealing the grant to Maynooth, but that the results of the endowment had much disappointed him. This declaration will be of exceeding convenience for the husting. The Ministerial candidate for Catholic constituency will dwell on Lord Derby's assurance that he has intention of repealing the Maynooth Act. The Ministerial candidate on the no Popery cry will mark the force of the qualification of no "present" intention, implying future intention, especially coupled with the dissatisfaction at the working of the institution. Such is thimble-rig the second.

But if the endowments of Maynooth have not produced the fruit which Lord Derby expected, what says he of the fruit which the rich endowments of the Church of England are bringing forth? The tree is to be judged by its fruit, but it bears a poison mixed with its fruit, and treacherously of the same aspect. How many times multiplied must the Maynooth grant be to amount to the sum pocketed by the disguised Papists called Puseyites in the Church of England? How much smaller an evil would it be to pay the same money to open professors of Catholicism? What a grievance is that of Frome, which is

in effect either without a pastor or in the hands of a betrayer. The parishioners are either deprived of the spiritual services to which they are entitled, and for which they pay, or, if they accept them, their faith will rue their misplaced confidence.

We hardly need recapitulate the very notorious circumstances of this scandalous case. Mr. Bennett was removed by the Bishop of London from St. Paul's for unfaithfulness, for unequivocal Romish doctrines and practices. The next year it appears that he attended mass at Kissingon, shunning the Protestant service, and associating with a Capuchin. Last spring he was appointed to the vicarage of Frome by Lady Bath, notwithstanding the solemn protest of the parishioners, and was instituted by the Bishop of Bath and Wells, who declared, in answer to the remonstrances of the inhabitants of Frome, his persuasion that Mr. Bennett was not attached to, or likely to be influenced by, the doctrines of the Church of Rome. For what, then, had he been removed from his living in the diocese of London by his ordinary? Of course he had no difficulty in obtaining the requisite certificate as to orthodoxy of three beneficed clergymen of his former diocese, for one Puseyite will never want three others of the same kidney to vouch for him; but the Bishop of Bath and Wells knew that the man so recommended had been adjudged unworthy and unfaithful by his Bishop, and either he had been the victim of a gross and cruel injustice, or he was unfit to be appointed to an office of religious trust in Frome or elsewhere. We do not press into the argument the fact that Mr. Bennett showed the cloven foot openly at Kissingon; the Bishop might not have been aware of that circumstance; though it was but a natural consequence of the doctrines which had caused his metropolitan's censures; but he was cognizant of the grounds of the man's dismissal from St Paul, and his admission of the unfaithful minister with that knowledge, fastens upon him a charge of treason to the Church. Here we see the virtue of our Church government. An unfaithful servant is placed in the cure of souls by a Bishop who inclines to the opinions condemned by his brother on the beach. The Puseyite prelate admits and institutes the unfaithful Puseyite priest. The unfaithfulness in the judgment of London was faithfulness in the eyes of the Right Rev. of Bath and Wells, and of a truth, we believe that the vicar of Frome is quite as good, as trustworthy, and as faithful, in every sense, as the Bishop who has admitted and instituted him. They are birds of the same feather.

The motion of Mr. Horsman supported by

a large minority, mightily embarrassed her Majesty's Government, and perplexed also a part of her Majesty's Opposition. So scandalous a case must be dealt with and it is admitted that if there be not law to meet it, law must be made to meet it. So ministers have promised inquiry. The discipline of the Church of England is thus put on its trial and the issue will decide whether or not, as we have a Protestant Church in Roman Catholic Ireland, we are in retribution to have a Roman Catholic Church within our own, living upon its endowments, betraying its doctrines, and perverting its flocks.

Mr. Spooner has given notice of a motion to inquire into the circumstances resulting from the Maynooth grant. It would be far more to Protestant purpose to inquire into the operation of the endowments of the Established Church, which are now perverted to the support of ten times the "Popery" that Maynooth produces, and in an incomparably more dangerous as in a more insidious form.—*Examiner*.

LECTURE BY HIS EMINENCE CARDINAL WISEMAN.

[CONCLUDED]

The following Lecture on the "sources of Protestant objections" was delivered by his Eminence Cardinal Wiseman, at St. George's Cathedral. Southwork on the evening of Sunday, February, 22, 1852:—

"You err, not knowing the Scriptures, nor the power of God."—Matt. xxii 29.

If, my brethren, any of you should have chanced to step into this Church at certain appointed hours each morning, or, perhaps, each evening, you might see one of the faithful, poor indeed, perhaps, kneeling for a time before the altar in serious and rapt meditation, striking, perhaps, now and then, his breast, raising his eyes, from which tears are starting; and after a time you might see him, with slow step and dejected countenance, go forth and enter one of those doors which break the walls around this church. And, perhaps, at another place, you will see similarly entering in, one that is young but bears upon her the mark of high dissipation and sin, who seems unused, perhaps, to the holiness of this place,—who, ere she dares to enter, stands imploring grace at the threshold, and then rushes forward and disappears from sight. After a time, each comes forth with beaming countenance and with step erect goes forward and kneels before the altar in gratitude and joy. You see in the first the contrite, broken-hearted sinner, and you see in the second the penitent sinner consoled and forgiven. And what do you say if you are not a Catholic? "Oh! blasphemous priest, thou art in there bringing to thee the sinners who are grievously offending God, and making them believe that by the up-

lifting of thy hands their sins are forgiven, and that they go forth, as the imagine, children of grace! It cannot be; who can forgive sins but God?"

Our Blessed Redeemer is in a house teaching. He is surrounded by a dense multitude. It is impossible to enter in by the door. Suddenly they are startled by the noise of workmen above. The roof is opened; a bed is let down: a man is upon it helpless from palsy: his limbs are immovable; his whole frame is shrivelled, and he is unable to stand. His friends have brought him to the feet of Jesus. He is afflicted with a terrible malady indeed, which his friends are anxious to have cured; but there is another—a darker, deeper, and unseen plague that has possession of his heart. The man is deeply immersed in sin, and Jesus seems to take notice of that disease of the body for which his friends were anxious he should have relief, and also of the plague with which his soul is polluted, for He says at once, "Thy sins are forgiven thee." And what do men say around him? "Who is this that blasphemeth? Who can forgive sins but God alone?"

He is again in the house of Pharisees. He is there surrounded by enemies who are watching every look and every action. There enters in one who was well known for her sins to the whole company. She comes with faltering step indeed, scarcely venturing to enter in, but she does at length approach. She throws herself at the feet of Jesus, she washes them with her tears, and wipes them with the hair of her head, but she speaks not a word. Jesus speaks not, but He knows what others do not. They declare from her notoriety that she is a sinner, and that He is not a Prophet, because He has allowed her to approach. At last He addresses her, and tells her that her sins are forgiven. And what do they around say? "This man blasphemeth; how can he forgive sins?" My brethren, what a similar picture is this to what we may witness in this our Church? How similar the words spoken to those addressed to those who call themselves the ministers of Christ? And now, my brethren, how does the Redeemer deal with the case? He does not say, "I am the Son of God; God Himself; and true as it is that no one can forgive sin but God and God alone, your condemnation does not apply to me, because I, being God, have that power which you do not acknowledge." No, my brethren, He withheld this high and complete refutation of the cruel doctrine of the Pharisees, and He chose rather to lay down a doctrine such as should be applicable to every time. "It is easier," He says, "to say, 'Rise up and walk,' or, 'Thy sins are forgiven thee?'" Now, in other words, He means, "If I can do the one, if you believe that I can perform one miracle, you ought to be ready to believe that I can perform the other. If I, the Son of Man, (for so He is there pleased to call Himself) have power to raise this man from the dead, then, if I choose to say, 'Thy sins are forgiven thee,' I have equal power, and you have to believe equally in that power though you see no change as the fruit of my words. If God alone forgives sin, He forgives them in

heaven; but that ye may know that the Son of Man hath power upon earth to forgive sin," He says to the paralytic, "Take up thy bed and walk." And he justifies the other case by the love shown to Him in His humanity by the person who came to seek a remedy for sin. Now take the whole case as thus set before us. Our Blessed Lord afterwards spoke these words to His Apostles, "WHOSE SINS SOEVER YE SHALL FORGIVE ON EARTH, SHALL BE FORGIVEN IN HEAVEN: AND WHATSOEVER YE SHALL LOOSE ON EARTH, SHALL BE LOOSED IN HEAVEN." There is an exercise therefore of a power of forgiving sin to be put into execution upon earth by persons to whom our Blessed Redeemer communicated in the very same words this very same power which He used. Now, what makes the difference between the Catholic and Protestant interpretation of these words, "Whose sins ye forgive on earth shall be forgiven in Heaven?" The difference is exactly that which the two instances in our Saviour's life suggest. You do not believe that the priest on earth can forgive sins, because you cannot believe that such power has been given to men upon earth. You think it is blasphemous because it is an exercise of the power of God by man. And yet our Saviour clearly exercises that power; and in the two examples He allowed the same objection to be made by His adversaries; and His words went to prove that He had power to do invisibly to the soul what He did visibly with regard to the body, and He thus gives a key to the interpretation of those texts. But why will not Protestants accept this interpretation? Because they cannot believe in the existence of such power in the hands of man. It is repugnant to their feelings and imaginations, and to their conceptions of God's dealings with man, to allow that He has committed or left such a power; and they cannot understand how, after eighteen hundred years has elapsed, there should exist this invisible power. The Catholic believes in the power of God. He considers that eighteen hundred years has no more weakened this power than eighteen hundred years has weakened any part of creation. He believes in the power of God and in the words of Christ. The Catholic doctrine of forgiving sins springs up naturally and clearly. It is founded on the ground that though we may have no visible outward sense of it, it can be believed. And the Catholic accepts this doctrine as one of the various means by which the Church exercises the power of the keys entrusted to her.

I might illustrate the objection by farther examples. We should be told, for instance, that it is impossible to believe in such doctrines as Purgatory or Indulgences, because they suppose a power to be exercised in the invisible world with which it is evident there can be no visible connection. And whatever is invisible, whatever comes not under the cognisance of sense is rejected; and however clear the texts of Scripture, they will be explained away simply on the ground that they cannot suppose a power to exist which cannot enter into the mind of men in our day. I have said that I could go on multiplying examples. I could, for instance, apply

this objection to the doctrine of Communion of Saints. But I hope to enter more largely into details in subsequent lectures. Regarding this doctrine the Protestant says—"How can the saints hear us at such a distance of space? What power have they?" Objections, mark you, *always* respecting the *manner* in which God may be pleased to exercise His power. If there is evidence that God intended us to be in communion with those blessed spirits, it is for Him to find the means, and not for us, by which this communion is kept up: and, therefore, we must take His words and trust His power, and not allow any difficulty which springs up from our inability to comprehend *how* it is done, to stand in the way of full and simple belief in His words.

But there is one topic, and one only, by which I would further illustrate this manner of reasoning as the most fruitful source of objections to Catholic doctrines. And it is one not unconnected with the very objection of the Sadducees, which drew forth these words so pregnant with meaning, and upon which I have already so long detained you

Our Blessed Saviour upon one occasion alluded to the existence of a form of virtue which until that time was unknown in the world. He began by saying—"Not all men take these words," and He concluded by words no less impressive—"Let him who can take these words, take them." It was not to be a precept consequently for all His Church; it was to be the choice of a few and favored souls. And the Apostle enters more fully into that same doctrine when he so strongly recommended as a more exalted state of life when frail beings here upon earth trample under foot the world and its promises, cast beneath them the allurements which it spreads around, march forward on a thorny and straighter path of virtue, aim at higher and purer spheres of life, love to take the flight of the dove on the wings of contemplation to the very pure bosom of God, see no more of earth but its miseries for which to pray, or its misfortunes which to assuage, or its sufferings to which to minister; and dividing life between the service of Christ in the communion of soul and affection with him, and in the service of those that are most dear to Him, look for no reward here upon earth, but hope one day to receive far more than compensation for every willing privation in their glorious approach to the land without spot, and in singing to Him through eternity the incomparable canticles of the chaste? Yes, my brethren, that is the state of life to which our Saviour alludes, and which the Apostle more fully explains. And these words, like many more, fell like seed upon good ground, ready for its reception: and it was not many years after these words were spoken when the deserts of Egypt, which defied the cultivating hands of Pharaoh, sprang up with the lily and the rose, and fountains gushed forth to carry the waters of salvation to the ends of the earth. These anchorites, these pilgrims of the desert, who secured the love and admiration of the Church, were men whose hands were not unused to toil, but whose souls were still more used to

contemplate. And from that early age there began to retire from home and to bid adieu to earth, and to rank, and to esteem, and every family tie, virgins and maidens of highest degree, of royal birth; who, like our own Anglo-Saxon princess, believed it was more glorious to keep a door in the house of the Lord, than to dwell in the most magnificent tabernacles of sin; and they have continued till now a glorious train, some who bear nobly triumphant palms in their hands; some who press to their hearts the plant that emblemises their simple affection and their spotless holiness; and others who walk in the abodes of misery and desolation, accounting sin as the best atmosphere in which spiritual purity can be nourished, and who visit the tainted room even where vice and pestilence may be said to fester and ferment; they have gone on a glorious host indeed; following the Lamb indeed; and rehearsing in this lowly sphere that song reserved for them hereafter. And there has continued in this Church of Christ that succession of ministers who humbly but confidently have taken up these hidden mysterious words of our Lord, and who have devoted themselves to His ministry, but without further shares in the affairs and anxieties of this world; having no children around them but the family of Christ's poor; looking to no other object of affection by their household hearth but the image of the Most Holy and Pure—He who hands upon the cross; and they endeavour, as I said, imperfectly, indeed, but still resolute and determined, to continue their course until the end in that same untrammelled course of charity and virtue.

Oh! my brethren, who understands those words of our Saviour, those words of St. Paul, *but the Catholic Church alone?* And how are they met? Oh! I should blush indeed if I would deign to allude too closely to the coarse, the vile, the calumnious, and I may add, for it is God Himself in His grace that is here impugned, the *blasphemous* system in which this holy purity is assailed, treated as a mockery, and as a thing without existence. So bad, so shameful, so unlicensed, is the language employed that one would be almost compelled to believe by it, that they who leave all things to follow Christ, and who renounce what others cling to of worldly estate, make it a cloak to give themselves to the foul enemy of mankind. "Oh God, in no other place, in no other way, has Thy power been so much derided and impugned!" And how? By the simple answer of the unbelieving Sadducee, *it is impossible that such virtue can exist.* And why not? Oh! because you know not the power of God and His grace. Do you believe that it is given to man, indeed, to aim at these high robes of perfection and to walk upon them; to soar in these sublime flights and not have a opinion broken and fall again to the ground; to love and converse in spirit with God, without therefore being necessarily involved in the evil conversations and thoughts of this world? Oh! my brethren, it is here that everything that has been said concerning this last state is met by the cold charge of impossibility, and the celibacy of the clergy has, within the last year, been more brutally assailed than any other part of Catholic

doctrine, always by appealing to the imaginations and passions and sentiments of the worst class of men! They themselves being judges who are impure, how can they expect others to be better? Men whose company would not be allowed in the domestic circle or society of those whose virtue we value, are appealed to in every public way, and the most disgusting publicity wanted as to whether they would tolerate a people who believe that there is virtue and chastity upon earth, and who trust in the power and grace of God? No; the power of God is not known in the interior action of grace any more than known to teach truth, to preserve unity, to institute great sacramental gifts, or to communicate to man that power of forgiving sins which God is pleased instrumentally to confide to him. No one form of God's power is known, or fully admitted or understood by those who object to the Catholic Creed. And it is only in the Catholic Church, and among Catholics, that this acknowledgment of God's infinite and unbounded power is admitted and recognised; and the great source of objection, as I have shown, springs up from a latent difficulty or rather impossibility of admitting to the full extent which Catholics require the existence of Divine power in the spiritual and religious world. And thus it comes that the Catholic increases and advances; calls upon you to construct, to build up, to elevate your ideas of God's greatness, majesty and Deity; calls upon you not to renounce reason, but to apply reason to the discovery of first principles and simple truths—such as, for instance, THAT THE ALMIGHTY CAN DO WHAT HE PLEASES.

And now, my brethren, to conclude. I must use what many may consider a hard expression, but in candour and truth I must use it. If I were asked, "What is the meaning of Protestantism?" I should say, *It is a protest against the exercise of God's power; it is a constant guard of mind and intellect against admitting that God can do to the letter those things which in His word He has done, and has said He will do; that it is a study, a subtle study to make use of every means, from first grammatical rules to the most refined physical or metaphysical considerations, to explain away, to twist, to evade in some way or other, the clear and explicit declarations of God, that in His Church acts of power were to be exercised which should have no evidence externally, but would be performed in reference to the hearts and souls of men!*" And, further, I must say that when you reject or object to one of God's attributes, whether His power, or wisdom, or goodness, you are sure likewise to involve a Protestant opposition to some other. When you object to the power of God by saying—"How is it possible that what I see to be bread should be His body?", it is not merely His power, His abstract power, which is called in question, but it is His power in connection with His goodness. You say in your hearts—"Oh, this is too much; I do not believe that God would condescend so far as to give me Himself; to communicate His whole existence to me; it is incredible; you make a demand that is far too strong upon human sense and under-

standing, upon human attributes and feelings." No; it is not merely "How can He by the exercise of power, but by the exercise or outstretch of His goodness? I reject it because the capacity of my mind cannot take in such an exercise of His love." And when, again, you refuse to believe that man, as the instrument of God, can forgive sin, it is not merely the goodness of God, but the power and grace of the Almighty, to which you object. You think it is a foolish way,—a degrading, a lowering way; and you cannot believe that God would deal so unceremoniously with you; that he would give to any men the power of forgiving your sins. And thus it is that any system which does not submit to the guidance of God when He has spoken, is a rebellion against His truth.

My brethren, God has said, "Unless you become as little children, ye shall not enter the kingdom of Heaven." A child is docile, humble, and believing; a child has a soft, impressive heart; its credulity is almost unbounded; and when once the parent whom it loves has spoken, there is no more doubt upon its mind. And when Jesus speaks to you, ask you, to believe, why should you refuse? Look through His life, and see where He has commended it. We have one instance: "Lord, I believe; help Thou mine unbelief;" another, when it was said, "If Thou hadst been here, my brother would not have died; but I know that even now whatever Thou askest of the Father, He will give Thee;" another, when the blind man asked and received his sight and went away with gladness; and He also commended such a confiding, trusting state of mind and heart to the poor woman of Canaan, who received His reproof with mildness. Thus should ye accept the teaching of the Church in the simplicity of your hearts; and if you refuse, Oh! fear when you come before Him one day, and stand before His tribunal, and you say, "I judged, I thought for myself, I read, I considered and I decided; and I believed just so much or so little of what was taught me."—Oh fear lest He say to you, "YOU HAVE ERRED, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD."

THE HERESIA RCH RONGE.

We read in the *Post-Zeitung*, of Augsburg, as follows:—"The *Han Zeitung* gives; under the date of Bresme, November 10, a few instructive details upon the conduct of the too famous Rongé, *Apostle of Religious Liberty*. The immoral tendency of the doctrines of that sect, and the culpable actions of its propagators, compel the government to prosecute them, unless they chose to leave, morals and families defenceless against their attempts.

"At Hamburg, Rongé was received into a rich and most respectable family, both wife and husband embraced his new religion; the consequences of which failed not to prove fatal. The *Apostle of Liberty*, trampling

upon religious and moral laws broke asunder the bonds which united the wife to her husband; he eloped with the wife of his friend, and for the last year has been living with her, first at Mayence and afterwards in London whence he married her. Now, how has that marriage been effected? It is worth the knowing.

"There was at Schweinfurth a school-master who, following the steps of Rongé, became a minister of his new religion, and established a Communist conventicle in that town. One of the richest tradesmen supported all the expenses, and being seduced by the new Apostle, he took him under his protection, and supplied him with all the necessary means. But, like the tradesman of Hamburgh, that of Schweinfurth was married; and the disciple, thinking naturally that the example of the master was worthy being followed, he too eloped with Mrs. Sattler, and fled with her to London. There he met with Rongé, and asked of him to marry them. Rongé consented to it on the condition that his disciple should perform the same ceremony with regard to him. Rongé then married his disciple, after which the disciple married Rongé.

The two wretched women seduced by these two miscreants have each of them a great many children. Neither they are young; nor were they ever pretty; but both possess a considerable personal fortune, quite independent of that of their husbands. Religious illusions or fascinations may have caused these women to forget their duties; but cupidity only caused the two miscreants to act thus. Such crimes deserve punishment; and society cannot allow that, under the pretence of religious liberty, desolation should be caused amongst families and that weak women who lose their reason should be snatched from their husbands and children, with the view of seizing on their fortunes. — *Catholic Standard.*

RELIGIOUS PERSECUTION IN THE ARMY.

A case lately came under the cognizance of the Brotherhood of St. Vincent of Paul in this city in connection with the Duke of York's school in Chelsea, which makes clear the necessity of a general and distinguished from a local remedy. A child was sent over to be placed in the school we have referred to—a school in which there are many Catholic boys. He and they were and are known to be Catholics, and are allowed to go to Mass; but they are compelled to receive religious instruction from a Protestant master, and to learn the Protestant Bible and Catechism.

No Priest is allowed to attend the Catholic children in the school; and one instance occurred lately in which a Catholic boy asked to be allowed to go to confession, and was refused permission. The result of the case we speak of was, that the Brotherhood of St. Vincent, unable to procure any remedy has withdrawn from the school the one child under their care, and has left behind several other Catholic children, who are being duly manufactured into heretics.—*Tablet.*

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THE BENGAL CATHOLIC HERALD.

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

No. 5.]

CALCUTTA: SATURDAY, JULY 31, 1852.

[VOL. XXIII.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 31.

THE CONVENTUAL LIFE.

To fly from, need not be to hate mankind,
All are not fit with them to stir and toil,
Nor is it discontent to keep the mind
Deep in its fountain, lest it overboil
In the hot throng, where we become the spoil
Of our infection, till too late and long
We may deplore and struggle with the coil,
In wretched interchange of wrong for wrong,
Midst a contentious world, striving where none
are strong.

BYRON.

THE Letter of *A Protestant* to which we referred in our last issue, is substantially thus:—

I think that the retiring from the theatre of life and living apart from our fellow-creatures is a course which betrays a weakness never to be encouraged. We are all Soldiers of the Cross, fighting under the immediate generalship of Christ. It would ill become us as true followers, to abandon the field and retire to our homes. It would ill become us to allow our fellows to fight the good fight of Faith, while we look on at the result instead of lending our aid. Does it seem well on our part to relinquish our post and retire behind the scenes? ought we not to lug on this life and fight manfully against the

world and its temptations, rather than stand fast in negative virtue? I think there is enough time for meditation and holy Communion in a day without the walls of a cloister. Religion and piety are not to be found there alone. They do not consist in forced devotions and ceremonies. I believe that he who mixes in the world and travels on the railroad of life and pours into the sorrow stricken soul the sweet balsom of love, who alleviates the misery of the unfortunate and ministers to their wants, has the best advantage in securing eternal life.

Nor are we at all to infer that the great God meant that we should shut ourselves up within the walls of a Cloister when he told us to renounce the vanities of life. He only commended the active life of a religious person. If such were not his object, he would not have implanted that desire of society in man and woman, which is so natural and innate in every human heart.

If we take a calm survey of the busy scenes of life, and the industrious pursuits of men, we shall find a variety of views, means and occupations attended by a corresponding diversity of results. We shall at the same time feel convinced that it is impossible to fix clearly the limits by which the frivolous and the useful, or the mischievous and the benevolent classes of labor shall be kept distinct and apart. Nor shall we be able to determine by any process of reasoning to what particular branch of industry and for what definite period of time, the labor of any individual is necessarily to be directed. The economy of society has invested every man with an inalien-

nable right to choose his trade or profession, or to change it for a better one, whenever necessity or inclination may prompt him. For instance, a person holds an important office which secures to him a handsome remuneration, but it is otherwise so laborious and harrassing as to leave him scarcely any leisure for bodily ease and mental recreation. He however, values these blessings more highly than mere wealth and naturally becomes anxious to change his condition. He looks about him and happily meets with a man who is equally dissatisfied with his occupation in which he finds more leisure than he cares to enjoy and less emolument than he is anxious to secure. The exchange is promptly made. Can Society justly reproach either for his share in a transaction where both merely considered the gratification of their own desires? Can it rebuke the one for his love of ease, and the other for his love of wealth?

Again, take the Merchant, the Barrister or the Ship owner; they have their peculiar duties to discharge and they strain every nerve to outstrip competition. But has society any right to limit their field of operations or to compel them to retire from it at the expiration of any given time? Assuredly not; the interference would be considered factious and arbitrary.

A third view will develop another feature in our constitution. As the choice of a trade or profession is the right of every free citizen, as his liberty to change it for another is undeniable, and as it is optional with him to resign or maintain it, at any and up to any period of his life, so has he the admitted privilege of using or husbanding his gains in the manner most agreeable to his natural taste. Society cannot and will not strive to interfere with his enjoyments, so long as he keeps within the bounds sanctioned by the Civil Law. In his household splendor he may vie with royal pomp and magnificence; his table may groan under the weight of luxuriousainties, nay every quarter of the globe may be ransacked to gratify his most fastidious desires. On the other hand, if allured by the charms of solitude, he need not mix with the gay and busy throngs of fashion, he need not open his

doors to the companionship of any human being; nor need he exercise a single rite of social courtesy or warm conviviality. Society will not quarrel with him either for his hospitable course of life, or for his thrifty seclusion.

If then the social independence of every loyal citizen, is guaranteed by the state, surely the spiritual life of every sincere Christian has its peculiar freedom and its special privileges. As in the social world every man chooses that profession which being suited to his capacity, is most likely to effect his political advancement, so in the Catholic world, every member elects that mode of religious life, which approximating to the peculiar tone of his piety, is most likely to promote his spiritual advancement. A Protestant will thus see that his objection to a conventual life is not founded either in reason or equity. His observation that "we are all soldiers of the Cross and it would ill become us to abandon the field and retire to our homes," cannot of course apply to the religious orders of the sisters of mercy and charity, of the Brothers of the Christian Doctrine, of St. Vincent of Paul, of St. Ignatius Layola and to other equally active and zealous confraternities which considering themselves as humble auxiliaries of the Catholic Church, have spread themselves over the earth scattering the seeds of righteousness with unsparing hands. To feed the hungry, clothe the naked, instruct the ignorant, cherish the orphan, succour the widow, console the afflicted, visit the hospitals and prisons, attend the sick and dying, is their self imposed duty which they endeavor scrupulously to fulfill, without coveting any earthly gain and without hoping for any earthly applause, but solely in humble obedience to the command of their divine Master. These are the sacred elements of success in the Catholic Church by which she manifests at once her holiness and her power. Protestantism has nothing like it; apart from her unavoidable want of unity, unavoidable, because the right of private judgment is necessarily opposed to union, she cannot command the resources which Catholicism always possesses in her untiring hosts of spiritual pioneers, who, wedded to poverty, celi-

bacy and implicit obedience, bring to the great work of Christian Missions, that singleness of heart, that disinterestedness of motive without which the most stupendous engines of power will prove as chaff before the wind!

We believe then that *A Protestant's* objection is directed to that mode of conventual life which enjoins strict seclusion, unmitigated austerity and perpetual meditation. He probably thought of this rigorous seclusion when he wrote these words, "the retiring from the theatre of life betrays a weakness never to be encouraged." Has he not known then a single instance where a man has voluntarily abandoned a prosperous career, when he found his health was giving way to the multifarious details of business, and has retired to some sequestered spot to spend the remainder of his life in a careful observance of those peaceful habits likely to renovate his impaired constitution? And will he not allow the same degree of freedom to the timid and devout soul who pondering the gospel precept "watch ye and pray lest ye enter into temptation," is anxious to forsake the pleasures of the world as being dangerous to her integrity, and to live in that watchful retirement which many men of a high order of intellect have found so favorable to the growth of their own piety.

Indeed, the love of solitude is a natural feeling implanted by God in the human mind. It is a type of the soul's ardent desire to be freed from her prison of flesh, that she might take her heavenward flight. Even among the children of the world, this feeling sometimes develops itself most strongly. The oasis in the desert is not more precious to the way worn traveller, than is the hope of retirement in some cherished spot, to the overworked children of labor. Warriors and statesmen, Poets and Orators, Merchants and Mariners, all classes of men of all degrees of intellect, have periodically felt a disgust for popularity and a yearning for solitude; and this feeling, abstracted from every worldly consideration, has come upon them with a purifying influence to withdraw them as it were from the busy hum of cities and the selfish passions of men, to some sylvan retreat, as yet ideal and undefined, where

the oppressed heart still hopes to meet with that rest which it never enjoyed in its busy career. This pure abstract feeling is admirably expressed by Byron in the following stanza:

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is Society, where none intrudes,
By the deep sea, and music in its roar,
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

The love of solitude, the desire of retirement, the feeling of dissatisfaction at the turbulent pleasures of social life, are not reprehensible in men even when their avowed aim is to secure merely temporal peace and comfort. And will any thinking being, taking the Scriptures for his authority, venture to say, that those pious and timid souls, who, leaving to Martha her household cares, and desirous like Mary to sit at the Saviour's feet, exchange the active for the contemplative life, are not fulfilling the sublime precepts of the Gospel, more rigidly, more scrupulously, than the busy followers of the world? Are they not in truth, the blessed servants who "gird their loins" and keep "their lamps burning in their hands," anxious to be found faithful and vigilant when their Lord "shall come in the second or the third watch?" Are they not the little flock who having ceased to be troubled about many things have wisely "chosen the best part," the "one thing necessary which shall not be taken away" from them? And surely the blessing of Heaven shall descend upon these children of light, who adhering strictly to the Divine Precept, have sold all they possessed and have given alms; have made to themselves "bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth."

GRAHAM'S TOWN, CAPE OF GOOD HOPE.

We beg to lay before our readers the following letter, addressed by Doctor Devereux, Vicar Apostolic of Graham's

Town, Cape of Good Hope, to His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, and Vicar Apostolic of Western Bengal, acknowledging the receipt of the sum transmitted through Chevalier C. R. Lackersteen for the support of the distressed Religious of that Mission. It will be read, we doubt not, with much interest by those truly benevolent donors who have contributed their humble mite towards the relief of this portion of the Lord's Vineyard:—

MY LORD ARCHBISHOP,—I have to acknowledge the receipt of a second remittance through Mr. Lackersteen of 125 pounds. How can I sufficiently thank your Grace and the charitable contributors to the fund for our relief?

The war still continues, though the prices of the necessaries of life are by no means exorbitant. Thanks to your charity I do hope that with the assistance of the Œuvre, my debt for the support of the mission, though I fear it will be considerable at the end of the war, still will not, I trust be so heavy as to make me lose hope. I will not fail to inform the Cardinal Prefect of your Grace's prompt charity in relieving me. The roads here are still very unsafe and I have not been able to communicate with the two Priests who are in Trent with the advance of the army in Kafferland for the last year. We cannot even here move half a mile from this place without danger, the Hottentot rebellion adding a new feature to this present war, and making it much more dangerous than the preceding Kaffir-war. I have to inform your Grace that, Right Rev. Dr. Allard an "Ablate of B. V. Mary," has been appointed V. A. of Natal and of the Country as far as Delagoa Bay and the tropics, he is a Frenchman and has with him an Irish Priest. His mission is nearly as discouraging as the eastern-Vicariate of the Cape. He has this advantage that he is earlier in the field. Here every inch of ground was free, occupied by ten or twelve different forms of Protestantism, and it is with great difficulty that we can get even a footing,—so deep rooted is the prejudice against us. In Natal the Bishop has only the methodists and American Missionaries and some Prussians and he will have fair play with the Zulee tribe

which is not yet attacked by the Missionaries. Your Grace will learn with satisfaction that here, were it not for the war, the interests of Catholicity would be considerably on the advance: there are now seven Missions established in this Vicariate, I want at least four additional ones, but must have patience; in the mean time the Missionaries itinerate and by this means they at least prevent many from abandoning the faith: as a means of forcing the Government, to do something for us, we established a Newspaper and this has had some influence, as the Colonial Government has recommended six additional Priests at one hundred a year. If this be confirmed at home, it will give me at least three priests at a hundred pounds a year each, a very great boon indeed, as at present we are dependent upon the Œuvre, and should a war with France intervene, I fear we might be left without assistance; my first step in advance, should my means afford it, will be to establish an Orphanage for the children of Soldiers after the model of yours. I am already obliged to quarter on the Nuns as many as twenty female orphans—the first fruits of the massacre of the poor military settlers in the villages of Waburn, Johannesberg, Ely and Auckland. I enclose your Grace a note for Major Tylee and will acknowledge the second of exchange through Mr. Lackersteen. Praying that the Almighty may reward your Grace and the good Catholics of your Jurisdiction, I am, and with gratitude, your obliged brother in our Lord.

✠ AIDON DEVEREUX,

Bishop of Poncus,

V. A. E. P.

Cape of Good Hope, S. E. A.

*Graham's-Town, }
April 20th, 1852. }*

Selections.

ARCHBISHOP CAREW.

It is with very great regret we learn that the Most Rev. Dr. Carew is obliged to absent himself from India in consequence of ill health. This Venerable Prelate whose extensive and profound learning is acknowledged all over India, has effected a complete re-

generation of the Catholic Community of the Calcutta Vicariate, and invested Religion with its natural lustre in that part of India. We heartily concur with the Clergy and Laity of Calcutta in wishing His Grace a propitious voyage to his native land, where he may soon be restored to his natural vigour, so as to enable him to return speedily to these shores, where his Grace's absence will be sorely felt.

In virtue of authority received by the Archbishop from the Holy see, His Grace has constituted as his Vicar General the very Rev. Joseph Kennedy, Rector of St. John's College, and conferred upon him all the ordinary and extraordinary faculties which the Archbishop Vicar Apostolic himself enjoys, until the very Rev. Joseph Kennedy be recalled either by the Archbishop Vicar Apostolic or by the Holy See, or by the aforesaid Prelate's lawfully constituted successor. The very Rev. Joseph Kennedy is brother to the well known and highly esteemed, and now sincerely lamented Dr. Kennedy late Vicar General of that Vicariate—*Bombay Catholic Examiner, 16th July.*

"AN HOUR AT MAYNOOTH,"

OR MR. MACGREGOR ON HIS TRAVELS.

There is a society called the "Protestant Alliance" that holds sage session in Sergeant's-inn, Fleet-Street, London. The object of this congress of philosophers is the abolition of the Maynooth grant, and the consequent annihilation of "Popery." The end, you see, is particularly wise, and not less so are the means. Run the plough-share over the Royal College of St. Patrick—scatter its professors and pupils—dry up the fountains of ecclesiastical education in Ireland—and in one year "Ireland is Protestantised!" Such is the profound idea of the Alliance, and so irrefragably does it stand on its own solid foundation, that we fear to touch it with argument, lest the recoil should be too strong, and we should expose our own weakness. So let the Protestant Alliance, which reckons in its sacred circle some members of the present government and all its warmest supporters, enjoy the triumph. At any rate, Archbishop Whately differs widely in opinion from the Alliance. He is "opposed to the proposal for withdrawing the grant to Maynooth," for reasons not very flattering to the Catholic priesthood, its true? but the conclusion being just, rational, and politic, we may treat the reasons "as chaff, and let the Archbishop stand well with the more moderate partizans of the Establishment.

The Protestant Alliance could not, of course, dispatch all the important business at No. 9, Sergeant's-inn, without an able secretary. To make up reports about the Vaudois and Albigenes, John Huss and the Council of Constance—to prepare tracts, descending in price from the heavy metal of a penny a piece to one thousand for three pence, or fifty for nothing—to do all the multifarious duties of the body to conduct its correspondence, and, in more easy times, to make bagmen circuits for the purpose of collecting carpet-bags full of lies—required an active and not over scrupulous spirit—and the Alliance found their man in "John Macgregor, Hon. Sec." He was just the fellow for the rough work and the smooth—far less disposed to truth than falsehood—a Scot of the old school, in first taking advantage of your hospitality in devouring your viands and afterwards vilifying your character. This bagman from Sergeant's Inn came over lately to "judge for himself," and report the state and prospects of the market to his employers. He has published the results of his travel in the London journals, and we presume it was on the strength of the MS. notes confided to the keen eye of Mr. Spooner, that the latter gentleman smashed the Derby pitcher on Friday last in the House of Commons and let out the lukewarm fluid.

Mr. Mac visited Maynooth a few days ago, "carried thither by curiosity and the Mullingar Railway." It was curiosity of course and no bagmanism. He was a stranger—he had no letters or introduction, unless he had been provided with some from the inmates of the Priests' Protection Society—and therefore had no peculiar claims—none more than any other "Ambassador of the Road"—but notwithstanding, "Doctor Russell, Professor of Ecclesiastical History, received him "very courteously, and was most kind in his attention, "answering every inquiry without hesitation." So there was no mystery at all about "that mystery of mysteries, Maynooth. Mac, we may be certain, was very inquisitive—he had crammed for the occasion, and with the proverbial shrewdness of his countrymen, or his ancestors, put very insidious questions—to all which, however, he was answered without hesitation!

This great man was not expected. John Macgregor, Hon. Sec. of the Protestant Alliance, came like a shadow and so departed. There were no studied efforts to mislead the illustrious envoy of the Alliance and so he saw the College without any preparatory polish. And what did he see? First, in the waiting room "pictures of the saints, and of the college in its early days." Well, one

would think there was nothing very reprehensible in this decoration. When Queen Elizabeth graces the walls of Trinity College, the pictures of saints, if Mr. Macgregor acknowledges any such beings, might grace the walls of Maynooth without censure. Glancing from the walls to the tables, he made an important discovery. "Three books were unwittingly left on the table" when he entered, and on his return to the same room, probably after lunch, "he found they had been removed." He approached one, touched it tenderly lest it should explode by some magical art, and found it to be the history of the "Council of Trent. It was in Latin, and, as the wise Macgregor adds, "no doubt a standard, companion of every student." The Council of Trent forms one of the most important epochs in the Catholic Church, and its history enters into the education of every Catholic student. Ecclesiastical history would be very incomplete, indeed, without a knowledge of the transactions—the decrees—and all the other matters that flow from the famous Tridentine Council as from a living fountain. Every student at Maynooth must be acquainted with the acts of the Council from Catholic sources, whilst the Protestant students might consult Protestant authorities like Mosheim and Neander.

Another of the Macgregor discoveries was a Treatise "de Matrimonio." Well—what was there in that? Mr. Macgregor does not believe matrimony to be a sacrament—but the Catholic does, and therefore it is a vital element in the education of a Catholic student. The third mystic volume he did not see. It was conveyed away by some trap-door.

The Fleet-street missionary was astonished to find so much plainness. "There is no finery about Maynooth—even the chapel is "extremely plain, small, and unassuming." To "be sure, when government acts in the generous spirit of the late Sir Robert Peel, and carries out his intentions—we believe his promises—funds will be forthcoming to supply a more becoming house of worship. But with Lord Derby and the Protestant Alliances in England, and the cluster of Orange functionaries in Ireland, we apprehend the "plain, small, and unassuming chapel" will not be exchanged for one more suitable. We pass over the vulgar fictions and disguising insinuations which this animal throws out for the edification of "generous Englishmen and women." Some treatise on morality would assuredly be of great service to purify the grossness that thickens throughout his disgusting letter.

On every side the bagman finds matter for censure. The students appear "healthy and "cheerful;" but then they are prohibi-

ed from playing "football and hockey"—very grave charges, indeed! Others look grave and downcast, and this is the type of black Jesuitism. He found a number of youths in the library, "in which Doctor Russell said there was a Bible." Why we suppose, that library contains a copy of every Bible ever printed, and Macgregor might have satisfied himself with the slightest exercise of his right eye—the left being absorbed in more, sinister purpose. He found an old professor in a rank atmosphere of chlorine of gas in the chemical lecture room, and no commendation for the labours of the natural philosopher. He was a clever "old" dog, that's all.

When this noble-minded Scot had completed his inquiries, "Doctor Russell hospitably gave me lunch, and contented himself with water and fasting until even." And for this candour and hospitable treatment Dr. Russell is rewarded with such unclean scurrilities and perverted truths as this traveller of an hour "has put forth on his return to the Sergeant's Inn. Mr. John Macgregor is a mere puffball and low moral coward." He never insinuated who he was, or what his object; but, like the retreating cuttle-fish, this manly Englishman left in the dark corners and walks his effluvia his tilth in the shape of "copies of a Tract on Maynooth, just published by the Protestant Alliance."—*Weekly Freeman's Journal*.

THE JESUIT OF FROME, THE OLD WIFE OF BATH, AND THE SCOURGE OF THE BISHOPS.

The country is again indebted to Mr. Horsman for a most able and vigorous exposure of a very flagrant ecclesiastical abuse. Every one remembers the astonishment created last autumn by the announcement that the Marchioness of Bath had presented, and that the Bishop of Bath and Wells, in spite of remonstrance, and without examination, had instituted, the Rev. St. Barnabas Bennett to the extensive and populous rectory of Frome. But it is only since Mr. Horsman's elaborate and comprehensive statement of last Tuesday that the world has been in a position to estimate aright the discretion of the Protestant Lady Patroness, the pious watchfulness of the Protestant Bishop, and last, not least, the single-minded freedom from duplicity or disguise of the Anglican Priest of Pimlico. This is one of the cases in which a narrative of the facts has far greater weight than any comment upon them. Our endeavour, therefore, shall be as briefly as possible to lay before our readers a plain statement of the case.

In January, 1851, Mr. Bennett tendered, and the Bishop of London accepted his resignation of St. Paul's and St. Barnabas, on the express

ground that he (Bennett) had been "guilty of unfaithfulness to the Church," and that "it was for the peace and good order of the Church that he should leave the diocese of London." Mr. Bennett shortly after left England for the Continent;—how he spent his time there we shall presently see. He returned in the autumn, and was almost immediately presented, by the Marchioness of Bath, to the living of Frome. We shall not pause to characterise the nature of this appointment. As things are ordered in the Church of Divos, the lady patroness of Frome had a clear legal right to present to the Bishop for his institution whomsoever she pleased. The chief safe-guard provided by the law against the intrusion of an improper person upon a parish is, that it requires the Bishop's institution as a condition precedent to the performance of any clerical functions by the patron's nominee. The law goes further. It takes care to provide that this act of institution shall be no empty form. It ought, in every case, to be preceded by an examination. In all cases where the priest presented for institution comes from another diocese, the law requires that he shall bring with him from the diocese, where he has last officiated a *written certificate*, attesting his honesty, ability, and, above all, his conformity to the ecclesiastical laws of the Church of England. In practice, this certificate is signed by three clergymen, and countersigned by the bishop of the diocese. Thus carefully, in this instance, does the ecclesiastical law attempt to preclude the possibility of having an unworthy or improper minister thrust upon the lay congregations of the Church of England by the indiscriminate exercise of lay patronage. Everything here rests with the Bishop. On the Bishop the Church and the law alike depend for the protection of their flocks from the contagion of false doctrine and an openly scandalous life. As Mr. Horsman well puts it. "The patron may be a profligate, but the Bishop is pious; the patron may be an infidel, but the Bishop at least is certain to be orthodox. There is then security for the public in the impregnable fortress of the Bishop's orthodoxy, which can defend the Church as well from defection within, as from assaults without." All true, upon one small condition, viz., that the Bishop does his duty. Let us see how the Bishop of Bath and Wells did his.

Immediately on Lady Bath's presentation becoming known, the clergy and several of the most respectable laity of Frome respectfully memorialised her ladyship against the appointment: her ladyship briefly replied that the appointment had been definitively made and could not be revoked. The memorialists next appealed to the Bishop: their prayer to him was that he would suspend his judgment with regard to Mr. Bennett, and not institute him without full previous enquiry and examination. This prayer they rested on three grounds.—1. On certain objectionable extracts taken from Mr. Bennett's avowed writing. 2. On his condemnation by the Bishop of London. 3. On his own statement of the reasons and conditions on which his resignation of his London benefice had been given in and accepted.

The Bishop in his answer to the memorialists,

does not condescend to notice any of the grounds which they have alleged as reasons for enquiry; but contents himself with stating that he has satisfied himself (he does not say how), "that Mr. Bennett has a firm and deep rooted attachment to our own Church, and to all the doctrines of the Church of England; repudiating all Romish doctrines;" (!) "I shall therefore," he adds, "adhere as firmly to my intention of instituting Mr. Bennett (however respectable the signatures to any protest may be), as I should have objected to have done had my opinion of his attachment to the Church been otherwise."

The memorialists, upon the receipt of this answer, unpromising as it was, resolved yet to make one more effort, and accordingly despatched a courteous request to his lordship, praying that he would so far oblige them, "as to stay institution for the brief period of a fortnight." The answer to this respectful and deferentially urged request is worth preserving *ipsissimus verbis* as a model of episcopal courtesy.

"Jan. 19th 1852.

"Rev. and Dear Sir,—I beg to acknowledge the receipt of your letter containing the communication you were requested to forward to me, and remain your faithful servant,

"R. BATH AND WELLS."

With this contribution to a new edition of the polite letter writer, the correspondence, not unnaturally, closed, and the Rev. St. Barnabas Bennett was shortly after duly instituted by the Right Rev. Father in God, Richard, by Divine Providence Bishop, &c., &c., to the large, populous, and important living of Frome.

Now, upon the subject of this institution there is a question of some curiosity to be asked. We have seen that the law previous to institution requires examination, and a certificate of good conduct. That the Bishop of Bath and Wells subjected Mr. Bennett to an examination is (though the canon requires it), of course, out of the question; but did he demand and receive from him a certificate from three clergymen of the diocese of London, and was that certificate countersigned by the Bishop of London? Strange as it may appear, the answer to both questions must be in the affirmative, though as regards the Bishop of London there appears to be some doubt, not as to the fact, but as to the mode of signature. Three clergymen of the diocese of London were found to sign a certificate testifying amongst other things, that "for the space of *three years last past*" Mr. Bennett had been personally known to them; that during the whole of that time they had had opportunities of observing his conduct and knew nothing against it, finally, that he had not "at any time, as far as they knew and believed, held, written, or taught anything contrary to the doctrine or discipline of the united Church of England and Ireland."

Now, with regard to the Bishop's signature; it is admitted that the name and addition of Charles James, of London, appears in due form at the foot of this testimonial; but it is denied that, by custom, the Bishop's signature is considered to do anything more than attest and verify the signature, of the three subscribing clergymen, and it is moreover stated that in this

particular case Charles James *actually wrote on the margin of the document that he was only to be understood as attesting the genuineness of the signatures, and was no party to the statement which those signatures attested.* We have no desire to defend London at the expense of Bath and Wells, or Bath and Wells at the expense of London; but from this dilemma there is no escaping. Either the certifying Bishop must deliberately have testified to what in his conscience he believed to be false, in order to procure the admission to the ministry in another diocese of a priest whom he had for good reasons expelled from his own; or the instituting Bishop must have been guilty of a gross dereliction of duty in consenting to set over any portion of God's people entrusted to his care a man who came thus stamped with the disapproval of the very functionary whose approval the canons of the Church made a condition precedent to institution. We leave the defenders of the Prelates to escape from this difficulty if they can.

Such then are the facts with regard to the institution of Mr. Bennett, considered without any reference to the startling disclosures of that gentleman's personal unfitness for a cure of souls in any church or congregation calling itself Protestant, which we now proceed to consider. We have seen that immediately on his compulsory resignation of St. Barnabas, Mr. Bennett went on the Continent, and remained there for nearly one out of the three years during which the clerical subscribers of the testimonial state themselves to have had constant opportunities of observing his conduct. *What was Mr. Bennett doing during that time?* A question to be asked; a question which it is only charitable to hope that the three clerical friends, above all that the Bishop of Bath and Wells did not ask, although it was their clear duty to have done so. The zeal of Mr. Horsman has supplied the omission arising from the wilful or indolent blindness of the Church's overlooker.

The first indication of the nature of Mr. Bennett's continental recreations was contained in a newspaper letter of an Irish curate, stating that he had been informed by a friend of his that Mr. Bennett, while staying at Kissingen for the benefit of his health, never once attended the English service, but regularly went to mass, his inseparable companion being a Capuchin Friar. The indefatigable Horsman, once on the trail, lost no time in finding out the Irish curate's friend. He turned out to be an English gentleman of the highest respectability, who, in answer to Mr. Horsman's enquiries, wrote as follows:—

"An English clergyman, whose name in the hotel book was Bennett, wearing the peculiarly longitudinal vestment affected by the Puseyite clergy, and travelling in company with Sir John Barrington churchwarden of St. Barnabas, lodged for three weeks at the Hotel de Russie, Kissingen, on the same floor with my rooms. My attention was called to him in the first instance by hearing that German waiters, &c., talking about him, his conduct with that of his friend being calculated to attract inquiry as to his religion, the general idea being that he was a

Jesuit or Capuchin. I then found that he and his friend went every morning between seven and eight, as was said, to the Roman Catholic Church, to the morning service. I never myself saw him in the Roman Catholic Church, because I never went there, but I can testify as to the regularity of his morning excursions, and, as every one said that their object was to attend mass, I presume there is no reason to doubt the fact. If there be any one at Kissingen can attest it. During the same period neither he nor any of his party were to be seen on Sundays in the English chapel. It is a single room, capable of holding, perhaps 100 persons and had he been there he must have been at once visible. But as I believe they remained considerably longer at Kissingen than myself, the English chaplain seems to me the person who could give the most convincing testimony on this point. I likewise heard him inquiring about mass, and saw a Capuchin, or some such monk; going in and out of his room. But I cannot with truth asseverate that within my knowledge he was his inseparable companion. My rooms were, unluckily next to Sir John Harrington's unluckily, as I was very ill, and Sir John constantly talked in so loud a voice that nearly all his talk was forced upon me, the partitions between German rooms being, as you probably know, almost ventriloqual; I was therefore compelled to hear long details about Roman Catholic matters exclusively, in which Mr. Bennett was constantly implicated. The whole effect was to leave no doubt on my mind whatever that Mr. Bennett was a thorough Romanist, and I considered it so settled that I was never so astonished as at perceiving in the papers his appointment to Frome."

One step only remained to complete the chain of proof, and this was to write to the gentleman who, at the time of Mr. Bennett's visit, was British chaplain at Kissingen, enquiring whether Mr. Bennett ever formed one of his congregation. This was done, and the reply was "*I believe he never did.*"

Comment on these facts would be superfluous. Let us rather for a moment consider the entire picture of ecclesiastical anarchy and disorganisation presented by the discussion on the motion founded by Mr. Horsman on the incidents we have just related. That motion was for an address praying that her Majesty would cause an enquiry to be made into the facts of the case. The result was ludicrous. Everybody admitted the gravity of the circumstances. Nobody seemed to think that there was any available means of investigation, correction or cure. Some thought that under the circumstances an appeal *must* lay to the Archbishop. Others opined that the ecclesiastical laws in such case furnished no remedy at all. All seemed to agree that a Parliamentary enquiry must be utterly nugatory and ineffectual. Finally, Mr. Disraeli, by promising a *bona fide* but not a judicial enquiry (whatever that might mean,) got 100 members to vote with him the previous question against 80 who divided with Mr. Horsman. This, though a numerical defeat, is a substantial victory. The question cannot rest where it is. If the law, as constituted, provides no remedy for such a gross der-

eliction of episcopal duty, and such a lamentable perversion of the revenues of the Church, either the law must be altered to meet the exigency, or the whole fabric of the State-Established Church must be shaken to its deepest foundations.—*Weekly News and Chronicle, April 24.*

CHINA.

MISSIONS OF TONG-KING.

MARTYRDOM OF THE REV. AUGUSTIN SCHÆFFLER.

Extract from a Letter of his Lordship the Right Rev. Dr. Retord, Bishop of Acanthus, and Vicar Apostolic of Western Tong-King to the Rev. Messrs. Langlois and Charrier, of the Seminary of Foreign Missions at Paris.

May 25th, 1851.

“I come at length to the tragic, and, at the same time, most glorious event of the mission—viz., the martyrdom of the Rev. Mr. Schæffler. The remembrance of our much-beloved brother wrings my heart with emotions of bitter regret for having lost him in this life. But I also feel in my soul a sweet consolation at his triumph, and very great confidence in his merits. I shall not descant on his previous biography prior to coming to this mission; I do not know it. I only know that he was from the diocese of Nancy. But, judging of those virtues that I saw him practice, by those fine qualities I noticed in him, I may safely affirm without temerity that he must have been as exemplary a youth in France as he was a zealous Apostle in Tonquin. You are aware that he reached here towards the middle of 1848, while I was with the Rev. Mr. Gaster, at the extreme limits of the province of Daoui. From that period to the moment of his arrest three matters engrossed his time daily—viz., the study of the language, the function of the holy ministry, and sickness. As to the study of the language he engaged in it with great ardour and very favourable success; at the end of five or six months he was able to hear confessions with facility, and deliver a few instructions to the Christians. He was beginning the study of Chinese characters, an acquaintance with which, although not indispensable, is, nevertheless, of great use. In furtherance of this object he obtained a copy to be made of all the characters of the large *Dictionary of Deguignes*, and he had subsequently translated all the significations. As to the functions of the holy Ministry, I took him with me for nearly a year, that he might be trained to our mode of exercising the ministry. You are aware that to a recently-arrived Missioner, reaching a country of which he has no experience, it is a highly important point to form a good rule of conduct in his relations with the native Priests and Christians, and to adopt a system perfectly in harmony with the method of his elder brethren, in a view to the production of unity of efforts, identity of views, and uniformity of action. Thus all advance like an army in battle, with unvarying order and invincible courage. The Rev. Mr. Schæffler was staying with me during the delightful Pas-

toral visit I made at Ke-Bang, in 1849. Towards the month of October he proceeded towards the province of Xu-Daoui, which I had assigned for his district. Xu-Daoui comprises about sixteen thousand Christians, distributed over four parishes, extending over an immense surface of both mountain and extensive forest. You will judge of the Missionary successes of the Rev. Mr. Schæffler by his annual catalogue of administered sacraments, viz., two hundred Baptism of the children of Pagans; forty-one Baptisms of the children of Christians; twenty-three Baptisms of adults; four thousand seven hundred and seven Confessions; three thousand three hundred and fifty-one Communion; fifty-two Viaticums; one hundred and twenty-five Extreme-Uncions. I do not precisely remember the epoch he reached Bau-no, the chief locality of two parishes in the lower part of Xu-Daoui. He thought that his Apostolic Ministry was commencing; but it seems that his passage through the city of Son-tay had been known to the mandarins, who immediately launched an ordinance against religion and its Ministers. And as at this juncture meeting of rebels were being held in the north of the province, and apprehensions were entertained that if the Rev. Mr. Schæffler were arrested, he might be represented as in correspondence with them, he kept himself strictly concealed for a few days at Bau-no, and then went to two adjoining Christian congregations, where he was able to exercise his zeal, but without rumour and in prudence.

“Towards the end of February he was still at Bau-no, when he received my Pastoral Letter on the subject of the Jubilee. As he had then finished, with the assistance of a native Priest, the administration of this congregation, he resolved on first proceeding to open the Jubilee in the upper parishes, where he had not yet made his appearance, with a view of returning subsequently to the lower part of the province. He, therefore, started upon the 1st of March for a hamlet, nearly four leagues distant. In the course of this route, with which I am acquainted you only notice two or three Pagau villages; the remainder of the journey lies over desert hills by a zigzag path, fringed with bushes and shrubs. Here, in these solitary and wild districts, our dear brother fell into the hands of the police. Here is an account of the transaction.

“In consequence of wars and forays which are of almost permanent existence in these mountains, the mandarins had established, since last year, in each canton, constables of rural police, to scour the country during night, and arrest suspicious parties. These officials have always ten or fifteen men under their orders. Now, the constable of this locality, together with the civil magistrate of an adjacent village, who were both idolators, having received information that a European had been two months residing at Bau-no, and that he intended to repair to the upper countries, decided on affecting his arrest. With this view they laid snares for him on his way. Men are stationed in ambush behind bushes on small eminences, while the main party of their followers feigned to be engaged in a stag-hunt in the neighbourhood. In-

telligence was received that these Pagans harboured bad intentions; but the conclusion came to was, that they would defer carrying their project into execution until night. Hence, it was decided that the Rev. Mr. Schæffler should start in the day-time and not at night. A native Priest, who was the parish Clergyman, took the lead, in company with two or three pupils, to get a house ready for the accommodation of the Missioner. On reaching the place where these would-be hunters were engaged, the Priest and his two young companions were arrested. A small cloth bag was also seized upon them; it comprised a pix, the silver holy oil case, and several other objects necessary for the administration of the sacraments. These religious objects suggested to the police that the three men they had just arrested might possibly be the disciples of the Europeans they expected, who would surely arrive soon. They led them behind a cluster of bushes at some distance, left them there pinioned in the custody of a few men, and proceeded again to lie in ambush, on the look out for their prey. Meantime the Rev. Mr. Schæffler, not having been able to obtain information of what had occurred, came cheerfully forward, in the company of one of his catechists and some Christians. He consequently fell into the snare laid for him; the neophytes who acted as his guides fled precipitately; the Rev. Mr. Schæffler remained alone in the hands of the Pagans, who conveyed him behind the bush, where the Annamite Priest and his two pupils had been left. At night the captors led their five prisoners before the commissioner of rural police, and there the worthy native Priest, representing himself as chief of the Reverend Mr. Schæffler's disciples, exhausted all his mental ingenuity and all the treasures of his eloquence in endeavouring to move the hearts of these men, and induce them to release their master; but this was labour lost. In addition to a bar and tael of silver found upon the Rev. Mr. Schæffler, and which they seized, they further required as ransom for our dear Brother a bar of gold and one hundred bars of silver, which is equivalent to a sum of twelve thousand francs. It was impossible to raise this promptly and in such a place. But these hunters considered that the Rev. Mr. Schæffler was some great capitalist of Europe, and that he had, among his treasures, still greater wealth, and would not abate one title of their demand.

'Very well then,' exclaimed the Reverend Mr. Schæffler, 'since you absolutely insist on that sum for my release, set free my four disciples, they alone know where it can be raised.' This seemed an admirable expedition. The four prisoners were, therefore, set free. The Reverend Mr. Schæffler then finding himself alone, and no parties compromised on his account, felt extreme joy, and he induced his captors to deliver him up at once to the mandarins. Meantime, during that night the good Annamite Priest had already found means of borrowing some ten bars, and he brought them as a payment on account, with the intention of giving a security for the balance, which would apparently be insisted on. But, before reaching the

village where our beloved prisoner was stationed, he met some Christians returning on the way. The latter apprised him that his captors regretted to have released him, after they ascertained he was a Priest; that they stationed men in ambush at different directions around the village, to arrest him again and plunder him of his money, without discharging the Missioner; that they had decided on handing him over to the mandarin, in order to secure the thirty bars of silver promised as a reward by the King. On the receipt of this information the Priest returned back; and he acted with prudence; he and his money would have been taken, the Rev. Mr. Schæffler would not have been saved, his grief would have been augmented, the embarrassment of his position greatly aggravated, and the mission would have been deprived of an excellent native Priest. All hope of redeeming the Rev. Mr. Schæffler had, therefore vanished; and he, growing apprehensive of losing an opportunity of suffering for Jesus Christ and bearing away the palm of martyrdom, kept urging his captors to surrender him up promptly to the mandarins. They surrendered him upon the evening of the 2nd of March.

"Upon his delivery up to the great mandarins of the province, he underwent a judicial interrogatory, relative to his name, country, age, condition, his object in coming hither, his acts since his arrival, the localities where he had resided, and those places he had travelled along; he was asked who owned those religious objects that were captured with him; if, previous to his arrival, he knew that the Christian religion was strictly prohibited there. Our much-beloved Brother replied, that his name was Augustin; that he was a Frenchman, and a native of the diocese of Nancy; that he was a Priest of the Catholic religion, and twenty-nine years of age; that he had come hither to preach the Gospel; that since his arrival he was exclusively engaged in this function, whenever its exercise was within his power; that previous to quitting France he was fully aware that the Catholic religion was severely prohibited in this kingdom, that its Preachers were put to death there; but that this very consideration had been the inducement for his repairing to these countries preferably to elsewhere; that since his arrival he had travelled over several provinces, resided in several houses, of the names of which he had not a clear recollection, and which he would not disclose to the mandarins, even if he clearly remembered them.

"Next morning the mandarins subjected him to a fresh interrogatory upon the same matters, and he gave them exactly the same replies. Upon the same day, the 5th of March, the superior mandarin drew up his report for the King, and forwarded it immediately to the capital. This report compromised rather a romantic account of the arrest of Rev. Mr. Schæffler; but that will not surprise you, gentlemen, who are aware that the mandarins here endeavour after statements more plausible than true; besides, it is very likely that they do not know accurately the whole details of the transaction. Sentence of death, by beheading, was issued by

the superior mandarin, appended to this document.

(To be continued.)

THE BISHOP OF CALCUTTA, AND THE DEAD BODIES OF DISSENTERS.

Daniel of Calcutta has been playing his old pranks over again. We know nothing of him when he was the evangelical vicar of Islington; but ever since he landed upon the shores of India, as bishop of Calcutta, his career has been characterised by the greatest bigotry towards Dissenters. He had scarcely got himself comfortably seated upon his diocesan throne when he publicly attacked the London Missionary Society, through its agents in the East. A deputation of the missionaries waited upon him, of whom our informant was one, and requested him to mention the names of the persons he referred to. Daniel, who was placed in the witness-box, expressed the highest respect for the character and services of the missionaries who were then preaching the Gospel in India. His remarks were confined to some of their predecessors. The missionaries thanked his Lordship for the good opinion he had expressed of themselves and of their fellow-labourers; but continued, that as the memory of pious men was precious, they wished to ascertain who, among their predecessors, had acted so improperly, as to expose themselves to his censure. The bishop wriggled like an eel, under the operation of skinning; refused to give names, and called the attention of the deputation to a time piece in the room, which was given him, as a parting gift, by his beloved parishioners of Islington. And thus the interview ended. He has been the inveterate opponent of the marriage bill for India, which allows persons to be married by other forms than those of the Church of England. The bill has now passed. Dissenters may now be married without conforming to the Anglican ritual; but it has been delayed for years, in consequence of the determined perseverance of the bishop. In his opinion, it was better that the children of persons married by Presbyterian, Independent, and Baptist missionaries should become bastards, in the eye of the law, and be deprived of their inheritance, than that any one should not be compelled to wear the mark, or bear the name of the beast. By underhand means, he has obtained from the government the charge of the Serampore Church, in which our Baptist friends first unfurled the flag of Christianity in India. It may not be known to all our young readers, that when the Baptists went to India to

preach the Gospel, they could not get an inch of ground, for this purpose, from the East India Government. They found shelter in Serampore, which was then a Danish settlement. It was not in a British, but in a Danish settlement, that these devoted men were allowed to preach the Gospel to the heathen. But when, a few years ago, Serampore was ceded to Britain, the Church passed into the hands of our government. The missionaries continued to act as chaplains to the settlement, as they had done formerly, when it belonged to Denmark. These services were performed gratuitously for the long period of forty-three years; but the bishop having no sympathy with such historical associations, gets up a memorial to himself, praying for an Episcopal chaplain. The memorial was very scantily signed, even by the Episcopal residents of Serampore; but the result is, the Baptist missionaries have surrendered that church, to which they must have been so strongly attached. The fury of this intolerant high churchman has not been confined to measures of the kind we have mentioned above. His acrimony pursues Dissenters even to the grave. Will it be believed that, a short time ago, he had the bad taste to issue an order, prohibiting the funerals of Dissenters from passing into the public burial grounds in Calcutta, by the common entrance! The bodies of Episcopalians, who, though dying with an oath of blasphemy on their lips, or with the knife of murder in their hands, are all consigned to the grave as dear brethren, 'in sure and certain hope of the resurrection to eternal life,' were to be admitted, as a matter of course, through the wide and spacious entrance. The bodies of Dissenters, who, though dying in the hope and comfort of the Gospel, are delivered over 'unto the uncovenanted mercies of God,' along with the heathen, who have never heard of his name, were to be admitted, through some side wicket, some narrow door, which would symbolise the inferior position of Dissenters, both in the present and in the future world. The bishop's malice is, fortunately, greater than his power. In 1849, when he attempted a measure of this kind, he was explicitly informed by the government, that it 'is not desirable to have separate lairs, or fenced off portions of ground, for the interment of those not of his church, for whom the public burial grounds are provided.' This official document has been reprinted, by orders of the government, and a check accordingly given to the ogre propensities of this Oriental bishop, which invade the sanctuaries of the dead. Such conduct must be exposed; and there are none of our bishops, whose proceed-

ings require to be watched with so much care, as those with whose oversight the colonies are blessed. And such conduct, detestable as it is in any clergyman, becomes an object of utter loathing to an ingenuous mind, when committed by a man who wrote an evangelical introductory essay to 'Wilberforce's Practical View of Christianity,' and who publishes Episcopal charges against Puseyism. Daniel Wilson, vicar of Islington, now Bishop of Calcutta! The very name smells in our nostrils. 'An ounce of civet, good apothecary, to sweeten the imagination.'—*United Presbyterian Magazine*.

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED, BY SHewing THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE. TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

That this innovation is absolutely impossible.

THE most ordinary and the most effectual means to bring back Calvinists to the faith of the Catholic Church is, to lay before them the agreement of all ages, and the faithful testimony of all the Fathers, in favour of those dogmas which Calvinists contest with Catholics. This proof is so convincing, that notwithstanding the efforts of the Ministers* to weaken it, by the general reply, that we should adhere to the word of God alone it would not fail to satisfy their followers, if the Ministers did not labour to obscure it, by calling in question that agreement of all ages, by which the Church authenticates her faith.

For, it would be extravagant, for example, to affirm, with Blondel, in the preface to his "Exposition of the Eucharist," that the belief of the ancient Church upon this mystery is merely a question of fact, by which persons of judgment should not be determined, because it was unimportant to them, whose conscience was to be guided only by the question of right. That it is wrong for any one to enquire what was the received belief before he was born; because the truth should be maintained, though it had been abandoned by all since the time of the Apostles, whilst error, though adopted by the great majority, at every period since the promulgation of the Gospel, should not be, therefore, judged more entitled to approbation. Few are so unreasonable as to support the horrible consequences that follow from the bold assumption of this Minister; for, if the agree-

ment of the Universal Church, since the Apostolic age, be not a certain proof of the truth, and if it could happen that she uniformly professed the doctrine of the real presence, though this doctrine were false, then, it must be conceded, that the Church, in every age, might have both taught a grievous error, and have adhered to an idolatrous worship: because if Jesus Christ were not really present in the Eucharist, we should be indeed idolators, a reproach with which the Ministers so often upbraid us.

Thus then, all the martyrs would have given testimony to idolatry; the Fathers would have been so many teachers of idolatry; the entire Church an assemblage of idolators, which effected the downfall of Paganism only to raise up another species of idolatry on its ruins—to substitute the worship of bread for that of gold or silver, of wood, and of stones. This hypothesis subverts not only a single article of faith, but is destructive of all faith, and even of Jesus Christ, who, according to St. Paul, is the author and finisher of our faith: for, had the Church been always in error, had her worship been always idolatrous, she would have been an object of hatred and aversion to God; and thus, since Jesus Christ founded no other Church, he could not be the promised Mediator who was to form a holy people and a holy City, to which the nations were to throng.

A man must, assuredly, possess more than human indifference and insensibility, to place his salvation in such extraordinary peril as that his hope of attaining it must be void, unless so many martyrs, so many saints, and all without exception, who lived in the ancient Church, forfeited heaven for adhering to a criminal superstition. This absurdity is too excessive to endure; and hence, notwithstanding all the efforts of the Ministers, their most devoted followers would easily admit that if the real presence of Jesus Christ in the Eucharist were always believed by the ancient Church, it is madness to refuse to believe it at the present time.

This it is that has forced the Ministers to enter into the question of fact, though they affect to regard it as unimportant, and to exert all their ingenuity to protect themselves, by recurring to that antiquity which they distrust. Thus, in some measure, admitting that the universal belief of the ancient Church upon the Eucharist is inseparable from the truth.

Supposing this principle certain, it may be confidently said that, notwithstanding the sophistry resorted to by the Ministers, to elude certain passages from the works of the Fathers, there are still many clear and unquestionable passages in them, more than are required to convince a rational and sincere inquirer after truth, that the doctrine of the Real Presence

* The appellation by which the author designates the Gallican Clergy.

has been always the uniform doctrine of the Church.

But as it often happens that the force of arguments is but inadequately felt, because they are not viewed in that natural order by which they mutually support and corroborate each other; it, therefore, appears to me, that it would be useful to point out in this discourse the method of conducting one, not incorrigibly obstinate, even so far as to make him acknowledge, by the evidence of truth, that the belief of the Roman Church upon this mystery is in accordance with that of all antiquity.

The belief of the ancient Church being the question now at issue, nothing can be more reasonable than to select an era about which there is no controversy, and proceed from it to that period about which alone there can be any contest.

(To be continued)

STATE OF THE PROTESTANT PUBLIC SCHOOLS OF ENGLAND: BY A CONVERT.

WHEREIN THE NATURE AND HOURS OF THE OUT-OF-DOOR AMUSEMENTS ARE FAITHFULLY SET FORTH.

Every two hours at most, and generally every hour and a-half. (very rarely indeed the limit was extended to two and a-half.) there was general muster or roll-call of the whole school, technically denominated a "calling over," which I hesitate not to say was one of the greatest bores of school-boy existence. For absence from it we were severely punished, and the names of those who did not answer "here Sir", were very strictly marked down by the master who punctually as the clock struck, attended with his pencil and duplicate list to check the notes of the officiating "prepositor." Next to being absent from school all night, of which two or three successful instances were on record amongst us, a "dummy" made of a turnip, a pillow, and a night-cap having been left in the bed, like the * * * to represent the living truant; next to this, I say, the answering for another boy was considered one of the boldest achievements, since a severe flogging as well understood to be the price of detection. Some boys grew timid at the moment of trial, and responded "here sir" in such an extravagant falsetto that the acute ear of the master, who was familiar with the fraud, immediately suspected, and the name was repeated. Others used to slink behind the back of the next boy, and answer too artificially to play a safe game. The best way was to sing out at the top of your natural voice "here sir"; for, of course, the masters could not recognise the

tone of every boy as certainly as shepherds are said to know the bleatings of all their sheep. But it was a risk at best; and always a relief to have done the thing successfully for a friend in need.

One fine summer afternoon, a party of six boys, of whom I was one, had selected an interval of four hours and a-half between dinner and evening chapel, during which only one roll-call was to occur, in order to make an expedition on foot to a ruined abbey about seven miles from the school. Fourteen miles is a good distance for a boy's legs to traverse in so short a time; but we thought nothing of that, even though we had to subtract from our brief span an hour to see the ruin and to have tea at the inn. We arranged with some friends to answer our names at the roll-call, (one daring rogue undertook to personate three besides himself), and set off at a smart running pace.

We reached the end of our journey in good spirits and not much fatigued, though we had performed it in about an hour and a half. The ruins were beautiful, extensive, ivy-clad, and geometric decorated; though the last feature was at that time as little known to us as to the rest of the world. The west front, with its window and gable, remained entire; part of the nave, the refectory, and cloister. We were not long in procuring some provisions, which we agreed to devour within the abbey church rather than in the village inn. Roast pork there was, I well remember, and apple pie; cheese too, and ale, and spirits. Nay, one of our party, even my friend and companion master Wicks, must needs have a pipe to smoke; so that we formed a very convivial party.

Now at one end of the abbey was a ruined turret, retaining its original topstone or finial, though so much broken that a large portion of staircase peeped through a chink in the side very near the summit. Nothing would satisfy Master Wicks, but to scramble up to the top of this eminence, to see if he could discern the tower of the school chapel in the distance. Notwithstanding our dissuasions, on the ground that he was by no means the steadier for the ale and tobacco he had consumed, he performed the feat with daring dexterity, and actually clambered up so near to the top as to tie a red pocket-handkerchief round the neck of the finial, about seventy feet from the ground. This done, he gave a loud shout of triumph; which, however, proved to be of very short duration, for he began to descend with such extraordinary and alarming precipitancy, that I thought he would have broken his neck. What could be the matter? We were not long in suspense, for his feet had

hardly touched the ground, before his arm was seized by Mr. Brush.

"Your name," he said. "Ah! Wicks; I see. Very well, Wicks. Now, if I had been asked to select one boy out of the whole school peculiarly adapted for performing that mad feat, I should have immediately named Wicks. Tobacco, sir, eh? Cigars, of course, which are forbidden on pain of expulsion. Absent at calling-over too; I wouldn't be you, Wicks, I can tell you, when the doctor comes to know the whole matter!"

"We found it rather too late to get home in time, sir," said Wicks. "Two of us fell lame, and had to rest in a public-house, which accounts for the smell of smoke on our clothes."

"I'll tell you what," said Mr. Brush, advancing towards us, and casting a compassionate side-glance at the pewter-pots and the fragments of the cold pork, "I intend to be very lenient with you all; for it's a fine day, a half holiday, and a very enchanting spot. In fact, I came on much the same errand myself. I shall therefore take down your names and report you to the Doctor as absent by my permission from calling-over. Now don't be too late from locking-up; and you, Wicks, don't play the chimney-sweep again in climbing up ruined towers."

Here was a scrape! We felt sure of a flogging now, from the unwelcome kindness of Mr. Brush; for our names would have been answered at the rool-call, and our absence not have been suspected. This threw a complete gloom over our expedition; for the case was one of fraud and truancy combined. To cut a long story short, we were flogged the very next day, and soundly too. It was a harsh measure, rather, perhaps *exempli gratia* than from the real merits of the case. Poor Mr. Brush intended to save us from the very infliction which his mistaken good-nature brought about.

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THE Subscribers and DONORS for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of Aug. A. D. 1852.

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THE BENGAL CATHOLIC HERALD.

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

No. 6.] CALCUTTA: SATURDAY, AUGUST 7, 1852. [Vol. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, August 7.

THE DIRT OF ROME AND THE PURITY OF ENGLAND.

THE human mind is an inexplicable phenomenon, and the various phases it presents are both amusing and perplexing. Who shall fathom its depth or analyse the principles that governs it? How capriciously arbitrary are our notions of right and wrong, of good and evil, of guilt and innocence, of filth and purity, of piety and superstition, in short of all and every thing that constitutes the physical and moral man.

The *TIMES*, that colossal organ of a gigantic metropolis, in one of its recent leaders, very gravely intimates that

For some time past the streets of London have been infested by a parcel of dirty people in the dress of Roman Catholic ecclesiastics. There are few of our metropolitan readers but must have come across some of these gentry in our most crowded thoroughfares. They generally hunt in couples. A more unpleasant sight cannot be encountered in the course of a morning's walk than a brace of these dirty creatures as

they glide about amongst the people with downcast eyes and hasty step. Of course, the object is to familiarize the public with their presence. If Cardinal Wiseman and his Privy Council in Golden Square could once, in defiance of the English law, establish the custom, we should soon have our street crowds diversified with every conceivable costume of monkery.

All the world knows, that Dirt, genuine unadulterated Dirt when exposed out of doors in the streets and thoroughfares of wealthy towns, is peculiarly abhorrent to Anglo Saxon purity. But all the world does not know that this same Dirt is an object of Anglo Saxon protection *within doors* in Union Houses for juvenile Orphans, in charitable Asylums for aged paupers and in economical lodging houses for industrious laborers. These are the localities where it luxuriates on the tears and groans of overtasked wretches who are doomed to endure the pangs of hunger in the midst of plenty. Dirt then has an extensive independent jurisdiction over two thirds of the population of a country which according to its voracious Historians, enjoys the threefold blessings of wealth, freedom and civilization.

How acute must have been the sufferings of the *TIMES*, when walking out one fine morning, he encountered the unpleasant sight of Dirt, out of its own legitimate jurisdiction and clad in that most revolting of all garbs—the *romish*.

What a shock to his Protestant sensibility, what an outrage on his English feeling of cleanliness! Dirty, romish Dirt, infesting the streets and tainting the air of London! Dirt, animated Dirt, in great unsightly lumps, hunting in couples! Dirt, serpent like Dirt, *gliding* about amongst the people! What a harrasing spectacle for the acknowledged leader of a powerful Nation is this slimy foreigner of most aggravating hideousness, setting at defiance the majesty of the English Law, in its insidious attempts to diversify its own foul appearance, with "every conceivable costume of monkery."

Well was it for the Thunderer in whose immense bulk are imbodied the glorious attributes of the British constitution, that he saw no deeper into Dirt than its merely repulsive surface. Well was it for his peace of mind, his innate delicacy and his English pride that no unlucky accident revealed to him its real depth of foulness. Had he-but followed the trail of the serpent to its haunt, what a scene of horror would have presented itself to his, awestruck gaze! He would have seen exotic Dirt cordially greeting its indigenous brother who unwashed and unscoured, and pent up for years in its darksome den where not a ray of light can penetrate, has gone on increasing and multiplying the images of abomination with a vigor and celerity that the human mind can scarcely conceive. He would have seen that exotic Dirt which in Rome's detested garb has walked the streets of London with down cast eyes, assumes a freeborn air in the home of indigenous Dirt where it not only betrays no horror at the unmitigated foulness around it, but on the contrary seems to be influenced by a kindred sympathy in handling the loathesome rags of poverty, inhaling the fetid breath of disease, or dressing the ulcerous body of corruption. The purity of evangelical Protestantism must sicken at the bare recital—how can it stand the reality of such infamous filthness!

Turn we now to a happier scene, to a more consoling view of our species. Let us leave the filth, the nastiness, the rags, the famine that necessarily attend "a parcel of dirty people in the dress of Roman Catholic ecclesiastics." Let us

humbly but closely follow the British Thunderer who having unhappily encountered a brace of dirty creatures and being naturally anxious to efface their filthy image from the tablet of his memory, turns his giant steps toward an aristocratic looking mansion inhabited by the Revd. Dr. Golding a worthy "pluralist incumbent enjoying from the revenues of the Church 2500£. a year."* What a comfortable abode, breathing of peace and plenty! the very air is balmy and sweetly invites to repose. The good incumbent receives his friend with that courteous affability, that smiling placid demeanor which bespeak the pious Divine whom a stately Church has enriched with a plurality of blessings. His drawing room is thickly carpeted, elegantly furnished and well provided with fancy chairs and sofas of every variety of construction intended to suit every variety of posture. The cleanliness that pervades the house is remarkable; the most powerful microscope cannot enable one to discern the smallest speck of dirt. Having chatted pleasantly for an hour, the Thunderer takes leave of his friend; at the door he meets a thin pale melancholy looking person in a suit of rusty black, whom he recognises at once as the Revd. Mr. Goodenough, the humble curate of the worthy Dr. Golding. A very little conversation enables the TIMES to learn that the poor curate is come on a begging mission, the object of which is an increase to his small pay which is so very small, that he cannot afford the nourishment of animal food oftener than twice a week and that his wife, though in delicate health, is obliged to dig potatoes. The Thunderer draws himself

* A Mr. W. Jones, who is a contributor to the Church of England, in six parishes, has addressed a letter to the electors of South Hants on Ecclesiastical Reform, in which, amongst other facts, are the following vouched for:—

"A pluralist incumbent, enjoying from the revenues of the Church 2,500£. a-year, pays a curate at such a beggarly rate that he cannot afford animal food to dinner above twice a week, and is compelled to employ his wife to dig potatoes! An incumbent, who was compelled by the 1 and 2 Vic., c. cvi., s. 85 and 86, to pay his curate 150£ a-year, made a *sub rosa* agreement with the latter to accept 100£., but insisted on a receipt for 150£; the curate refusing to put his name to a lie, the incumbent told him he must quit."—*Overland Summary.*

up at this statement and coldly assures the poor timid curate, that Dr. Golding is too busy to be troubled about such trifles; that the curate has no cause for dissatisfaction; that animal food taken twice a week, is quite sufficient for any reasonable man, and that Mrs. Good-enough cannot do better for her health than to continue her wholesome rural occupation.

Having thus skilfully acted the Mentor, and freely discharged a duty which he owed to the dignity of the established Church, by smothering the incipient ambition of lowly curates against their lordly Rectors, the Thunderer proceeds to visit the very Revd. Dr. Touchwood an incumbent of no mean standing, and a controversialist of deserved celebrity. He is received with hearty good will and is forthwith invited to partake of luncheon. The Doctor's face is radiant with smiles and he has all the appearance of a man elated by some unexpected success. He hospitably presses his guest to partake of the good things with which his polished mahogany is loaded and particularly recommends the old malmsey madeira. It is while sipping this excellent cordial, the Doctor tells his friend that only half an hour ago he received a deputation headed by a nobleman, conveying to him on behalf of a whole county, their grateful thanks for the publication of his pamphlet on the Maynooth grant. The Thunderer immediately observes, that he had read and admired the pamphlet in question, and had been particularly struck with the cutting remarks on the Irish national character for duplicity and falsehood. The Doctor smiles and acknowledging the compliment by a graceful bow, remarks that Maynooth is indeed the hot bed of insincerity as well as of insubordination, and that the romanist doctrine which inculcates equivocation, and justifies it under particular circumstances, is most dangerous to the well-being of society. At this stage of the conversation, a letter is handed to our eloquent host who has scarcely read it when his features instantly change their joyous expression for one of unmeasured anger. There, says he, addressing the TIMES and passing the letter to him across the table,

read that impudent production of Stubborn's. You know how readily he agreed to receive a 100£ in lieu of the 150£ which an arbitrary legislative act compels us poor incumbents to pay to our curates. I called on Stubborn simply to furnish me with a receipt for the 150£ and the fellow refuses to do so on the ground that he has received only a 100£. Can any thing be more pitiful? I do believe the man is either hairbrained or inclining to Puseyism. I must in conscience give him notice to quit. You will do perfectly right, says the Thunderer filling a glass with the good old malmsey madeira; I think the Legislature is making too much of these lowbred curates at the expence of the wellbred incumbents. Quaffing the amber looking cordial, the British Thunderer taking a gracious leave of his host, slowly bent his way homewards, feeling in his inmost soul how essential it was to Protestant purity to possess quiet comfortable, clean and peaceful abodes—and how natural to Catholic foulness to resort to hovels replete with rags, dirt and misery.

Selections.

VICARIATE OF EASTERN BENGAL.

(From a Correspondent.)

On Sunday, the 9th May, an edifying student of the Irish College, Rome, Mr. Patrick Savage, of Dublin, who has just completed his Ecclesiastical course, was ordained Priest for the above distant mission, by its Bishop, the Right Rev. Dr. Olliffe, who has been transacting business in the Eternal City for about three months. His Lordship had previously ordained three other Priests in the Propaganda College, viz., a Greek Catholic, for Constantinople (Rev. Anthony Galibert), a Swedish Spaniard, for Stockholm (Rev. P. La Puerta), and an Irishman, for Dublin (Rev. James Murray), who is preparing to take out his degree as Doctor of Divinity. What a beautiful illustration of the unity and Catholicity of the Church!

Bishop Olliffe has obtained from the Holy Father the degree of D.D. for his zealous and learned Vicar General, the Very Rev. Ignatius Storck, a German Benedictine, who was formerly professor of theology in Switzerland.—*Tablet* May 22.

CATHOLIC UNIVERSITY OF IRELAND.

The following letter has been received by the Secretary from the Right Rev Dr. Olliffe, Lord Bishop of Milens, and Vicar-Apostolic of Eastern District of Bengal:—

"Dublin, June 7th, 1852.

"My dear Dr. Cooper—Having only just returned to Ireland for the first time since the holding of our national Synod, I hasten to express to you my great delight at the splendid success which has already crowned the efforts of your illustrious Primate in the grand cause of the Catholic University: Few things are better calculated here to gladden the heart of a Catholic Prelate than the announcement of the important fact. I, for my part, cannot but rejoice at it most heartily, although my lot has been cast in a different hemisphere; and I am confident that there is not an Irish Catholic (possessed of any religion) from Lahore to Colombo who does not cordially partake of this joy.

"As a trivial pledge of my sincerity on this subject, I feel much pleasure in enclosing herewith a small contribution for the glorious work you are engaged in, while I regret that the poverty of my new mission does not permit me to increase the amount.

"Praying the Almighty to bless still further the efforts of your zealous committee, I remain, my dear Dr. Cooper, your faithful servant in Christ.

"**THOMAS OLLIFFE.**

"Very Rev. Dr. Cooper."

EXTRAORDINARY CONVERSION OF A BAPTIST FAMILY.

On Sunday, the 9th instant, at the Catholic Chapel, Courtfield, Herefordshire, William Little Davis, his wife, and others were solemnly received into the bosom of the Holy Catholic Church by the Rev. Dr. Faraut. The conversion of William Little Davis seems to have caused great commotion, particularly amongst the Protestant ministers in the parishes of Welch, Bicknor and Goodrich, who have used every effort to impede God in extending His Divine mercy to such an unhappy soul by giving to him and his wife, in their situation, such bad counsel that no Christian man could fancy. But, *Quis ut Deus?* who is stronger than God? So, notwithstanding the number and strength of the difficulties which presented themselves, grace obtained the most complete triumph. Little trampled upon his passions, confounded his enemies, and responded to the voice of that merciful God who had borne with him so long. No

person had a worse reputation in the neighbourhood than this poor man; and every one who knew him thought and said that it would be impossible to reclaim him. So, in order to change the opinion of the people, and to gain the poor man's reputation, the Reverend Pastor (Dr. Faraut) obliged him to be married previous to his reception into the bosom of the Holy Catholic Church. Little persuaded more and more that no salvation could be found out of the Catholic Church, and calling to mind those important words of our blessed Lord—"What shall it profit a man if he gain the whole world and lose his own soul," and sighing for the moment when he should obtain that peace which the world cannot give, he went without delay to the Register-office, Ross to give notice of his intention, and three weeks after was, to his great happiness, lawfully married at the Baptist Chapel in the same town. I cannot express the consolation it afforded me to be a witness to the homages paid to this poor man and his wife on the happy occasion, not only by Catholics, but by Protestants also. One of the latter was so overjoyed at seeing him settled that he actually took a conveyance to Ross in order to drive the parties back to Goodrich after the wedding, and on their arrival there they found the road covered with people, and decorated with flowers up to the door of the humble cottage. The people congratulated the new married couple with many cheers, and would have honoured them by ringing the bells, but the Protestant Minister refused permission. All unanimously cried out—"This is a work that no Protestant could have done, only the Catholic Church could accomplish it.

The Rev. Pastor had in this extraordinary conversion the most evident proof of the advantage arising from poor schools, for who could believe that a little boy was to be the instrument employed by God in this wonderful work of His mercy! William Little had a son the age of eight years; who was a brute when he was received into St. Mary's Catholic School; but God who would the conversion of his parents, adorned in a short time this poor child with such virtues that his parents could not avoid seeing in him the voice of God. Since that moment they have conceived a very earnest desire to embrace that religion which had made their child so perfect, and therefore expressed their desire to be instructed in that religion. We have reason to believe that after this wonderful conversion great many of our unhappy brethren who live in the shadow of death, will open their eyes to the light of the Holy Catholic Faith, and so have the same happiness as William Little.

On Wednesday morning the same Rev. Pastor received another young person into the Church, at the Chapel of Ross.—*Catholic Standard.*

RANGOON.

We have received the following interesting communication from Rangoon. Our correspondent dates from the 18th ultimo:—

“Private letters have been received by us from Bassein, stating that poor Father DOMINGO had been put in chains and sent to Ava, before the capture of the city by us. This poor Rev. Gentleman has for many years laboured zealously in his holy calling amongst the Burmese and has made many converts amongst them.”

“Contributions have been raised amongst the men of the 18th Royal Irish and other European corps and I am happy to say they amount now to about Rs. 1,000. The Rev. Messrs. BARELLY and DON FRANCISCO are busy at present in putting St. John's Chapel in good order and we expect Masses will be said therein very shortly. These Rev. Gentlemen have been and are the admiration of all around them. They visit the hospital every day; and are unceasing in their visitations of the sick and in administering to the spiritual wants of the soldiers. In their sermons they are always inviting them to the tribunal of confession and the holy communion. There are four or five communicants every Sunday.

“I felt very much for these poor Rev. Gentlemen when I saw them constantly up and down by the field hospital on the second day of the battle, exposed to the intense heat of the day. All the protestants around me could not help expressing their convictions that Roman Catholic Missionaries feel more for their flocks than their own chaplains do for them. This is a fact and the many instances that we have had of it will always verify the scriptural phrase concerning “the faith that is in us.” The battle field which the protestant chaplain does not much relish is a scene in which his Roman Catholic brother gladly treads with the soldier, notwithstanding all its surrounding dangers.”

“We are still inactive, in a sort of do-nothing position, anxiously waiting for the day when we shall be again on the dark waters of the noble Irawaddy making our way to Proine. I believe it is settled that we are not to advance till the river is full, which will be either in the middle of August or the beginning of September. There are no less than twenty stockades up the river ready to dispute our progress.”

“We are in daily expectation of reinforcements from Bengal and Madras.”—*Madras Examiner, July 9.*

IRELAND UNDER LORD CLARENDON.

A gloomy and a disheartening task he undertakes, who sets himself down to write the history of Ireland during the four years and seven months that have elapsed since our present Viceroy assumed the government of the country.

Short as has been the period, it has effected fearful changes in Irish society. The successive incidents of national ruin have been crowded with terrible rapidity into these fifty-five months. The process of extermination of the Irish people has gone on—is still going on—with accelerating rapidity. Numbers of our gentry have been, within that interval, reduced from comparative opulence to beggary. Hundreds of thousands of Irishmen of the collier classes have been driven from our shores. A wholesale emigration, with scarcely exaggerated phrase called the Exodus of our people has begun to remove great masses of the population from our soil. The census of our numbers exhibits the appalling diminution of about two millions. Those who are left do not appear the better for the departure of the numbers who were said to have overcrowded the country. On the contrary, the condition of all classes appears to be rapidly deteriorating. The only hope indeed that seems left to the majority of the inhabitants of the island is that of joining the hosts of ‘the Exodus,’ and quitting their native country as expeditiously as they can.

Melancholy as is the social picture of this period, the political aspect of the nation presents but little to relieve its gloom. The terrors of a silly insurrection distributing the tranquillity that the insurrection itself hardly endangered for a week, a mock rebellion put down without blood-shed, but nevertheless, at an incalculable loss of national character, and with enormous injury to the spirit and freedom of the country. The spirit of the constitution violated, even where its forms were not set aside, to banish from their homes as traitors men infinitely more honest, ay and even more loyal than many retained to the favour of the Government. Intrigue at the Castle keeping pace with discontent the country. All parties, in turn, flattered and cajoled and all parties, in turn, betrayed. And now, at the close of this dismal period, the fires of religious animosity rekindled. If they are not burning fiercely, it is not only because the misery of the country has taken even from agitation its sustenance. The flame that is lighted in the desert is expiring because there is nothing upon which the devouring element can be fed.—*University Magazine.*

SOCIAL ADVANTAGES OF A DOGMATICAL DEFINITION CONCERNING THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

[Under this title (*Convenances, Social d'une definition Dogmatique sur l'Immaculee Conception de la B. V. Marie*) a remarkable essay has lately appeared in the *Civiltà Catholica*, a journal edited by the Jesuit Fathers in Rome. The following is a translation of the first part of it, and we hope to lay the remainder before our readers in the two succeeding numbers of this paper.—Ed. Tab.]:

PART I.

It has appeared very remarkable to many persons that the Supreme Pastor of the Church,

whilst he was in exile at Gaeta, in consequence of one of the most vast and terrible revolutions which have agitated Europe, and Rome in particular should precisely, at that moment, have had the thought of interrogating the universal Church by the organ of all the whole Catholic Episcopate, relative to a question purely doctrinal, and apparently very remote from having the least relation to the tempest which in those days was overwhelming the world. Pius IX., by his Encyclic of Feb. 2nd, 1849, prescribed to the Bishops to pray themselves, and to cause the Faithful of their respective dioceses to pray in a public and solemn manner to obtain light from God, and afterwards to answer and to say what was the belief—what was the love and the devotion of the Faithful towards the Immaculate Conception of the Blessed Virgin Mary—what desire was nourished by the Bishops themselves and their people of seeing such mystery defined as an article of Faith by the Holy See. Secondly, he enjoined the Bishops to give their advice on the convenience and the opportuneness of such a dogmatic definition.

The impulse given by a Pope in his exile drew after it a succession of Pastoral letters, of conferences, of prayers, and of studies, and at last of corresponding answers. Throughout the whole course of the stormy year of 1849, and during a part of the year 1850, whilst Europe was agitated by seditious, revolts, civil and foreign wars, in the bosom of the Church, which in several places was a prey to these agitations, they were praying, they were discussing, they were consulting, and finally, they were answering the Vicar of Jesus Christ relatively to the common belief of this mystery, and the convenience of defining it dogmatically. The answers dictated almost all in the time of the revolution, and a great majority of which were forwarded whilst it was still going on, could be brought together in the beginning of 1851; and considered collectively they present the image, as it were, of a dispersed council. They reckon nearly 500 of them; but the Bishops who give their advice therein are very much more numerous, since a single letter is sometimes signed by the Pastors of a whole province, and even of a whole kingdom. There is no language, tribe, people, or nation which is not represented in some way or other in this collection of documents, from Corea and the western coasts of Japan to the regions of Peru and California, from the northern coasts of the Baltic to Australia and the Cape of Good Hope. The belief, the feeling, the desire of two hundred millions of Catholics could not be attested in a manner more worthy of more authentic.

We have had occasion to have attentive cognisance of those documents. As to the first question of the Encyclic, relative to the belief of the Faithful in this mystery, and to the devotion which they show towards it, the testimony of the Bishops is unanimous, firm, and resolute. The belief, they say, is universal, and on this point there is no hesitation, either among their flocks, or among their Clergy; and with a few rare exceptions, the desire of seeing this mystery dogmatically defined is not less general. Per-

haps twenty-nine Bishops out of thirty write in this sense, and give testimony of their own conviction and desire.

We leave to theologians the care of examination whether a universal and so unanimous a sentiment of the Faithful, and one may say of all the whole Catholic Episcopate, can form a sufficient motive and an argument for a dogmatical definition. It is theirs to judge if the obscurity, whatever it may be, in which, perhaps, are veiled the beginnings of the tradition relative to this belief, is sufficiently compensated by the universality and unanimity of the actual belief; if what the Church has done up to the present moment, whether by the solemnity of her feasts, or by the decree in which she has expressly excepted the Virgin from the universal law relative to original sin, may now justify this final step. For ourselves, we abstain from passing a judgment on the purely dogmatic question on which persons more specially versed in this kind of studies will pronounce. Waiting with a respectful tranquillity for the supreme judgment of the Holy See, we would take good care regarding this not to anticipate the advice which would authoritatively be given by those to whom has been entrusted the care of examining the purely theological question.

It is only on the second question of the Encyclic that we shall allow ourselves a few observations, because this question attaches itself to our special studies, and because it is the only one which has encountered a sort of opposition on the part of some Bishops, in very small number, it is true, but of a grave authority and, what is stronger, for reasons which are worthy of being weighed with the most serious attention. This second question referred to the *opportuneness* and the *convenience* of such a dogmatic definition under the present circumstances. Now, very respectable Prelates have judged that this definition, made to satisfy a holy desire on the part of pious persons, might expose the Church to new calumnies on the part of the unbelievers, as if she fabricated new dogmas; and on the other hand, they thought that at the moment of an universal tendency on the part of her heretodox nations to re-unite themselves to the centre of Catholic unity, it might be a new obstacle for the heretics disposed towards conversions, to see imposed upon them by the Church as obligatory a belief which heretofore has been left to the simple piety of the Faithful.

These considerations appear to us so much the more weighty, inasmuch as this faculty which the Church has of defining a truth as of Faith, being the greatest power which can be exercised over man, it does not appear that the exercise of it should be left without limits; now these limits cannot be determined except by the precise necessity of preserving intact the deposit of the Faith. It is here we ought to adduce historical facts, for we do not see that the Church has ever defined a dogma otherwise than in order to condemn a contrary error; and, at least, it does not appear to us that she has ever done so in order to honour any object of a fervent worship, or to satisfy the pious desire and the devotion of the Faithful—how ardent and universal soever it be.

For which reason it would appear that this universality and this firmness in the belief of this mystery, which are attested by the Episcopate, far from provoking a definition, ought rather to produce the contrary effect, for they prove precisely that this definition is not necessary; and we said, but a moment ago, that, necessity alone ought, in our opinion, to determine the exercise of this power, the greatest of all those which Jesus Christ has accorded to His Church. To resume, one might say that there wants an error, a heresy contrary to this admirable privilege of the Virgin, in order that the condemnation of that error and of that heresy may render necessary the dogmatic definition of the privilege itself. Thus, the Divine maternity and the perpetual Virginité of Mary, although they were firmly and universally believed by the Faithful from the first ages of the Church, would, notwithstanding, have perhaps never been defined dogmatically by the councils, if there had not been found blasphemous and impure heresiarchs to combat them. By the same reason, how ardent soever may be the desire of a dogmatic definition of the Immaculate Conception, the mind draws back from the question of convenience and opportuneness, or at least it hesitates before resolving itself for the affirmation. Add that in times when we see the human understanding wander so strangely, and a deluge of theoretical and practical errors infest Catholic society to such an extent as to make one dread the tyranny of error and the invasion of a new barbarism, it would seem at least inopportune that the Church should employ herself in passing a definition relating to a truth which no one denies, about which the heterodox, the semi-Catholics, and the demagogues do not even think; and perhaps the definition of the Church would not make them think of it, except to turn it into ridicule by their sarcasms and their blasphemies.

Such are the reasons which are urged to resolve in the negative the question of opportuneness; and yet, what a first sight is extraordinary, they are precisely the facts, which collectively give force to these reasons, they are the very attacks to which the Church is subjected, which induce a great number of Bishops, we might say the majority, as also a very great number of the best-instructed and most pious of the Faithful, to conclude for the *opportuneness* of the desired definition. They believe, they affirm that its result would be to dissipate the clouds of modern errors, to bring back the wanderers into the right path, to inflict a mortal blow on the cruel enemies of Jesus Christ and of His Church. And, from this motive, it is incredible what earnest representations they address to the Chair of St. Peter, and with what ardent wishes they supplicate it to put an end to all delays, and to come to that definition of it for which they sigh, and from which they venture to promise to themselves the re-establishment of order in the world.

We comprehend that such a persuasion may take its origin in a filial confidence towards the Mother of God, the Faithful being convinced that the more fervent, devout, and confident, they are in the homages which they render to

her, the more generous will she be in the protection which she accords to them. Nevertheless, it might happen that such a universal sentiment of full confidence, bound, if we may use the expression, to the *dogmatical definition of this special privilege*, has some reason more elevated, more mysterious, and more profoundly logical than would be a general reason, applicable to every homage rendered to the Virgin. If between the dogmatical definition of the Immaculate Conception, and the condemnation, in one mass, so to speak, of all the monstrous errors which in our days infest the world, there were a close alliance and intimate relation, in such sort that one of these two things could not be done without the other, should we not be authorised in recognising in this sentiment of the Bishops and of the Faithful not only a flash of devotion, and an unlimited confidence in the protection of the Virgin, but furthermore a new proof of what may be called that *supernatural logical sense* with which the Church is endowed, and by which, under the directing action of the Holy Spirit, she sometimes discerns between the different truths of the Faith, that intimate and hidden bond of union which pious persons feel, but which they could not reason out, which they affirm with an unshaken assurance, almost without having an explicit and distinct consciousness of it. What more is to be said? The terrible circumstances in the midst of which the Sovereign Pontiff has conceived and ripened this design, whilst the Faithful, by their prayers, were obtaining for him greater lights from God, and the Bishops were confirming him in his design by their studies and their answers, everything in this affair seems conducted by a mysterious Providence. Whilst the Church was mournfully feeling the practical consequences of the prevailing errors, at the same time, guided by a hidden hand, she was, if we might use the expression, preparing and brightening-up the most powerful weapon, by which she was speedily to condemn them and crush them all at once.

Now, if we do not deceive ourselves, this bond of union, this intimate relation between these two objects at first sight so different (the dogma of the Immaculate Conception and the condemnation of all the modern errors), this bond of union, we believe, we recognise not only as reasonable, but as necessary. To such a point that the definition of this dogma may be considered as the most powerful and the most opportune bulwark which can at the present moment be opposed to the invasion of more or less manifest heresy. If the case were so, the doubt as to the opportuneness would vanish, since we should see that there appeared even a very real necessity for it; the heretics, far from seeing in this definition a new obstacle to their conversion, would find in it a new encouragement, by seeing with what simple means the Church provides for the integrity of the Faith against a phalanx of errors, before which not only their sects, but the whole earth seems to be silent; and the sarcastic laugh of the impious who ridicule the Church, because say they, in the midst of such a deluge of doctrines, she occupies herself with conceptions and with hearts—this infernal laugh,

we repeat, would die upon their lips, when they saw again for this time that, according to the promise of God, it is the foot of the poor Virgin of Nazareth which crushes the head of Lucifer, their chief and their master.

But does there exist between these two objects so intimate a bond of union, so close a relation that the dogmatic definition demanded by the Faithful necessarily includes the condemnation of the errors demanded by the condition of modern times? We think so, and we proceed to set forth the reasons of our conviction, entreating our readers to supply, by their own sagacity and by their own reflections, what may be wanting to the fulness of a demonstration which the limits within which we must enclose ourselves do not allow us to give in all its development.

PROTESTANTISM INCOMPATIBLE WITH THE PEACE OF IRELAND.

UNDER the head "Protestantism incompatible with the peace of Ireland," the *Catholic Standard* has an excellent article of which we give our readers the benefit:—

"If Egypt had its series of plagues, one plague more destructive than all of them has, in the inscrutable judgment of Heaven, been permitted to afflict unhappy Ireland. No matter what the mutations of time and circumstances—whether a native or an Imperial Parliament has made the laws that regulate the relations of man to man and of the subject to the sceptre—whether a domestic faction has ruled the Viceroy, or, in the long dark ages of oppression, a vista of hope has gleamed over the land, exhibiting the marvellous effects of a moment of patriotism, harmony and virtue—whether the Minister of the day, sustained by an overwhelming majority of purchased supporters and apprehensive of no trouble from a prostrate race, despised the people and spurned even protestations of their true allegiance, or startled by the fearful flashes of the meteor that shot through Europe with electric rapidity, astounding, stupifying, and destroying in its terrible progress all that came within the sphere of its influence, sought with craven countenance and tremulous accents the expression of their loyalty—whether Grattan and Curran and Plunkett and the other stars of that glorious galaxy which like

o "A flash amid darkness, too brilliant to stay,"

for a brief interval illumed the political horizon with their effulgence, swayed the destinies of the nation, or she was given up to be pounced and preyed upon by vultures that throve upon her ruin and fattened upon her misfortunes—whether "hapless sons betrayed her," at home, or were found in Westminster, linked in couples and "steeping in their collars under the manger of the Minister?"—under all these various phases of that hapless land, one incubus has bestrode her—one plague has tormented her—one huge curse has pursued her: she has been divided, harrassed, oppressed, vilified, and tormented by the Protestant Establishment. By, through, and in behalf of that monstrous institution, her liberties were cloven down when there appeared

a chance of national regeneration; and down to the present hour, is not that unclean thing the mar-plot of every honest and patriotic combination that has been attempted in order to staunch the wounds of a bleeding country, and to impart vigour to the Empire, by restoring health and peace to its most important member? Turn we over the pages of Irish history for three centuries—cast our eyes wheresoever we may over the map of Ireland—and in every page, on every point, we shall behold the evidences of Protestant ascendancy in evil legislation, in ruthless persecution, in insolent aggression on one side, and furious retaliation on the other—in curfew laws, trials by courts-martial, suspensions of the Habeas Corpus, abeyance of trial by jury, illegal arrests, false imprisonments, flogging at triangles, torturing with pitch-caps, jury packing, judicial corruption, magisterial delinquency, tithe campaigns, tithe massacres, insurrections without number and without plan, and Algerine enactments. Even famine and pestilence, those awful scourges that serve in other countries to terrify the people into peace, and to knit countrymen together in sight of the appalling dispensations of Providence, have wholly failed to bind the natives of Ireland into one people—for the malign influence of the "Church by law established" has been more powerful in repelling than the unparalleled national calamity has been in producing cohesion; and instead of seeing society exerting itself to restore verdure where the wrath of God has struck and withered, we behold a crusade for the perversion of a people by the basest means that ever were employed to make proselytes and produce infidelity among the ignorant and the poor. "Money," it is openly and unblushingly avowed, constitutes "the sinews of this 'odious war' against Faith. Ten thousand pounds was the sum specified the other day at the meeting convened by the Lord Mayor of London at the Mansion House, as the *unum necessarium* for overthrowing in Ireland the ascendancy of that Catholic Faith to which the people have hitherto clung with a tenacity commensurate with the prodigious efforts made to sever the connection. In that conclave of fanatics it was unanimously resolved that £10,000 was the one thing necessary to "convert" the Catholic people of Ireland into staunch orthodox Protestants. It would, however, appear that the allied forces of heresy and schism mean to combine the double action of repletion and depletion. They intend, it seems, to gorge Connemara and starve Maynooth. By taking £27,000 from the "Papists," and giving £10,000 to the perverts, they promise all those who put faith in the sagacity of Lord Ashley, and the purse of Mr. Bevan, to eradicate Popery from Ireland—to exterminate the Priests—to overthrow St. Peter and St. Patrick—and to establish "that pure form of Christianity" which teaches ladies and gentlemen—men and women—young and old—high and low to believe that they are worthily working out their salvation and truly worshipping God by dragging the Crucifix through the dirt, as at Blackheath, and consigning the symbol of Christianity and the images of the Blessed Mother and of

the Child Jesus to the flames. These worthies mouth much about the Bible; but from their deeds, by which we are told men are to be known, it is manifest that they put more faith in Iago's prescription than in the texts of the "authorised" version of Holy Writ. "Put money in thy purse, Rodrigo," says the vindictive, sarcastic "Ancient"—"make money," and the purity of *Desdemona* fails. "Give up £10,000!" exclaims the Lord Mayor—"Rob me the Maynooth Exchequer" cries out Lord Shaftesbury—and the Protestant Alliance may chaunt the dirge of Popery. John Bull as the impersonation of Protestantism, is, we suppose, about to descend upon Ireland in a shower of gold, and thus win her whom he has so long wooed in vain. We confess we are not so much surprised at the exhibition of this gross and mammon-feeling in this country where Plutus is worshipped with more than Pagan idolatry; but it does astonish us a little that in Ireland there can be found Irishmen either so blind as to fall into this error, or so stupid as to pretend to believe in the efficacy of the proposed plan for making that country Protestant. But much more astounded are we at seeing the son of Lord Plunkett lending himself to this base project. It is notorious that the honourable gentleman who enjoys the large revenues of the rich See of Tuam—which have not by the way diminished in proportion to the reduction of rank that the Earl of Derby effected by his Temporalities Act—is not a bigot. The eldest of the Hannibals, it is well known, cares not a rotten nut for the principles and plans of those knaves or monomaniacs who talk nonsense and subscribe or get money at Exeter Hall, the Egyptian Hall, Saint Martin's Hall or any other hall in this Capital where speechmakers and sightseers most do congregate. Yet he patronises "Jumpers"—he buys up "converts"—he uses Bible-readers—he even descends to exclusive dealing, and in a Catholic town, where he is surrounded by Catholics from whom he and his parsons draw some £10,000 a year without returning any equivalent, he abets a system of annoyance and insult on the part of his domestic servants to the population whom by law he is authorised to plunder—for to take a man's property forcibly under the false pretence of curing his soul, is worse than highway robbery; and he, for the first time, introduces into a quiet town, where the Protestant few had previously lived in amity with the Catholic many, all the elements of religious discord and social confusion. We do not make these charges against the Anglican Overseer of Tuam on light grounds; nor are they based upon rumour. The evidence upon which they are sustained will be seen in a report, condensed from the *Tuam Herald*, (which was published in the last *Examiner*), and refers to certain proceedings that recently took place in that city, and in the very street which derives its name from the circumstance of its containing the two Episcopal residences. A more discreditable exhibition than that made on the occasion to which we allude, by Dr. Plunkett's myrmidons, we have seldom witnessed or heard of. Think of a scoundrel

who had apostatised from the faith of his fathers, and is now in receipt of his wages from Mr. Overseer Plunkett, issuing from the "Palace" with a Bible in one hand and in the other a "skull-cracker"—a murderous weapon—the like of which the chairmen of the Bench of Magistrates, although a gentleman who has seen much of the world, declared he had never before seen—and forcing himself into the houses of the peaceable inhabitants for the purpose of dispelling their darkness and revealing to them the light of the Gospel! And then his blasphemous comparison of himself—in the flippant tone of a pervert and an infidel—with the Redeemer!"

"In order to impress upon the Protestant mind of England the abominable character of this proceeding on the part of the so-called "Lord Bishop of Titam's" hirelings, let us reverse the case and suppose that Cardinal Wiseman kept in his pay a batch of rascals who went to Mass in order to get money—that these fellows paraded the Pall Mall or Piccadilly—just under the Bishop of London's nose, armed with the Douay Bible and some of those short elastic weapons, tipped with lead or iron, with which the *habitues* of night-houses provide themselves in this city—that thus equipped they forced themselves into the houses of Protestants in order to indoctrinate them with the Notes and Commentaries of Bellarmine, Maldonatus or Menochius, and that when repelled from the premises upon which they had so audaciously trespassed, they flung up their hats in the assumed excitement of a pretended zeal, and shouted defiance at those whom they had previously insulted and annoyed by an unwarrantable intrusion;—what would Lord Ashley say?—what would Sir Culling Eardley say?—what would Mr. Jabez Bunting and his *confrères* of the heterogeneous combination of incongruities and antagonists—called the "Protestant Alliance"—what would they say? We very much question if London would not be made too hot to hold His Eminence were he capable of thus degrading his exalted position. And yet the comparison is not accurate; for the Catholic population of Westminster is not only absolutely but relatively incomparably larger than the Protestant population of Tuam: so that the amount of outrage actually perpetrated by Dr. Plunkett's hirelings is vastly enhanced by the circumstances above what we have supposed possible on the part of Cardinal Wiseman."

"But that is not the full extent of the outrage in which the crusade against Catholicity has, in the instance before us, eventuated. After these blasphemous Bible-readers and bludgeoneers had, by their violence, their insolence, and their scandalous misconduct, aroused the indignation of the inhabitants of the town, which, however, exhausted itself in the hisses of a few poor women, and the hootings of as many urchins, the police, acting under the orders of a stipendiary magistrate, seized upon two of the women, and locked them up for two days and as many nights, on a charge of riot and assault—a charge which, after a full investigation, the magistrates, including the stipendiary himself,

contemptuously dismissed; as they unanimously dismissed; as they unanimously did the subsequent charge of Dr. Plunkett's skull-crackers and Christian teachers against the little boys and the cripple, who, it seems, was *physically* incapable of committing the offence which the Bible-readers and the Anglican overseer's other servants swore point-blank he had committed. Upon this part of the proceedings we shall, however, abstain from making any remarks, as it is intimated that an action will be brought against the committing magistrate for false imprisonment. But there is no legitimate obstacle to our noticing the conduct of the honourable gentleman who has been the prime mover of all this mischief, and whose recent proceedings are the more inexcusable that he is wallowing in wealth, extorted from those upon whom he has no rightful claim—by the plunder of whom he is enriched, and whose feelings he ought in decency to spare while he rifles their pockets with impunity."

"We are wholly at a loss for a clue to this incomprehensible conduct, and altogether incapable of accounting for this extravagance of very new-born zeal for proselytism on the part of a gentleman who was, till very recently, as quiet, fair-and-easy-going a man as any to be found on the Right Rev. Bench, and who was content, and wisely content to eat his pudding and hold his tongue. Does he think to curry favor with Lord John Russell by annoying his Catholic countrymen? Is he sighing for an Archbishopial throne? Has he an eye on the Primacy? Tuam is rich, 'tis true; but Armagh is richer and more exalted. Lord John George de-la-Poer Beresford is old. It is nearly half-a-century since his Grace became, through the inspiration of Curraghmore, Overseer of Cork. In the course of nature the £18,000 a year he enjoys, as head of the Anglican sect in Ireland, must soon fall into the patronage of the Prime Minister, whether it be Lord John Mummery or Lord Derby. Who will deny that "translation" to such a see would be a very comfortable arrangement? Consider the enlarged sphere of utility—the enlarged means of converting the Wild Irish. It is reduceable to a plain sum of the Rule of Three. If a Suffragan with *only* £7,000 a year can make so many proselytes as, it is asserted, there are to be found in the famine-stricken wilds of Conneffara and Joyce county, how many perverts may not the Prime Overseer make with £18,000 per annum?"

"And then there is this other advantage inseparable from the position which the honourable gentleman has taken up. The holy man will not be placed in the awkward predicament of poor *Beconnian*. He may proclaim either king without fear of dying; and whether, according to the ancient dialect of his country, he shout "Stanley aboo!" or "Russell aboo!" his temporal interests—if so ethereal a being ever could condescend to think of vulgar earth and her concerns—cannot be damaged by the course he is now pursuing. That is, provided—for always in this nasty world there is a hitch somewhere, ever and anon the *amari aliquid surgit*—provided this conduct do not have the very like-

ly effect of so arousing public indignation and combining public opinion against the entire system of Ecclesiastical insult, oppression, and robbery in Ireland, as to render the longer continuance of the iniquity impossible. That is certainly a contingency with which the proceedings of the anti-Catholic crusaders here and in Ireland are pregnant; and if Lord Ashley and the Honourable Thomas "Hannibal" Plunkett—the Protestant Alliance and the Bible Society succeed in producing a "consummation" in every way and in every view of the case, so "devoutly to be wished, we shall feel bound, in gratitude as well as in charity, to pray that they may be forgiven all the mischief they have done, all the vice they have inculcated, all the scandal they have given, all the immorality they have caused, all the infidelity they have produced in the manufacture of "soupers" and "Jumpers" and the perdition of men's souls by perversions through foul influences."

"We repeat in the words of our text—Protestantism as a yoke upon the Catholics of Ireland is incompatible with peace in that country; and until there be peace, there can be no national prosperity. All efforts, no matter how vigorous—all plans, no matter how judicious, philanthropic and feasible in themselves, for improving the moral, social, and physical condition of Ireland, will ever be, as they ever have been, utterly futile and abortive, so long as the glaring anomaly of a Protestant Church and a Catholic people is suffered to exist, and so long as the still greater abomination of making the professors of one creed support in splendour the ministers of an antagonistic persuasion is allowed to continue and to keep up a perpetual irritation."

ST. GEORGE'S AND ST. GEORGE'S DAY.

Although the Doctor is not *the*, nor an angelic Doctor, nevertheless he has ever had devotion to the Angels and Saints, and he thanks his God that this feeling deepens within him the older he grows. Let this devotion be enkindled, and the Faith of the Ages of Faith will again return and again burn with all the intensity and brightness of a fire under a north-east wind.

"Good St. George, come to our assistance," was the usual supplicatory cry of the way-worn Crusaders as they pushed on through the crowd of Saracens that intercepted the free march of King Richard's army, and when sorely pressed by the masses of Saladin's forces, and almost smothered with dust and dead with heat, they hardly knew what to do. "O, excellent St. George!" cried out Garnier de Naples as the hosts of the Saracens pressed on the Crusaders, and especially in the rear, wounding and cutting them down on their march towards Assur. "O! excellent St. George! will you leave us to be thus put to confusion? The whole of Chris-

tendom is now on the point of perishing, because it fears to return a blow against this impious race." Baldwin de Carren, the companion of King Richard Cour de Lion, rushed forward with Garnier de Naples, Marshal of the Hospitallers, calling out with a clear voice on St. George for assistance and charged the infidels. The Count the Champagne with his company followed; so did James d'Avennes and his kinsmen, and also Robert Count de Dreux. The Earl of Leicester charged on amongst the rest, followed by the whole of the combined Christian army, each troop showing its valour, boldly closing with the Turks, transfixing them, as the old chronicler, George of Devizes says, "with their lances, and casting them to the ground." The sky grew black with the dust which was raised in the confusion of that encounter, King Richard flew rapidly on his horse at full speed through the Hospitallers who led the charge, broke into the Turkish infantry, who were astonished at his laws and those of his men, and gave way to the right and the left. Wherever he (Richard the Lion Hearted) turned, brandishing his sword, he carved a wide path for himself, cutting them down like a reaper with his sickle.

These men of the Cross who went to the Holy Land to fight for and win Jerusalem never thought for a moment that the day would come when, in their beloved England, St. George—the good St. George—would be thought nothing about, and when the English would sneer at those that thought anything about him. They believed even that the holy martyr appeared to the "Lion Heart," and that the army and their strong-minded leader, Godfrey de Bouillon saw St. George on the rising ground before the great fight at Antioch. The confidence this glorious sight gave to them, one and all, urged them forward to the hand-to-hand and foot-to-foot fight, and with spear and battle-axe, and sword gave the scoundrels such a licking that they never forgot it until their dying day. There is not a question, however, that the English army then, and ever since has not been composed exactly of Saints; but they were not the men without religious belief—not without moral restraints.—They used not "swear a prayer," and then turn again and sleep; but the worst amongst them in the Holy Land, or afterwards at Poitiers or Agincourt, or under the other sanguinary struggles at home or abroad, the worst of them even prayed to God and the Saints. They believed in God, in Christ, and in the Saints who reign with Him. "Once more to the breach, brave men—England and St. George—St. George for England!"—and on they went, but at the

very going they sighed a prayer for mercy and help. The Prince of Wales, after his wicked slaying, and burning, and wasting of all around—when he saw himself caught like a bird in a net—when he saw the French squadrons gathering about him, and saw no way of escape—his thoughts went, as was usual with the English soldier, like every other Christian soldier of that time, straight to Heaven. "God save us," said the prince. This came first, then came the next then their swords and brave hearts.

Listen, in our *religious* age, to the exclamations of the soldier, under the excitements of a sharp campaign! You will hear a good deal about the Devil and damnation, and much damning and blasting, and all manner of low sayings, which it is not necessary that I should say, but of heart-breathing prayer to God, like the Prince of Wales's at Poitiers, or like the Crusaders in Palestine, you will hear nothing.

That which connects *this* world with the *other*—the men *here* with the Saints *there*—is a good beyond all price. It cannot exist without another close connection, which is a close connection with Christ and God. Thus take it the other way. That which breaks the chain of connection between the Saints *there*, and the poor sinners *here*, breaks the spiritual connection between *this* world and the other world—between men, and Christ, and God. Keep up the connection between the Saints of Heaven and the poor strugglers on earth, and the Faith, lively Faith, and strong Faith in the Lord of Heaven and of earth, and in Christ His only Son, our sole mediator of redemption, will never fail. Thus the old English soldier, though no better than he should be in very many cases, had Christian Faith, and hope, and charity, and Christian contrition. He was a sad specimen, too frequently, of a Christian man. Nevertheless, he knew that there was a God above, and a Saviour; a judgment to come, and an eternal life. He *knew* all this; not that he thought that all this might be perhaps, and perhaps not, and all that kind of thing; but the Crusader and the English soldier in France or anywhere else had *Faith*—the evidence of things that are not seen, and the substance of things to be hoped for. Where is Faith in our days, or hope, or charity, or contrition for sin amongst our brave fellows? as brave now as ever, and as ready for the fight, come when it may, or, how it may.

Well, and now for St. George's Day here at St. George's. The Festival came last Friday, and only we, the Catholics, kept it as was befitting. The bells rang out their best at six in the morning. The Low Masses fol-

lowed each in quick succession, until the half-past ten o'clock. At eleven was the High Mass celebrated by the Bishop, and the *non-angelic* Doctor preached on that subject his old heart delights, on the Saints of God, and particularly St. George, the Patron Saint of the Church, that the sworn foe of single-note Gregorian, long-sustained, had some share in building. The altar was decorated with the green laurel and red rose, and the just-come out *Pirus Japonica*; it blushes at this season.

Vespers in the evening at half-past seven o'clock. The Bishop officiated, and the old Doctor was at it again in the pulpit after Vespers, and though *not angelic*, they don't dislike him over much if they cannot get any one they like better. Then came the procession, banners and bannerets, and lights, and flowers, and all manner of gladdening and holy things; and then they walked two, and two and the little girl dressed in blue, with white veils looked so innocent, and were so—some of them very pretty, but Father Thomas does not say who they were; and then the procession moved round the church, down the left aisle, and quite round then came up the nave, and into the chancel, the Bishop, and Priests, and their attendants, and all the time the music and singing, and not one note of the Gregorian, because nobody knows nothing about it, from Herr Lutz down to the organ blower—Herr Lutz, who puts everybody out, whereas if he like he could keep everybody in, and keep the tongues of everybody in, too if he liked; but he doesn't like, and the more the pity, for his own reputation. And so the altar was very beautiful, and so many lights, and all so nicely arranged that they looked like waving garlands and then you saw the shield of St. George all quite plain in burning points out from the wax candles. Then came the Benediction of the Most Adorable Sacrament, and the bells rang out, after some beautiful music and singing, and all the people adored, and blessed, and were blessed, and so all ended, as everything religious does, with great satisfaction and comfort, and St. George was honoured, and God adored, on St. George's day, and in St. George's.

FATHER THOMAS.

P. S.—As nobody at St. George's knows anything about the Gregorian, would those who do know it just put their knowing in notes, round and large, on paper, with a something certain, by which we poor ignorant people, may learn of their gentle masters how they are to sing it?—*Tablet*.

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED. BY SHEWING THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE. TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

[CONTINUED.]

But although the Calvinists extend the claims of their doctrine to antiquity as far as they can—some of them maintaining that, up to the second Council of Nice, the entire Church professed their doctrine; others, that she professed it till the time of Paschasius, in the ninth century; while a third class affirm this to have been the case, even till a later period—still none of them can deny, that at the time of Berengarius, the universal Church declared itself opposed to the Calvinistic doctrine, by condemning Berengarius in the numerous Councils that were held in France and Italy. Berengarius himself often abjured his heresy, and died in the Catholic faith, as William of Malmesbury, a Benedictin, testifies; though Blondel, by an inexcusable mistake, states* that he died in the resolution of maintaining his opinion. Thus, then, in ten hundred and fifty-three, the period when the first Council was held at Rome, by Pope Leo the Ninth, against Berengarius, we find the Church unanimous in professing the faith to which we adhere; and it was by this general agreement of the entire Church, that this faith was defended, and Berengarius pressed and convicted by his opponents.

The report of Berengarius' error reached Adelman, in Germany, in the year, according to Baronius, ten hundred and thirty-five. Adelman had been the fellow-disciple of Berengarius, under Fulbert, Bishop of Chartres. In a letter, full of tenderness and charity, Adelman informed Berengarius that his opinion was deemed so openly heretical, that he was looked upon as cut off from the unity of the Catholic Church, even before the Council had pronounced his condemnation. "A report," says Adelman, "is spread abroad, that you have separated yourself from the unity of the Church, and that you maintain a doctrine contrary to the Catholic faith, respecting the Body and Blood of the Lord, who is daily immolated on the holy altar in every part of the world."

Hugh, Bishop of Langres, one of the earliest opponents of Berengarius, reproaches him

* *Eclairciss. sur l'Euch.* p. 44.

with scandalizing the whole Church* by his doctrine.

A Bishop of Liege, when consulted by Henry the First, King of France, on the best means for suppressing the heresy of Berengarius, replied, that this heresy was so manifest, that there was no need to convene a council for its condemnation.

Durand, Abbot of Troarn, represents the adherents of Berengarius as "vile and infamous men," who, without any character either for piety or learning, opposed themselves to the Fathers and Doctors of the Church, and controverted a doctrine which the Catholic Church taught throughout the world.†

In the very commencement of his Treatise, Lanfranc inveighs against Berengarius, as an arrogant innovator, who advanced a doctrine contrary to that believed by the whole‡ world, and composed a work in opposition to Catholic truth, and the persuasion of all Churches.§ In the fourth chapter of his Treatise, Lanfranc proves that the doctrine of Berengarius was universally condemned by all the faithful, both clergy and laity, and supported only by a small number of schismatics|| What the Catholic doctrine teaches, Lanfranc explains in the eighteenth chapter of his work: "We believe that the earthly substances of bread and wine being divinely sanctified on the Lord's Table, by the ministry of the Priests, are changed by the ineffable, incomprehensible, and miraculous operation of the Almighty power of God, into the Substance of the Body of the Lord—the species only of bread and wine remaining with their natural qualities, lest the appearance of raw and bloody flesh should excite horror in the spectators. Nevertheless, neither the Body of the Lord ceases to be in Heaven, at the right hand of God his Father, nor to retain there its integrity, being incorruptible, inviolable, unchangeable, and immortal. "Such," he continues, "is the faith which the Church, called Catholic, because it is diffused throughout the world, has maintained in every age, and which at the present day it professes." In the eighth, seventeenth, nineteenth, and twenty-first chapters, he repeats what he before stated, as a certain, undisputed truth, and repeats it with so much confidence, that, in the twenty-second chapter, he urges Berengarius to inquire into the belief of all Christians, both in the East and West. "Ask," says he, "all those who have any knowledge of Latin, and are conversant with

the works written in that language; ask the Greeks, the Armenians, and all Christians, without exception, to whatsoever nation they may belong, and they will all answer you, that they hold the same faith that we profess."

Hence he concludes, that if the doctrine of Berengarius be true, the Church must have failed. If he continues, what you believe and maintain concerning the body of Jesus Christ be true, that which the Church teaches throughout all the nations of the world is false. For, all those who call themselves Christians, and who bear this glorious name with joy, feel honoured in receiving in this Sacrament the true flesh and the true blood which Jesus Christ took of the Virgin. But if what the Universal Church believes be false, the Church must have failed, or it must never have existed.

It was so evident that the belief of the entire Church was opposed to Berengarius, that not being able to deny it, he was obliged to maintain openly that the Church had fallen away throughout the rest of the world, and was confined to the small number of his own adherents.* "Contrary to so many clear testimonies of the Lord and of the Holy Spirit, regarding the Church, you," says Lanfranc, "object, and those also who, having been deceived by you endeavour to deceive others, object with you that after the Gospel had been preached throughout all the nations, after the world had received the faith, after the Church had been established, after it had increased and fructified, it then fell into error, through the ignorance of those who did not understand the mysteries, and that it perished, continuing only with your adherents." Behold what the evidence of truth forced Berengarius to acknowledge.

Guitmond, Bishop of Aversa, and a disciple of Lanfranc, though he wrote against Berengarius and his adherents about the same time that his master did, proved, as Lanfranc had done, that the whole body of the Church was opposed to the Berengarians. In his third book he reproachfully reminds them that they had not a single town or village favourable to their innovation.† He asserts that no virtuous or prudent man had joined their party; that none had adhered to it but such as led openly profligate lives. Nor does he allege against them the councils only by which they were condemned, but also the universal consent of the whole world. "If any one reflects on the vile condition, or the profligate lives of those by whose means this error has somehow sprung up, if he remembers that it has not been advocated by any person commenda-

* Universalem Ecclesiam scandalizas.

† Quod Catholica per orbem universum predicat Ecclesia.

‡ Superbia fastu pleuius contra orbem sentire cepisti.

§ Contra Catholicam veritatem, contra omnium Ecclesiarum opinionem, scriptam postea condidisti.

|| Paucissimos schismaticos.

* Chap. 26.

† Neque enim eis vel una civitatula vel etiam una villula educebat.

ble for virtue or wisdom, if he considers the perjury with which its author stands convicted—if in fine, he attends not only to the decision of the councils already quoted, but also to the reclamation of the entire world, he will, even though we abstain from argument, be fully competent, in my opinion, to pronounce what doctrine should be maintained.* In a word, Guimond bears testimony that the opinion of Berengarius was regarded as novel, and as an opinion which never had existence in the Church before his time. It is very evident, says he, that until Berengarius advanced these foolish opinions, no one ever thought of them. † This assertion he applies not only to that opinion, which was opposed to the real presence, but also to the doctrine of impanation, which is maintained by the Lutherans, and which was maintained by some of the partisans of Berengarius then, and even for a time by Berengarius himself. That Jesus Christ is contained in the bread and in the wine is a position unsupported by reason; it is a doctrine which the Prophets have not prophesied, which Jesus Christ has not taught, which the Apostles have not preached, and which, if a very small number of heretics be expected, was never professed in any part of the world. ‡

Moreover, all the works written by the Greek schismatics, which have come down to us from that period, clearly testify that their doctrine on the Eucharist agreed with that of the Roman Church. Hence no vestige can be found of their having accused the Roman Church, either of unjustly condemning Berengarius, or of professing any erroneous doctrine upon the Eucharist. Neither, on the other hand, have the writers of the Roman Church charged the Greeks with the error of Berengarius, nor was there ever any controversy touching the faith of the Eucharist, on any of the various occasions when a reunion was effected between the two Churches—because in truth both Churches were unanimous in their belief regarding this mystery.

AUSTRIA.

The Bishop of Indian, in the United States, has arrived in Vienna. This Prelate was born Styria, and undertook the journey for the purpose of finding Priests to accompany him to his diocese.

* Lib. 1.

† Notissimum est hoc tempore priusquam Berengarius insanisset hujusmodi insanias nunquam fuisse.—*Lib. 3.*

‡ Impanari vel trinari Christum, nulla sicut ostendimus expetit ratio, nec Prophetæ prædixerunt, nec Christus ostendit, nec Apostoli prædicaverunt, nec mundus, exceptis his paucissimis hæreticis, credidit.

The Primate of Hungary is now at Vienna. It is reported that he went there in order to treat the question connected with the administration of Ecclesiastical properties. That question will shortly be resolved, and in such a manner, that the rights of the church will be acknowledged and respected. The Minister of Warship has granted to fourteen Episcopalian Colleges of Hungary, an annual sum of 49 000 florins. The work of the Holy "Childhood" has been established at Perth.

Mgr Ziegler, of the order of St. Benedict, Bishop of Linz, died on the 16th of April, at the age of 82. He occupied the Episcopal See ever since 1827.—*Catholic Standard.*

TURKEY.

It is currently reported at Constantinople that the Ottoman Government is about to send to Jerusalem a commissioner empowered to execute the several conditions of the treaty so happily concluded by M. de Lavalette, with regard to the Holy places.—*Ibid.*

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THE BENGAL CATHOLIC HERALD.

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

No. 7.] CALCUTTA: SATURDAY, AUGUST 14, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, August 14.

CATHOLIC EDUCATION.

THIS is our real work, to make good Catholics of the rising generation, to educate them fully as Christians not as mineralogists and geologists; not in the use of the globes, but in the use of their prayer books.—*Tablet*.

WE call the particular and serious attention of our readers to two interesting articles among the selections in our present issue. The one is a short notice of a Sermon preached by the Rev. H. E. Manning in which among other important subjects, that distinguished Convert dwelt forcibly on the necessity of Catholics uniting to educate the children of their poor. The other is a fuller report of a public meeting held for the support of St. Joseph's Schools at which the Rev. Dr. M'Aulliffe, made an excellent speech on the same momentous theme, supporting his views by powerful arguments against every system of education, miscalled liberal, except that which is

based on the immoveable, because unerring principle of the Catholic Faith.

In our own small community in Calcutta, we have unfortunately reason to believe, that many of our brethren, who in all external observances are good Catholics, and who would indignantly repudiate any suspicion of heterodox tendency, are culpably indifferent about the proper religious education of their children. Zealous in their own way for the Faith which they profess, they nevertheless suffer the powerful maxims of the world to mingle too freely with their feeble ideas of spiritual obedience. Hence the continuous struggles between duty and ambition; between the stern simplicity of the Gospel and the alluring magnificence of the world. It is the natural result of a want of clear perception of the real end and aim of intellectual training. The Catholic who is happily enlightened on the subject of his Church, and is anxious to fulfil his duty as a member of her communion, knows full well that even in his boldest plans for riches or honors, he must keep strictly to the one beaten track of safety, and that any scheme of social advancement, which would require him to deviate in the slightest degree from that lawful path, must be rejected as the suggestion of an enemy. He steadfastly follows the line of duty because he wisely endeavors to

subdue the feelings of ambition by a rigorous adherence to the precepts of morality; and his earnest desire is, that the destinies of his children should be interwoven with the humble duties of a good, rather than with the brilliant achievements of a great life.

The real object of every system of education is to mould the infant mind to a particular form, in order to qualify it for a particular end. The reply of the Indian Chiefs in 1744, to the Virginian Government which proposed to educate six Indian youth in all the learning of the white people, is thus given by Dr. Franklin in his remarks concerning the savages of North America: "We know that you highly esteem the kind of learning taught in your colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal; and we thank you heartily. But you who are wise, must know, that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the Colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, nor councillors: they were totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them."

Such is the simple yet dignified language of men whom the refined intelligence of Europe has denounced as savages, and whose calm, unsophisticated reasoning is characterized as folly by the brilliant logic of civilization! In truth, if a shrewd, observing Pagan were to

examine the various Institutions established in Christendom having for their professed object the *moral* improvement of the human race, he would undoubtedly be struck by this obvious truth, that the active principles of most of them are directly at variance with the pure morality enjoined by the Gospel. For it is universally admitted by Christians of all denominations that the only legitimate end of a Christian education is to impart that saving knowledge which alone can guard the immortal soul, during her earthly career, from earthly impurities. All other considerations sink into nothing, when contrasted with the importance of attaining this purifying knowledge.

Wisely, therefore, does the Catholic Church maintain her educational discipline in its fullest integrity. Sternly does she discountenance those treacherous, ~~low~~ measures which many of her children unwisely adopt, to promote their worldly interests. Solemnly does she warn them of the danger of consigning the tender minds of their offspring, to the equivocal discipline of Seminaries, that are not entirely based on Catholic principles. Earnestly does she teach them, that the acquirement of the highest amount of science and literature, cannot sanction a measure, which would imperil the least important principle of moral rectitude.

When will christian parents awake to a sense of their true position? When will they see the danger of that policy which flatters only to destroy, and the treachery of that prudence which smiles but to betray. Let them arouse themselves in time as men who have a high calling superior to the groveling pursuits of life; let them discard that pernicious philosophy which preaches irreligion as freedom of thought, and denounces the wholesome restraints of Faith as the chains of mental thralldom; and let them rest assured of this important truth, that the laws of Mammon are irreconcilable with the precepts of the Gospel, and that he who disregards the voice of the Shepherd, cannot claim the security of the Fold.

Selections.

REV. H. R. MANNING'S SERMON.

WESTMINSTER—THE REV. H. E. MANNING—On Sunday last, as previously announced, the Rev. H. E. Manning (late Archdeacon of Chichester) delivered his first sermon since his reception into the Catholic Church. The little chapel of St. Mary's was crowded to suffocation, and many persons were unable even to find standing room. After the Litany of Our Lady had been sung by the choir, the Rev. gentleman ascended the pulpit, and from the parable of the man who had a supper, and invited many thereto, proceeded to deliver a most impressive discourse on the various calls which the Almighty makes to every man, and the many and futile excuses set up by men against obeying those merciful designs of His providence. Then the preacher spoke of the perpetual presence of the Divine Word on Catholic altars, ever ready to give Himself to those who seek Him. He drew a beautiful picture of those who had obeyed the call of the Almighty in the succession of holy Pontiffs, who for 1800 years had filled the chair of Peter—the Hierarchy which had shed such lustre on the Church—the martyrs and confessors who had suffered in answer to the call—the Saints who had walked in innocence, and the holy penitents who had washed out the stains of sin by their tears of repentance. The preacher next showed the utter worthlessness of the excuses of worldling from attending to the Divine calls, showing that "cannot" generally meant "will not," that men measured what they should do by what they felt inclined to do. In conclusion the Rev. Divine spoke on the subject which he had been chosen that day to advocate—the support of the chapel and poor schools of Westminster. He showed that out of a population of between six and seven thousand there were at least between one and two thousand children in need of education, whereas, he regretted to say, four hundred was the extent of the number at present educated. He argued very badly of the great evil of the present day—the neglect of the child's education—the abandonment of children was a terrific prophecy of the future. Children so abandoned must lose their Faith, but he begged them not to suppose for a moment that they would merge into Protestantism; no, that heresy was too weak and shadowy a thing ever to retain the multitudes it may have stolen. Indifference and infidelity were the great evils of the day. He next showed that amidst the magnificence and wealth of this

great empire one great institution was proverbial for its poverty—that was the Church of Christ. But she had also truth and God with her, and therefore must prevail. He exhorted Catholics to action, to work day by day, and hour by hour, in the Apostolic work against the powers of action. He entreated those present to lend a helping hand in the great work of evangelising the poor, to visit them at their homes, to persuade them to send their children to the schools; from those who could not give personal service he begged for alms, and from the poorest of all prayers, thus all could unite in this great and grand work of the age. After the collection, which amounted to near sixty pounds, Benediction of the Most Blessed Sacrament was given by the Right Rev. Doctor Vaudevelde, Bishop of Chicago. There was a large attendance of the Catholic nobility and gentry, and we also observed several Protestant Clergymen amongst the audience.

REV. MR. MAULIFFE'S SPEECH,— ST. JOSEPH'S CATHOLIC SCHOOLS, LAMB'S BUILDINGS, BUN HILL- ROW.

A public meeting for the support of these schools was held in the boys' schoolroom on Monday evening, June 7th. Owing to the extreme inclemency of the weather, and to the circumstance of two public meetings of Catholics having been convened for the same night to take counsel on the position of their affairs, on their duty in connection with the approaching city of London and borough of Finsbury elections, the attendance was necessarily confined almost entirely to the inhabitants of Saint Joseph's district.

Shortly after eight o'clock the chair was taken by the Right Rev. the Lord Bishop of Troy.

His LORDSHIP said some persons may ask why a stranger should appear before them in such a position. He could assure them he was no stranger. He had long made the sacred cause of Catholic education his study, and was fully convinced of its absolute and paramount necessity, and deeply impressed with the obligation incumbent on all of aiding and encouraging its advancement by every means in their power. From the discharge of this sacred duty nothing can excuse us. Works of duty and religion are inaugurated and completed, not so much by the casual contributions of the wealthy, as by the poor man's offering and the widow's mite. His Lordship then requested the attention of the meeting to the report which would be read for them, and the resolutions to be submitted

to their consideration, and concluded by commending to them the immediate organisation of weekly collections in the districts of St. Joseph and St. Mary, Moorfields.

[The report was then read, which we are sorry that our space will not allow us to give, but the chief points of which are mentioned in Dr. M'Auliffe's speech. We may add that there are upwards of 5,000 Catholics in the district, all of the working class, and that the congregation has for the last three years supported two Priests, and contributed towards a fund for the erection of a church.—They have now, as will be perceived from the following speech, the whole expense of the schools thrown upon them, and the case certainly appears to be one which ought strongly to interest the charity of the Catholic public generally.]

The Rev. Dr. M'AULIFFE then rose and said—My Lord, ladies, and gentlemen, it becomes my duty to submit three resolutions for your adoption:—

“Firstly—That the education of Catholics can only be fruitfully and successfully effected under the guidance and according to the discipline of the Catholic Church.

“Secondly—That under the peculiar circumstances of this district it behoves a Christian public to aid by every means in its power in securing the permanence and efficiency of the schools already existing, and in founding and supporting other educational establishments for the instruction, especially of the poor, in connection with Saint Joseph's Mission.

“Thirdly—That this meeting begs to record its deep gratitude to those kind friends who have assisted Saint Joseph's Schools in their difficulties, and respectfully appeals to the inhabitants of this and the Moorfield districts and to the community at large for donations towards the liquidation of the existing heavy debt, and for such annual, monthly, or weekly regular, permanent subscriptions, realised through the co-operation of zealous and disinterested collectors, or placed directly in the hands of the patrons or the local Clergy, as will increase their number and secure their efficiency.”

Are you prepared to affirm the first of these resolutions? Unless under the guidance and according to the discipline of the Catholic Church, how are youthful poor to be brought up? Some would, perhaps, send them to those establishments wherein “adhesion to the opinions of private judgment, according to some one form or section of Protestantism,” is a necessary condition of admission. The result of such a system, when brought to bear upon the minds of the

offspring of Catholic parents, is obvious and determined infidelity. The child hears Catholicity at home and in the Church of its fathers. At school it not only hears nothing Catholic and every thing anti-Catholic, but precisely because, it is a child of Catholic parents, and because also it has been discovered in a certain hot place that if a child be once reared up in the way it should not go, when it grows old it will not depart from it. The anti-Catholic fable is studiously set and feelingly kept before its mind, and it is taught, not the rudiments of profane science, not those doctrines regarding which the private judgment of most sections of Protestantism chances to agree with Catholic Faith, and which are the principal mysteries of religion, but to cry “No-Popery” and to despise the Immaculate Mother of God. A few weeks—a few days of such teaching suffices to make child of seven, nay, of four years of age, protest against blessing itself or saying the “Hall Mary” even for its parent. (This is known to have occurred the other day in Bevis-hoodsey.) And when the child is thus left years between two schools, not knowing on which to trust, it at length chooses for itself irreligion, and tramples on all laws, both human and Divine. As regards the children belonging to professedly Protestant families, education in Protestant schools may, perchance, have a less injurious effect. Here the teaching at home and at school is not in such revolting conflict. The little ones are safe in their estimation. The No-Popery cry is not necessarily their principal lesson. For them it only comes in casually, as they hear it sounded in the ears of their Catholic school-fellows, or they are made to learn it themselves for the purposes of a mummy-Russell or Spoonerish excitement. Fathers and mothers would have no peace were youngsters to learn their A B C from private judgment. Authority is made their guide, and they remain under its protection until the crisis comes, and the parent and the Parson give them their fling, lest otherwise the Pope would ultimately secure them. In the interval many of them die, regenerated, we trust, in the saving waters of lay Baptism, and if so translated to another and a better world; but the hand that hitherto, though unconsciously, guided them over the paths of Faith, might destroy its own work and lead them to destruction. The system of education founded on “the exclusion of all reference to the one thing necessary,” though now-a-days quite fashionable, is equally worthy of our reprobation. To prevent that confusion which must inevitably arise where children think and speak of God and His

truth in different ways, according to each one's diverse and jarring views, God and His truth must be ignored. Such disreputable symbols of strife must be banished from the emporiums of social peace, virtue, and order. The child's conclusion must be, to throw God and God's truth overboard altogether. The system pursued in schools nominally Catholic is equally unworthy of our confidence and support. The teachers are, perhaps, by no means practical Catholics—in some cases their conduct belies their name. Some of them will teach without the sanction of the Clergy; some will solicit it in a general way, but in details, in the momentous question of books, the sanction will be unsolicited; some will teach heretical catechisms and prayers to the children of professedly Protestant parents, forgetting that they have no right to instruct except on the principles of true Church, and in furtherance of the objects of its commission "to preach the Gospel to every creature," which commands the teaching of truth even to the professed votaries of falsehood—forgetting, also, that many of those by valid baptism, Catholics, and will continue so until an act of wilful heresy robs them of their faith, a result which they, at least, should be the last to aid in precipitating; some, finally, profess to leave God and religion altogether out of the question. It is, indeed, a melancholy truth that few teachers remember the principle laid down in Holy Writ—"Whether you eat, or drink, or whatever else you do, do all for the glory of God," and that education without religion is in reality "a mockery, a delusion, and a snare." Some one may be disposed, my friends, to think me too strict in my view as regards the necessity of Catholic Ecclesiastical sanction even for books of mere elementary instruction. I have sufficient experience to be enabled unhesitatingly to affirm that no Protestant ever spoke or wrote on any subject, however uncontroversial, without an admixture of his own private judgment notions. The Protestant advocate of temperance will descant on that virtue, and rest satisfied that he has done so without offending any sect. But you will find that he has merely treated it as a natural and social virtue, even so as to exclude and reject it in the only light in which it really deserves notice, namely, as a good work, and meritorious, if practised in a state of grace, of reward and happiness hereafter. The rules of grammar, as composed by some learned Protestant linguists, will pass off as true and harmless until brought to bear in years to come, upon the punctuation, accentuation, or construction, of some disputed text of Scripture. Thus in a grammar

of the Tamil language (written by the so-called Rev. Mr. Rhenius) the expression *enakkum unakkum enna*, "what to me and to thee," is given as an example of the dative case of contempt. "All right," says the young Tamil scholar, "I will use this expression as occasion requires, and interpret it as it crosses my path in this sense." In due time he opens the Rev. Mr. Rhenius's Tamil translation of the Bible, as by the Majesty's special command appointed to be read in churches. He finds in St. John's Gospel, chap. ii., verse 4, the self-same form of expression addressed by Christ to His Mother; he concludes that Christ treated her with contempt, and proceeds to do so in like manner. This first resolution, therefore, I am confident you will cordially adopt; it speaks of the education of Catholics, because with the household of Faith we are more immediately concerned, and to advance their interests we have met here to night. Education unguarded by the Catholic Church we will not have. Others will. We beg to warn them of the consequences. I now come, my Lord, ladies, and gentlemen, to the second resolution. The Associated Catholic Charities got heavily into debt. They threw on the local Clergy the salaries of master, mistress, and other incidental educational expenses from Michaelmas last. This arrangement appears to have been decreed in May, 1851. Their secretary states that due official notice was served on the Rev. gentlemen who preceded me. On my appointment I was told nothing of the difficulties. I only heard some rumours on the subject, coupled with expressions of an expectation that the Rev. Clergy at St. Mary's, Moorfields, of whose district our schools "were long the sole, and still form the principal educational resource," would make due provision. Matters went on after this fashion, between the teaching and those to whom they looked for their salaries, until the 26th November last, when the schools were handed over to us nearly two months in arrears, without a farthing to meet them, or time or opportunity to look about us, with teachers accustomed to practical independence of sacerdotal control, and a deep-rooted want of public confidence. I need not dwell on the changes which have been since effected, nor on the state of our accounts on 31st ultimo. Be it remembered that the schools were made over to us nearly a quarter, or 24l. 5s. in arrears; that the necessary changes involved an extraordinary expense of 14l. 10s., and that the labour and anxiety involved in those changes left us little time for collections. As regards our claims on the community at large, may it

suffice to observe, without its aid we cannot get on. Our workmen fill the factories of this manufacturing district. They send out to the east and to the west, to the north and to the south the work of their hands. They contribute to the comforts—even to the luxuries of life; wherever the respected firms of De la Rue and Co., Atkinson and Co., F. M'Neill and Co., Whitbread, and Co., &c., have dealings, there our poor children have claims. But the work must begin from ourselves. This district and that of St. Mary, Moorfields, though as independent of each other as either or both are of any other in London, have in the support of these, our sole, their principal schools, one common cause. The respected and venerated Clergy of Saint Mary's have promised us their co-operation. Let collectors then come forward and given in their names to us either to-night or during the week—let both districts be fully organised, and let all collectors and contributors, bear with each other, and work for God. While there remains a child uneducated, let us resolve to treasure up our little resources for its benefit, and instead of wasting them in variety, in luxury, and perhaps, in sin, and supporting our enemies, who fatten on our folly, and then trample on our Faith, let us use them to the advantage of our souls, the support of our holy religion, and the good of our poor.

The resolutions having been seconded by the Rev. J. M'SWENEY, were put from the chair, and carried unanimously.

The Rev. Dr. M'AULIFFE announced the receipt of 10*l.* from "Friend," through Charles Gould, Esq., and 2*l.* 2*s.* from P. de Zulueta, Esq. The collection amounted to 2*l.* 5*s.* 5½*d.*

A vote of thanks to His Lordship was then proposed, and carried by acclamation.

His Lordship, having acknowledged this in gracious terms, the assembly then knelt down and his Lordship imparted to them and to the mission and schools the Episcopal Benediction.—*Tablet June 19.*

CONVERSIONS.

The wife of J. G. Douglas Esquire, was received into the bosom of the Catholic Church by the Rev. F. Athanasius, Ap. Missionary of Benares.—*Bombay Catholic Examiner.*

IMPORTANT.—A Retreat, which will terminate on Sunday (to-morrow) has been held at St. Patrick's Chapel for the last fortnight by the Rev. Messrs. Lockhart and Rinolfi, and the sacred edifice has been crowded during the whole time, and I am enabled to say

that, particularly at the evening service, a vast number of Protestants were present. The sermon on Monday evening was one of unusual interest—"The Real Presence"—and I have never heard, amongst all the convincing Catholic proofs on this most important of all subjects, so triumphant and unanswerable arguments. There were many Protestants present; and the result of the mission is the conversion of about thirty Protestants, some of whom have been baptised, and the remainder will receive the Sacrament immediately, when all will be publicly received into the bosom of the Church. The converts are all highly respectable persons in their sphere of life.—*Ibid.*

The *Catholic* of Genoa says that on the 26th of April a schismatic Greek named Michael Varni, a native of Moscow, and who has inhabited Genoa for many years, entered the bosom of the Holy Catholic Church. His abjuration was received by the Reverend Father Guardian of the Capuchines, to whom the care of the sick in the hospital of Genoa is confided.—*Ibid.*

RELIGIOUS STATISTICS OF GERMANY.

[By M. de Fraenzi, Professor of the Academy of Vienna.]

Germany, which through the perfidy of a Monk [Martin Luther] and the ambition of the several states of the Empire, lost its union, is still now not only composed of a mixed population, with regard to religious conviction, but forms also two separate Germanies even with regard to the social condition—viz. the Catholic Germany and the Protestant one. As the thirty years' war was more of a political than a religious character, the Swedish King having—as now is notorious—assumed religion as a mark for ambition, it will not be deemed strange that the governments are for the most part, Protestant, while the majority of the population are Catholics. Thus reckoning the number of German Dynasties, or Governments, at 38 and that of the populations at 35,000,000, we find the following proportions.

Under 6 Catholic Governments, ...	13,328,204	3,022,114
Under 32 Protestant Governments ...	6,081,964	13,834,079

Thus a third of the German Catholics are found under Protestant Governments, while there is only a fifth part of the Protestants under Catholic Governments comprising the kingdom of Saxony, in which the Catholic Royal Family is at the head of an almost exclusively Protestant population.

In the German Confederation, there are also 318,000 Jews, 4700 Greeks, and 300 Armenians.

Most part of the Catholics submitted to Protestant governments belong to Prussia. This is why the religious acts of Prussia have a great influence upon other Governments with regard to Catholics. In the census of Prussia [1840,] there were reckoned, 8,000,000 of Evangelical Protestants, 5,000,000 of Catholics, 3,000,000 of Jews and 14,000 Menonites. The Catholics are most numerous at Posen, in Western Prussia [Polish Population]; next in Silesia, which belonged for such a length of time to Austria; and then in the ancient Ecclesiastical Principalities of Westphalia and of the Elector Bishops of Cologne and Treves.

In the old Electorate of Brandenburg, among, 4,740,000 inhabitants, the Catholic element is almost imperceptible.

In Pomerania, among 990,000 inhabitants the Catholics are still fewer than in Brandenburg.

In Saxony, of 1,500,000 inhabitants, only 90,000 are Catholics.

In Silesia, of 2,679,000, nearly the half of them are Catholics.

In Prussia, (two provinces,) of 2,148,000 inhabitants, only 335,000 are Catholics.

In Westphalia and in the Rhenish Provinces, of 3,729,000 inhabitants, 2,350,000 are Catholics.

According to the Concordat of 1821, there are found in Prussia: 1. The Archbishop of Posen for the province of Posen, with a suffragan at Coulm for the province of Western Prussia. 2. The Prince Bishop of Breslau for Silesia, Brandenburg and Pomerania. 3. The Bishop of Ermeland for the province of Eastern Prussia.

4. The Archbishop of Cologne with three Suffragans: one at Munster for that city and Cleves; one at Treves, for that town and Coblenz; and one at Paderborn, for that town and for Minden, Arensbergh, Erfurt, Eichsfield, and the Catholic of Saxony.

The Bishop of Munster has also a jurisdiction over the Catholics of the Grand Duchy of Oldenburgh.—*L'Ami de la Religion.*

MISS SELLON AND THE PROTÉSTANT SISTERS OF MERCY.

A remarkable pamphlet has appeared, published by Hatchard, and entitled, "*Miss Sellon and the Sisters of Mercy*"; further statement of the rules, Constitution, and Working of the Society called 'the Sisters of Mercy, together with an exact review of Miss Sellon's Reply. By Diana A. G. Campbell, a Novice lately seceded.'" In this pamphlet Miss Campbell gives

a variety of details which, however painful, will scarcely surprise any one who has remarked the spiritual pride which manifests itself in the letters of "Ye Mother Superior," or considered the absolute certainty of mistakes, of folly, and of misery that must arise where principles are attempted to be carried out under Protestantism which belong to the Catholic Church, and which require the graces lodged therein by Almighty God for their support and application. Miss Campbell relates at considerable length, as an illustration of Miss Sellon's discipling, a case in which she (Miss Campbell) for some unintentional mistake, was ordered to keep silence for a whole week. There appears to have been considerable cruelty in the infliction of this punishment; but we must pass on to quote passages of greater importance, which, we conceive, furnish so instructive a commentary on the question of Puseyism and its development that the reader will not be displeased to have them without abridgment as we find them given in the *English Churchman* of last week:—

"While speaking of discipline I will mention the fact of the Mother's having sent me to bed, and kept me there for two or three days together, at various periods, on the plea that I was ill, when in reality I was not so, and earnestly protested that I was not. She also caused me to lie on the floor of an inner Oratory for twenty minutes daily, flat on my face, with my arms stretched out in the form of a cross, and this is for several months together. On one occasion she came into the Oratory while I was thus prostrate, and bid me remain in that posture until she came out from Compline (the evening service), and think the while of some further discipline to humble me, as I had, she considered, not been quite so humble of late. Not fearing discipline in general when applied to myself, I did think that perhaps I might have shown pride in some acts which I could not then call to mind, so I tried to think of some discipline, but failed to find any I thought would do. The Mother returned, and seating herself in the oak chair, inquired what I had thought of, I rose, and replied that I had not been able to think of anything that would do. She then said that I had not thought enough or properly, and, at the same time opening my mouth with her hands, she inquired if that did not humble me. I replied that it was very uncomfortable, but not humbling. She looked displeased, fixed her eyes upon me, and sat gazing at me for some time in the most unaccountable manner, every now and then bending my arms, opening my mouth and lips, and putting her fingers into my mouth. Not comprehending her conduct, and unable to go away, I began to feel quite alarmed and anxious. She kept me thus gazing at me, and speaking at times incomprehensible words, as I thought of the revelations to come. And at last she asked if treating me as a child would not humble me. I grew crimson at this and said, 'Yes, Mother, to be put in the corner and treated as a child would indeed be humbling, and I hope you will never do it.' She replied sternly that she should put me in the corner before any one and every one she pleased. (She

never did this.) The clock then struck midnight, and she rose, giving me at the same time such a look, of anger as I shall never forget. She took my hand, and leading me down stairs desired the Sister Catherine to take me up stairs, and put me to bed like a child. I resisted this, but the Mother informed me that it must be done, and that not a word must be spoken. Stupified, tried to death, and quite exhausted, and half terrified, Sister Catherine led me up stairs, took off my clothes, and lifted me into bed, crossing my hands on my bosom. Silently and, as I thought, sorrowfully kissing me, she fell on her knees and prayed for a space. She then rose and left me, and I remained in that bed for three days, suffering much from shame and exhaustion.".....

"Another time I had to scour and keep clean for sometime a good-sized room at the top of the house, to blacklead the grate, &c., &c. Again, I was sent one Friday to clean a back kitchen of stone. It was used for giving out the soup to the poor, had been very much neglected, and was extremely dirty. I had to scrub the dresser, clean the stove and grate, wash and clean about thirteen greasy tin mugs, and two large saucepans, wash the floor, being of stone, with a mop, and in all this, be it remembered, there is no one to bring a thing to you. You must fetch your pail and brushes from the usual place, and go on with your work, no matter who may come by and see you. Again, I was sent for upwards of ten days to No. 11, Torrington-place, with Sister Elizabeth Soleby to sleep there. We always went late. On more occasions than five it was nearly twelve o'clock at night before we started from Wyndham-place, and any one who knows that road will be obliged to confess that it is far too lonely a road for any females to traverse after dusk. There were beds unoccupied, to my certain knowledge, in Wyndham-place, when I was thus exposed. I only slept there, being employed all day in No. 3, Wyndham-place.".....

"I will now go on to state what took place after my fearful illness. On Friday the Mother Superior, Lady O. S. (who was dressed as a novice) and myself set off by the train for Bristol. We knew nothing of the purport of our journey, not even the name of the house we were going to. I carried the basket in which were some writing materials and some paper, together with a large new-looking key. I had also the purse, and obtained the tickets; they were three-first-class tickets to Bristol. When in the train the Mother was employed writing, and Lady O. was too sorrowful and too unhappy to speak much, although we had permission. When the train stopped at Exeter, the Mother, not feeling well, got out, and we went in a cab to the hotel on the left of the cathedral. Here we stopped, and had tea and chops for dinner. Lady O. was looking exceedingly unhappy and quite stupified, but she had appetite, and appeared, in all other respects, perfectly well. The Mother then sent me out alone to get a small bottle of hartshorn, which I did, purchasing it at a chymist's shop in High-street. Having obtained a small quantity, and seen the bottle duly labelled with

a printed label, I brought it to the Mother, and we soon afterwards returned to the railway station and took our seats. We arrived at Bristol, I believe, about five p. m., or a little after. From the station we took a cab, and were set down by the Mother's orders at a public-house, at the corner of a court which is not far from St. John's Church. When we got out the Mother walked first, Lady O. and I following her. She turned down the court, and stopped at, I think the first house on the right. It was a miserable-looking house. The blinds, for the sake of appearance, were like those in a very poor house, and only put to keep the children in the court from looking in. The white square kitchen had a large coal-cellar door with a little long window over it, a small round table was in the middle, on which was a cloth, three teacups, some bread, and three plates, and knives; there was a little fire in a very large kitchen range, and middle-sized black iron kettle at the side; the floor was of stone; on it was a mattress doubled in two covered with a piece of something put across it, and I think there were three wooden kitchen chairs; but the kitchen was so small that even this little seemed crowded, the staircase was very narrow, winding, screw-shaped, and old, so that the stairs seemed to bend under one's feet. Over the kitchen was the bedroom, furnished with two mattresses on the floor, and a picture of Christ crucified over one of them, and this was all the furniture of the bedroom for two people.

"Next to this was a dark little kind of cupboard-room, with two common red pans upon the ground, and a towel or two hung upon a nail in the wall. Over the bedroom was an Oratory, the floor of which was covered with matting, and having a piece of cloth hung at one end. A couch or mattress, covered with fine blue cloth, was on the ground on the right hand side at the upper end of the room, and at this side of the couch stood a cross, I should think upwards of five feet high; on either side of it were large brass candlesticks with very thick wax candles. At the other end was a small red stool with Sister Winifride's rosary upon it, and a 'Society's Bible and Book of Common Prayer on the ground at the side. The blinds were white, and always kept down. Over the oratory, which was a low, long, and rather dark room, was a little bedroom which I never saw. On trying to open the door with the key in the basket the Mother found the lock occupied by a key from within. On hearing some one at the door, the Sister, then quite alone in the house, opened the door very carefully, and a very little way, and asked through the opening, without being seen, 'Is that you, dear Mother?' The Mother replied—'Yes, dear child,' and the door was then opened wide enough for us to get in sideways. When in, the door was carefully locked before we sat down in the kitchen. The Mother sat upon the doubled bed, and Lady O. and myself upon two chairs with their backs to the miserable blinds I have noticed.

"Sister Winifride stooped at the Mother's side to listen to her orders. We remained here about five minutes, and then went up stairs and

read Vespers in the Oratory—the Mother lying upon the couch, and we three standing at the other end of the room. The cross from its size gave Lady O. and me a turn upon entering that Oratory, and, if I am not mistaken, it would have done so to any one—being some feet in height. There was an air, too, of disagreeable darkness, dirt, and strangeness about the whole aspect of things, which made us both feel that it was certainly no place for young ladies to be left in. After Vespers, we came down stairs again into the kitchen, and shortly after the Mother took the basket, and desired Sister Winifride to accompany her, telling Lady O. and myself to remain. We sat for some time, talking at intervals of various things, but we were both sad, and no wonder. There we were, both strangers to Bristol, left alone in a dismal, dirty, old-looking house, in a low court, where we were told if any one rang not to let them in, as drunken men and children frequently did so. It was getting quite dark. I rose, and put on the kettle, and cut a little bread and butter. Lady O. was passing the tiny kitchen, with her hand pressed upon her forehead. She looked fearfully anxious, and very unhappy. I tried to comfort her, but she replied: ‘Geraldine, I only wish I was older; they should not treat me as they do—I cannot endure this—I would rather starve and be at home—it is not right—who ever saw such a place as this?—one may be good to the poor, and yet live in a respectable and clean house.’ This is nearly word for word what she said. She was in a perfectly sound state of mind, but awfully afflicted at the way she was treated. Seeing her deep despair, and the time growing later, with every prospect of our being left in the dark, as I could not then find a candle, I hid knives, lest she should in her wild grief make wrong use of them when it was quite dark. Poor girl, I shall never forget what she suffered! Her affliction at length so overcome me that, unable any longer to console her, I fell on my knees and burst into tears. Some time after this Sister Winifride came to us, and said it was the Mother’s orders that Lady O. should go to bed, and that I was to accompany her. Poor Lady O. to lie down on one of those miserable beds on the floor, in that dismal house, in that low court, a stranger to England, in deep grief, separated from her own sister, then at Plymouth, and locked in all alone without any reason being given to any one! The act, as an act, was physically calculated to shock the brain of any one; and weaken the nerves. Winifride and I left Lady O. She was seen by us up stairs—had a candle left her—and was then locked in and left quite alone, not even knowing if we would ever return. I was deeply struck by this unhappy girl’s manner, and the effect these strange proceedings had upon her; and I told Sister Winifride that I was sure something would happen—that Lady O. was very ill. She replied that she thought so herself, but that her orders were to lock her in, and go back to Lower College Green with me, where the Mother had taken apartments. This we did. It was about twenty minutes’ walk. About ten o’clock, I should think, for

the shops were closed; there were a good many people in the streets. When we got to the Mother’s lodging I told her how we had left Lady O., and that she was in such a state of despair and unhappiness that I was sure something-dreadful would occur. She did not look astonished, but took it, as I thought, very calmly. She gave me a note, directed to Sister Catherine, desiring me to go by the twelve o’clock train that night back to Plymouth, and deliver the note immediately on my arrival into the Sister’s own hand. She told me also to let as few observe my going in as possible, and on no account to name where I had been, or what I had seen, to any one but to the Sister Catherine. We left Lower College Green about a quarter past eleven. On our way to the railway station, having a few minutes to spare, we called in at the house in the court to see how Lady O. was. I cannot say if we had permission to do this or not; however, we called, and the first thing which met our anxious eyes on opening the door was the shutter of one window, which was thrown half open, the blind being thrown aside, and every appearance of some one having escaped. Sister Winifride rushed up stairs, candle in hand, and I anxiously followed; there lay poor Lady O.’s grey gown, her shoes, her bonnet, purse, and shawl. The bed had never been got into. She had gone half undressed, with bare arms, and neck, and head, out of the window, and into the streets of one of the lowest parts of Bristol.

‘I never shall forget my agony that night. I thought she had destroyed herself, and I know if she had not done this she must at that very hour be in an awful position, and in fearful danger. The clock struck twelve, the hour I should have been at the station. Sister Winifride said that this being the case I must remain there alone, and locked in, while she went back to Lower College Green to inform the Mother of what had taken place.’ I replied that I could not do this, for that I felt it was no fit place for young women to be in. She entreated me to stay, reminding me that, as my Superior, if I did not do so she would have to report me for disobedience. This prevailed, for I was under promise of obedience, and I desired to do all in my power to keep my promise; she therefore left me locked in, and went her way. My heart beat violently when I heard the door locked upon me, and felt myself quite alone in a strange city, in a low court, and in a house from which a fellow-novice had just escaped. I got a candle, lighted it, and held it in my left hand without a candlestick, whilst I leant my forehead against my right hand, and read over the Psalms from a Book of Common Prayer I had brought with me. I felt the shock of these circumstances, and thought it well to try and fix my mind upon something to keep it clear and free from wandering. I have since been told by my medical man that it was most providential I did so. Thus I sat, suffering intensely from anxiety, and almost immovable, from a deadly fear that some one might be concealed in the house, and perhaps appear to me in some strange way, for, I suppose, upwards of three quarters of an hour.

Then I heard a noise without, and the Mother entered, with Sister Winifride. She saw me looking pale, and in a cold shiver, and severely reprimanded me for not possessing greater self-command. She was perfectly calm, sat awhile and considered, talked a little, and then said she would go to the Olergyman of St. John's Mr. Barrow, and knock him up, and get him to help her to find Lady O. She then rose, and taking Sister Winifride with her, again left me alone looked up in that house. She returned again with Mr. Barrow, and desired me to go up into the bedroom while she spoke to him in the kitchen. I do not think she wished me to see Mr. Barrow, but I did so, for Sister Winifride, inquiring for a light, and in giving it to her, saw him in the passage. The Mother, accompanied by Mr. Barrow and Sister Winifride, went out in search of Lady O., and locked me in. I was in the bedroom, seated on the floor, and feeling very ill. They were absent a long time. At length Sister Winifride came in haste for a bonnet and shawl, saying that they had found her undressed at a public-house called the Artichoke. She ran off with these things, and it was a still longer time before she returned. At length she did so, and finding me too ill to leave remained. It was then about three in the morning. She told me that she had found Lady O. quite stupefied and undressed, and that she had been taken to Mother's lodgings for the night, the cabmen having said various disagreeable things as they passed. She persuaded me to lie down a little, and did so herself, until about half-past eight in the morning. We then rose, tried to make ourselves tidy, and went to Lower College Green. There we saw the Mother, who did not, evidently, like my having witnessed so much. She told me several times not to look about me—that novices should not do so—that it was very unbecoming, &c. &c.

"The room had folding-doors, and through these I saw Lady O. lying on a bed on the floor. The house had Stevenson or Stephens upon the door, and that was all I know of it. I did not like the look of the place; it had an air of mystery and gloom which was very disagreeable. Some persons called on business to see the Mother, and I was of necessity sent through the folding-doors into Lady O.'s room with Sister Winifride. Lady O. was in a bed on the floor, her hair all about her shoulders, and looking very unhappy. She seemed too much absorbed in grief, and too astonished and perplexed at the place she was in, and the treatment she had received, to be conscious of anything else. One could easily see that these subjects were engrossing her mind, bringing on fever every instant. On a little stool by her side, covered with a table napkin, lay a large crucifix, and by its side the first book that I believe was made of the Order of the Holy Ghost. It was of black iron, with a door with the wings extended in the centre, in which Lady O. had a copy of the Book of Common Prayer in her hand, and appeared to be trying to read some of the Psalms. We waited with her until it was past eleven, and Sister Winifride then accompanied me to the railway station. She paid for my ticket, and

gave me two oranges for my journey, as I had not been able to taste anything, and was very much indisposed. I had not a single halfpenny in my pocket, but I was only too glad when the clock struck twelve to find myself once more safe, and leaving a scene of such fearful mystery and darkness.".....

"Lady O. was detained some time at Bristol, and during this detention, the Mother Superior and Sister Catherine were there also; the latter returned before the Mother, and when Lady O. came back, she wore the appearance of a person whose mind was affected, not by illness, but by anxiety, and being forced to do things to which she had an aversion. She was so watched and looked after, that the being continually under spies was enough to shake any one's brain. She was to all appearances a prisoner, although no one had the courage to avow this fact. Poor Lady O. I never saw her look happy for one moment.".....

"I felt that my mind would not stand these extraordinary trials and that they were positively wrong; but not daring to say so, I resolved to effect my escape before being called upon to do so. I therefore considered the best way in which this very difficult matter was to be accomplished. At first I thought I would wait until he keys of the poor-wardrobe were in my possession, and obtain some men's clothes out of it, secrete them under my bed, and take some opportunity to put them on, and get out of the house.

"The change of work, however, only strengthened my determination, for I saw more and more of poor Lady O.'s confinement and unhappiness. This weighed upon my mind so much that I cried for hours at a time (a thing very unusual with me), and one morning I listened to the footsteps of the Sister whose rule it was to call the other members of the society, and waiting till I knew she would soon have to return to call Sister Catherine, who rose later, I quickly descended the stairs with my bonnet and shawl in hand, and went into a lobby at the top of the last flight of stairs. Here I put on my things, and took off my white apron, knowing that I should do well to leave that behind me. I listened and heard the Sister go out. I said prayers, and read until she returned, and went up stairs to call Sister Catherine. As soon as I heard her reach the lobby door, I hastily quitted the house, taking the direction of the railway. At first I thought if I could see the person who kept the waiting-room I would ask her to let me lodge in her house until I heard from my family, but to my disappointment she was not there, having gone into the country; and so, having no money, I was obliged to turn away from the kindly rail, which I felt could so soon have carried me far away from this unhappiness to some of my family or friends. I left and walked almost mechanically to the toll-gate. The shops were only just beginning to be opened, for it was still very early. A new obstacle presented itself. I could not pass the gate without paying a half-penny. If I could only pass that gate, I thought I would go to an hotel, the proprietor of which I had often seen, as he had business with the Sisters. But how could I get through?

I thought of selling my chain, but there were no shops open. All this time it must be remembered I was in great fear of pursuit, and being very weak, not having risen early, or walked any distance for a considerable time, I was perfectly exhausted. Just as I was turning away from the gate in despair, the shutter of a little shop opened; I flew to it at once, but when I entered I found, to my grief, that it was not a silver smith's. I felt disposed to ask the man for a half-penny and leave my chain in exchange, but I thought he would think it strange. The good creature, seeing my embarrassment, asked what was the matter. I replied that I belonged to the Sisters of Mercy, and wanted to go to Devonport on particular business, but that I had not a half-penny to pass the gate. 'Ah! if that's all, Miss,' he said. 'I'm not afraid to trust you with a half-penny, and so saying, he handed me the coin. 'I will not forget you, my good man,' I said, 'when I return.' Nor did I forget this kind creature. I did seek his shop, but, not having seen his name, I have been unable to make any return for so truly Christian an act. I still hope, however, to be able to do so. I will now go on say that, having passed the toll-gate, and having arrived at the hotel in Devonport, I ordered a carriage, and drove to the residence of Sir Frederick Rogers, at Blackford, in the village of Cornwood. I arrived here about nine o'clock in the morning, very much excited, and in a fever from over-exertion, and fasting.".....

"Sister Catherine came to Blanckford and requested to see me; I was told she had arrived, and was asked if I would see her or not. I had not heard from my friends, although I had written. I said I would see the Sister Catherine, as she had come. She therefore came to my room, and, using her power over me, in the way of personal friendship, she tried to make me believe that I had done wrong. I told her that I believed the society to be false, and wished to prove if it were; that it was my intention, if I did not hear from my mother, to go to Sussex, to a Romish convent, to prove to myself certain things, which I believed the society at Wyndham-place to be connected with. This greatly displeased Sister Catherine, and she bid me, very sternly, not to repeat such ideas. She then spoke for a long while in a friendly tone way, and it thus ended in her taking me back a prisoner, all through the affection I had for her personally, and which power she thus used to the advantage of the society.".....

"Sister Catherine called me into her room one day, and told me abruptly that Dr. Yonge said my mind was affected, and that, knowing their love for me, I must submit to anything they thought good for me. I was much astonished and not a little sickened by such a statement; but I knew the ground I was on, and so replied—'Then, dearest Sister Catherine, that being the case, I should like to go home, for I am sure my own mother will best understand my natural health.'"

"She seemed displeased at this, and said, 'Of course, if I thought she could nurse me better than they would,' and several things of a like nature.

"I was determined to overthrow this design, so I wrote a short note to the Mother Superior the next morning, simply asking to see her. I had to wait nearly a week before I saw her, and when I did so Sister Catherine was present. The Mother said, turning her eyes towards the fire, 'Geraldine, Sister Catherine has told you, I suppose, Dr. Yonge's opinion about your health?'"

"'Yes, dear Mother,' I replied, 'she has, and of course I feel it very much; and since, dearest Mother, you are pleased to call me mad, I cannot for an instant think of contradicting my Superior; but this being the case, my promise of obedience made to you some time back, having been made by a person in an unsound state of mind, is, of course, by law null and void; and so I shall be very glad if you will have the goodness to write to my mother without delay; she knows my constitution, and I have made up my mind to go home.'"—*Tablet*.

SCENES IN THE INTERIOR OF THE AGAPEMONE.

Our readers are familiar with the institution which, under this name, acquired such notoriety in the courts of justice not very long ago. Since the revelations which were made public at that time we have heard nothing more of the secret performances of the establishment until within the last week, when the following facts appeared in a provincial paper. That such melancholy and humiliating fanaticism should exist in England in the nineteenth century is deeply to be deplored; and when it is remembered that the actors in these scenes are persons who once moved in respectable and educated circles, the degradation flung upon the morality and civilization of the country assumes a darker shade. The Anabaptists, at the height of their ferocity, were scarcely more hopelessly sunk in a forlorn superstition than Mr. Prince and his dupes and victims. Mr. Prince may be regarded as a new Jan Bockhold, but the wonder is that a fanatic (if he be not something worse) of so dangerous a cast should be permitted to continue his shameless career with impunity in this enlightened age. We give the narrative as we find it.

"Some curious stories have recently crept out concerning the Agapemone. It is said that Mr. Prince, the founder, on a recent occasion drove up to the Castle inn, at Tanton, in the carriage and four which belonged to the late Queen Adelaide, and which he has purchased for his own private use. A servant at the door of the inn warned off some idlers standing in the way, with the words, 'Take care, here's Mr. Prince coming.' He overheard the expression, and on alighting from the carriage said to the servant in a solemn tone, 'Mr. Prince once—Jesus Christ

now.' He then entered the inn, consumed a cigar and a bottle of wine, and returned to the abode of Love. Among other strange regulations observed in this institution is the election of 'Mrs. Prince,' or 'The Bride.' This is a distinction which every week falls to the lot of one out of fifteen women, who, with their husbands, are members of this sect. A large stage is erected, on which are placed a number of seats according with the number of candidates for the espousal. The stage revolves round a chair, in which Mr. Prince seats himself. At a given signal, the husband of the woman enter, and each, stationing himself at the back of his better half, begins to force the stage round. This is continued until it has attained a pretty good speed, when, at a sign from Mr. Prince, the husbands retire, and the stage is left to itself; when it stops, the woman opposite to Mr. Prince becomes the 'bride' for a week, at the end of which, time the same ceremony is repeated. On one occasion Mr. Prince happened to catch a 'bride as she was being kissed by her husband. As a punishment for this act of unfaithfulness she was divorced from her heavenly consort, and put to menial labour, and the peccant husband was sentenced to wheel a barrow full of stones up and down the yard for three days. It is rumoured, however, that the founder's influence is on the decline. Some time ago he assembled the saints and informed them that he had been commissioned by the Lord to take a long journey, for the advantage of his own soul as well as the interests of the institution. In order that the latter object might be fully gained, he suggested it would be necessary to let him take all the cash and papers but failing to show in what particular this could conduce to the prosperity of the members, they, having less faith than of old, declined adopting his suggestion, and he did not enter on the journey, a dispensation, the disciples believed, being procured from the Lord countermanding it."—*Home News*.

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED, BY SHewing THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE: TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

[CONTINUED.]

It must be, moreover, remarked, that the Eucharist is not in the number of those mysteries which are distinctly known only by that

small number of persons who are well instructed in ecclesiastical learning. For, to speak of the real presence only, as all the faithful partook of the Eucharist, they must therefore have known, because there could be no intermediate opinion, whether what they received was or was not the body of Jesus Christ. It follows hence, that if the small number of those be excepted who adhered to the error of Berengarius, all the other Christians of the universe, Bishops, Ecclesiastics, Religious, and the Laity, must have professed the faith which the Church now holds, and this belief must have been universally received in the Church without opposition before the time of Berengarius.

Moreover, the Calvinists cannot deny that the Catholics, then so unanimous in the belief of the real presence, looked upon this doctrine as the uniform, perpetual doctrine of the Catholic Church, and believed that they had received it from their fathers in the same way as their fathers had received it from their ancestors. For this reason, Lanfrano, in the passages already quoted, says that the faith which he professed was that which the Church had professed in every age.

So far back as the first period referred to, there is then no room for controversy; it is only when we ascend to a somewhat more remote epoch that the contest commences: then Calvinists begin to say, on what authority I know not, that in the century before Berengarius the Church accorded with them in opinion and believed, that Jesus Christ was truly present in Heaven only, and that he could not be in the Eucharist, except in figure, or by the communication of his virtue.

Catholics, on the other hand, maintain that the faith which they then held, and which at that time was universally diffused throughout the Church, and professed even by those schismatical Churches that had been separated from it for five or six centuries, had ever been the uniform faith of the universal Church since the time of the Apostles. But the mere stating of the question almost decides it. For, the Calvinistic hypothesis is so repugnant to common sense, that I cannot believe, that these men, who unceasingly talk of reason, and who constantly appeal to its authority, in order to exempt themselves from submission to the Church, can have maturely reflected on all the absurdities, in which they are involved, by the assumption they proceed upon, in this controversy.

Had the ancient Church been Calvinistical, and had it believed, that Jesus Christ was really absent from the symbols, it could not have reached the state in which we have seen it, at the time of Berengarius, only by a universal

change in its belief, and we cannot conceive this change to have occurred, but in two ways, both of which are equally impossible. The first way would be, to suppose that the change was suddenly effected, so that all Christians throughout the universe, who had hitherto believed that Jesus Christ was not present in the Eucharist, began simultaneously, to believe that he was present, and after having retired to rest in the Calvinistic, awoke in the Catholic faith, unconscious how the change was accomplished, and without the least recollection of the doctrine they had previously believed.

This hypothesis is so extravagantly ridiculous, that I shall not stop to confute it. The second way would be, to suppose that this change was introduced imperceptibly—that the opinion of the real presence, originating with some individuals, had at first few adherents, but, that it afterwards insinuated itself into every part of the Church.

In this hypothesis, there must have been one period, for instance, at the origin of the opinion in question, when this opinion had but very few followers; another period, when the number of its adherents was much augmented, and nearly equalled the number of those, who rejected the presence of Jesus Christ in the Eucharist: a third period, when this opinion was followed by the great majority of the people although much opposed by a large number of others, who still adhered to the ancient doctrine: and finally, a fourth period, when it was peacefully established every where, and all opposition to it abandoned; and such is the state, in which the Calvinists are forced to admit, that this doctrine existed, when Berengarius began to excite controversy concerning it.

It is impossible, that the Catholic doctrine should not have passed through these gradations, if it were an innovation, which was imperceptibly established. And yet, the admission of any one of these gradations involves absurdities, not to be endured.

For, to commence with the first stage of the innovation, if the doctrine of the real presence had been introduced by a single individual, or by a small number of persons, how is it possible, that their names should be unknown, and that they could have proclaimed so astounding an innovation, without exciting surprise, or causing any one, from a sense of duty, to reclaim against the change? Is it possible, that Priests, Parish Priests, and Bishops, should never have noticed this growing idolatry, or that having noticed it, they would have made no effort to repress it, and to dissuade the people from embracing such an error? For, as we have already observed, there being no medium between the real and corporal pre-

sence of Jesus Christ in the Eucharist, and his real and corporal absence from the Eucharist, the one doctrine or the other must have been distinctly believed by all those, who partook of this Sacrament. How then can it be conceived, that if the faithful had been previously persuaded, that Jesus Christ was really absent from the Eucharist, they could submit, without reclamation, the evidence of their reason to the assertions of any man, who might rise up and announce, in opposition to the universal belief, that Jesus Christ, whom they hitherto believed to be really absent from the sacramental signs, was truly and substantially present in them.

As the doctrine of the other mysteries, and of a God become incarnate to redeem mankind, had to overcome the opposition of the senses and reason, and all the prejudices with which the minds of men were preoccupied, it excited, at first, an extraordinary sensation; it raised up the universe against those who announced it; and was established only by unceasing perseverance in preaching, by numberless controversies, writings and miracles, and by the blood of a countless multitude of martyrs. And yet, our adversaries would have us believe, that the astounding announcement of the corporal presence of Jesus Christ in innumerable places; of Jesus Christ being handled by the priests; of his being orally received by all the faithful—that this announcement, made at time, when a quite contrary belief was professed by the Church, and unsupported by miracles or martyrs, by writings or by controversy, was, notwithstanding, received by the whole world, without contradiction, without opposition, without wonder, and so very silently, that both the author and the time of the innovation remain entirely unknown.

But, how could it have happened, that these who abandoned the ancient belief of the Church, in order to adopt this innovation, should not have noticed the change? How has it happened, that they have left no memorial in writing, to attest, that up to the period of this change, they were engaged in error and impiety, by believing, that Jesus Christ was not present in the Eucharistic Symbols after the consecration? How that they never charged their instructors with having unhappily deceived them? How, that they never exclaimed with the Royal Prophet, "That the words of the impious had prevailed over them," and with the Prophet Jeremy, "That their fathers had honored a lie and an unprofitable vanity"?

Yet, no vestige of this is discoverable. For, I assert it as a fact, that, from the Apostles to Berengarius, in whose time the belief of

the real presence of Jesus Christ in the Eucharist was professed by the universal Church, no proof can be adduced, that any one, in proposing the doctrine of the real presence of Jesus Christ in the Eucharist, thought that he thereby proposed a doctrine, different from that, which was believed universally, either by the Church of own time or by the ancient Church.

Neither is there the least vestige of any one having been publicly cited before the Bishops, or the Councils, for having announced by word, or by writing, that Jesus Christ was orally received by all who partook of the Eucharist.

Nor will it be found, that any Father, any Bishop, or any Council, took the least trouble to withstand the progress of this belief, by proclaiming, that among the people there were some, who were deluded by a gross and dangerous error, because they believed that Jesus Christ was present upon earth, while he was truly present in Heaven only.

Finally, it would be in vain to search for any ecclesiastical writer, or for any preacher, who ever complained, that, in his time a pernicious and damnable idolatry was being introduced, because many adored Jesus Christ, as if he were really present under the species of bread and wine.

And, to omit other circumstances necessarily connected with the belief of the Roman Church, although many Councils have prescribed the usage, a usage subversive of the Calvinistic doctrine, of carrying the viaticum to the dying, and of reserving for this purpose a portion of the consecrated species, it is not recorded, that any one was scandalized by this ordinance, or that it was censured as an ordinance, that tended to promote and confirm error.

(To be continued.)

ITALY.

"The *Observatore Romano* requests subscriptions for the erection of a Roman Catholic Church at Torquay. The Holy Father has blessed the project, and Viscountess Campden receive donations at the Palazzi Poli.

"It is said that a new Irish Roman Catholic College is about to be erected here, under the name of Monsignor Talbot.

"Cardinal Tamasso Bernetti died at Fermo on the 21st of March. The deceased was born at Fermo, on the 29th of December 1774, and was created Cardinal by Pope Leo XII., in the Conistory of October 1, 1826."—*Bombay Catholic Examiner*.

MALTA.

In all the churches the Lenten predications were followed with great edification. At the church of the Gesu, Retreats were given in three different languages,—English, Maltese and Italian. The crowds which constantly attended these exercises were always remarkable for pioussness of demeanour. Saturday, the 27th of March, Mr. E. Bowden, from the London Oratory, of St. Phillippe Neri, received the order of Deacon from the Bishop of Malta, in his Lordship's private chapel.—*Ibid*

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NOTICE.

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THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clive Street.

Bengal Catholic Herald.

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Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the *Bengal Catholic Orphan Press*, No. 5, Mourghyhatta Street, Calcutta.

THE BENGAL CATHOLIC HERALD.

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

No. 8.] CALCUTTA: SATURDAY, AUGUST 21, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, August 21.

THE WIFE.

As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.—*Ecclesiasticus, chap. 26.*

ON a bright spring morning, a merry peal from the belfrey of a small Catholic Church, announced the solemn celebration of a marriage contracted under the happiest auspices. The small band of relatives and friends whose presence ratified the ceremony, offered their congratulations with hearty warmth. There was not one of them, who did not fervently wish or expect that the union would prove a source of uninterrupted happiness.

Edward Lascelles and Ellen Sterling were indeed a couple formed by nature in the prodigality of refinement; both were extremely well educated, highly accomplished and respectably connected. Edward's collegiate career had been bril-

liantly successful. Endowed with talents of a high order and inheriting a small independence, he began life under very favorable circumstances. He chose the Law for his profession and his friends predicted for him its highest honors. The education of Ellen had been carefully conducted by truly christian parents who thought less of the showy accomplishments so much valued by the World, than of those holy principles that are necessary to secure the innocence of a rational and accountable being. She felt that whatever talents God had blessed her with, were not given as insidious snares to entangle her in the frivolous amusements of life, but as merciful gifts to cheer and enliven her path of duty. When beset by doubt and difficulty, she always resorted to Prayer and to the sacraments of the Church, for light and direction as well as for refuge and safety. It was thus she consecrated the important step of surrendering her maiden freedom to the sweet yet hazardous bondage of wedded life.

The first year of their marriage was passed in that calm happiness which a union, founded on rational affection, is most likely to produce. Ellen zealously endeavored to render home attractive to her husband; she labored diligently to anticipate his slightest wishes, and she never lost sight of that prudent economy

without which, the amplest means would prove ineffectual to guard against ruin.

But a change soon came to blight this halcyon calm. Edward was gradually becoming a man of pleasure; the serenity of domestic life was rapidly giving way to the turbulent demands of fashion. He was frequently inviting home some boon companion to partake of his thoughtless hospitality. The early hours of retirement were no longer systematically observed; the gay uproarious laugh, the festive song and the midnight revel, succeeded to the exquisite harmony, the admirable order and the quiet but deep happiness that had hitherto crowned their conjugal existence. These sounds of a mirth too boisterous to be good, and too frequent to be safe, rung through the house like the knell of departed peace.

Poor Ellen! she would frequently feel a weight at her heart, but a strong sense of duty, always enabled her to displace it, by renewed attention to her household cares. Many a painful struggle had that gentle being to encounter, many a sad sigh to suppress, many a gloomy foreboding to overcome, in the short course of her young life. How painful to her affectionate heart was the thought of her husband's estrangement from the peaceful joys of home; how fearful to her guileless mind was the idea of his new career of unhallowed dissipation. What a cheerless present! What a gloomy future!

Once she ventured, but in the mildest manner, to remonstrate with her husband on his inglorious, not to say sinful, course of life. The nature of man is fierce and contradictory; its stubborn pride often overpowers its sense of justice. So was it with Edward, who felt the truth of the appeal and was conscience stricken; the hours of his selfish revelry arose in terrible array against him; but pride overcame the sense of humiliation and stirred up the demon of injustice. He haughtily upbraided his gentle wife for her unbecoming interference with his social enjoyments. She meekly received this outbreak of unreasonable anger, not only offering no reproach, but looking none. How could the most vindictive spirit of contention stand up against such unaffected gentleness!

True to herself, and faithful to her holy calling, Ellen struggled against despondency by the ever ready help of prayer and devotion. Determined to meet her trials with a firm reliance on the watchful Providence of God, she redoubled her zeal for her husband's personal comforts, and welcomed with smiles the gay companions of his revels, without once complaining of their boisterous mirth which was often protracted to the midnight hour. She always met her husband with a cheerful visage, and never seemed to notice the dull, heavy and careworn mood in which he would make his appearance in the breakfast parlour, at a late hour of the morning.

It is not to be supposed that the persevering kindness of the wife had no subduing power over the mind of her husband. An occasional glimpse of a salutary feeling would come athwart his gloomy horizon, but its feeble light was soon lost in the meretricious glare of pleasure. He knew his own unworthiness and though he admired, in spite of himself, the matchless excellence of his patient wife, yet he felt that her presence was a reproach to him, and he dreaded to meet the glance of that dove-like eye which never beamed on him but with affection. Proudly, ay fiercely would he have encountered the bitterest reproaches from her lips; but he stood powerless and rebuked by her gentle forbearance.

Days, weeks and months rolled on, and Ellen felt that every passing moment was but paling the sunshine of her hopes, and deepening the shadow of her fears;—but distrusting her own frail strength, she armed herself with the buckler of faith, and was thus prepared to meet and wrestle with the coming danger.

That danger soon came in its most appalling aspect, vigorously attacking the elegant forms of luxury, then seizing with harpy talons the substantial articles of comfort, and lastly, sweeping away the very necessaries of life. She murmured not at these rapid changes of ever varying misery, nor bestowed a single thought on her own severe privations;—but acquiring strength from the very greatness of her misfortunes, and gathering comfort from the conviction that she was but submitting to the chastening rod of her Heavenly Father, she clung devotedly to

her husband, and followed him, step by step, through every stage of his miserable career.

O that young faithful heart! how blighted in her early blossoms! who that saw her in her maiden home, surrounded by luxuries and comforts, the cherished object of affectionate parents, the admired idol of troops of friends, can view with cold indifference, this last desolate stage, this crumbling ruin of her once prosperous existence. But the wife rose superior to the woman! she rose in her wedded strength, and followed her husband unshrinkingly to his dismal abode of the most abject poverty! The night closed upon their weary heads; sad and gloomy thoughts were brooding in the dark recesses of his mind: sad thoughts also were crowding upon hers—but their sadness was softened by the peace of innocence.

The earliest dawn of a bitterly cold morning found our destitute couple awake to a perfect knowledge of their utter desolation. They were out of bed even at that early hour, with limbs frozen by cold, and hearts oppressed by sorrow. There were they, in the prime of life, in the bloom of youth, in the fulness of a brilliant intellect, crushed down by the iron hand of care, penniless in the midst of wealth, solitary in the very spring tide of population, starving amidst costly dainties piled up around them—there they were, the destitute and forlorn, communing with their own sad thoughts, each feeling acutely the misery of the other, and both endeavoring vainly to catch a gleam of hope from the surrounding darkness.

The husband sat in gloomy silence, while a peculiar expression of countenance denoted that some terrible agency was at work within him. He would occasionally look at the face of his patiently suffering wife, and for a moment his fierceness would melt away into some show of tenderness. While she, like a ministering angel, would speak the words of comfort to his ear, and pour into his wounded heart the balm of consolation, with a skill, an energy and patience which woman, and woman alone, so richly gifted by God, can exercise in the hour of distress.

There were they, that once prosperous

couple, now friendless and unnoticed, in their dreary dark abode. Beside them was a wretched cradle, in which lay a sleeping infant, in all the glory of unsullied innocence. The mother endeavored to suppress every throb of her heart, as she thought of the wretchedness which that devoted infant seemed born to inherit. The father, however, could not control the bitter reflections that evidently were overmastering him. Ellen, said, he, in a voice rendered hoarse by stifled emotion, I have been a worthless husband to you; my selfish folly has been the ruin of your happiness. It was an evil hour when I crossed your path, for you are now reaping the bitter fruit of our luckless union. "O say not so dearest love, do not make me really miserable. Heaven in its inscrutable wisdom, permits us to be severely tried—but do not call our union luckless. No, my dearest, best beloved husband, I can undergo any suffering, endure every privation, so that I am with you, always inseparably with you, to share in your sorrows, to partake of your joys, never, never to part but in death." She struggled with her feelings to the last;—but nature was not to be overcome—a burst of tears relieved the woman's heart, and twining her arms round her husband's neck, she sobbed aloud.

O wedded love! strong in man, but immeasurably stronger in woman! thou art the one blessed drop in the cup of affliction, turning its gall into honey; thou art the messenger of peace, whispering comfort amidst the howlings of the storm; thou art the fountain in the desert, gladdening the heart of the thirsty pilgrim; thou art the lightning in the thick gloom of night, illumining the path of the bewildered traveller; it was thy primeval task to mitigate the anguish of our first Parents, in their unhappy exile from Paradise; it is thy unchanged prerogative still, to lighten the yoke of misery to thousands of wretched sufferers!

A cheering scene is now before us; the husband is overcome by a new, an inexplicable emotion; his full heart cannot contain the mighty feelings that struggle within: he weeps aloud; he clasps his devoted wife close to his manly breast; he blesses her with a fervency

which startles while it pleases her; he feels the renovating assurance, that a happier day is about to dawn for him—in a word, he stands encircled by the radiance of an intelligent, self-relying energy!

And the fond, meek, patient, devoted partener of his life, how does she feel the magic effect of her simple charm? Pride has no place in that gentle bosom, but filled with holy joy, she hastens to the solitude of her little oratory, kneels reverently at the foot of the crucifix, fervently thanks the merciful Redeemer whom that cherished image represents, humbly offers up her gratitude to the Virgin Mother of that Divine Redeemer for the successful result of her powerful intercession—that a christian energy, a holy resignation, a rational resolve, had been vouchsafed to her husband; that the gloom of despairing thoughts, the horrors of misanthropical forebodings, the dryness of devotional exercises had been completely dispelled.

It boots not to describe the wretchedly simple meal which the over-taxed housewifery of the young wife prepared for her beloved circle; it boots not to relate how, at that early hour of a cold wintry morning, those delicate hands performed the menial occupations which alone in their day of poverty could procure a repast. The hour of deliverance was at hand. The destitute but not desolate couple, cheered by hope and sustained by Faith, tasked their energies to the utmost. Their newly awakened courage conducted them safely through the heaviest trials of their lot. Blessed in each other's love, confiding in each other's truth, strengthened by that indissoluble bond which made them as one—one in soul, feeling and sentiment, but twofold in action, energy and suffering—the faithful devoted pair arrived at the goal of a moderate independence, which they enjoyed the more for its having been won by a series of unflagging exertions. In the days of his comparative prosperity, the grateful husband frequently recalled to mind that cold, gloomy, portentous morning, when despair had seized his struggling soul, and when from the very brink of destruction, the voice of wedded love, with a solemn, mysterious but irresistible influence, recalled him to bet-

ter and healthier feelings—to an enthusiasm tempered by devotion, an energy sustained by love, a labor sweetened by sympathy!

CONVERSION.

We have the pleasure to announce, that on last Sunday, the Rev. J. Prendergast received a female of the Established Church into the bosom of our holy Religion, she having been duly instructed in the doctrine of the Catholic Church. The same excellent Clergyman has a Scotch Presbyterian under his instruction.

Selections.

CONVERSIONS.

A letter recently received from Santa Clara, Florida, dated March 17, announces the death of Hon. Judge Jones, of the united states District Court. On his death-bed, the Judge was received into the Catholic Church, and died happily, with all the consolations of our Holy Religion. May he rest in peace. Amen.—'Catholic Standard.'

We are informed that Edward Badely, Esq., has been received into the Church by Mr. Manning. Mr. Badely was Bishop Phillips' counsel in the Gorham case, and he was also one of the subscribers to the "Resolutions" on that subject which were recently published in the 'Catholic Standard'—'Ibid.'

The Hon. Mrs. W. Law has been received into the Church by the Bishop of Southwark. The Hon. (late Reverend) W. J. Law, with nine children, had previously been received.

The Rev. Henry G. Brannell, formerly Curate of the Rev. Dr. Mill, at Brosted, in Essex, has also been admitted into the Church at St. John's Islington.—'Tablet.'

UNIVERSITY EDUCATION.

DR. NEWMAN'S THIRD LECTURE.

The Very Rev. Dr. Newman delivered his third lecture on University Education, on Monday last, May 24th, at four o'clock, in the Exhibition Room of the Rotundo. As on former occasions, the room was crowded with a brilliant assemblage of the learned and fashionable society of Dublin.

Among those nearest the platform may be mentioned the Hon. Charles Langdale, Mr. Christopher Fitzsimon, Mr. Charles Bianconi, Mr. John O'Connell, the Rev. Dr. Quinn, Mr. William Ford, the Rev. Dr. Meagher, Mr. Henry W. Willberforce, Mr. Patrick Segrave, the Rev. Mr. Esmond, S.J.; Mr. John O'Brien, the Very Rev. Dr. Spratt, Mr. James

O'Ferrell, the Rev. Matthew Collier, Mr. Wm. Nugent Skelly, &c. &c.

His Grace the Lord Primate occupied a seat on the platform were also were seated the Very Rev. Dr. Yore, P.P., V.G; and the Rev. Dr. Cooper.

MICHAEL FERRINGTON, Esq., of Kingstown, was called to the chair, and opened the proceedings with a short and appropriate speech, in which he remarked how cheering a sign for the cause of learning and religion was afforded by the interest these lectures excited. Distinguished audiences crowded into that room, and were hanging upon the accents of the accomplished academician, the enlightened philosopher, the learned theologian, and devout confessor of Christ, whom they saw weekly by that reading desk. Might they not fairly anticipate from all this the widely-extended, the universal enthusiasm, that would be evinced at the glorious moment when precept would be exemplified in practice, and when their distinguished lecturer would breathe his own spirit into a real, living, working, Irish Catholic University? (Lord applause.)

The Very Rev. Dr. Newman then proceeded with his lecture, which, as before, we are precluded from giving *in extenso*, in consequence of the rights of the publisher, but the most striking fragments of which will probably be found in the following extracts which we are enabled to furnish. The whole lecture, if possible, even exceeded the two former in brilliancy and power, and throughout produced a very great effect on the audience. The learned President commenced as follows:—

“When men of great intellect, who have long and intently, and exclusively given themselves to the study or investigation of some one particular branch of secular knowledge, whose mental life is concentrated and hidden in their chosen pursuit, and who have neither eyes or ears for anything which does not immediately bear upon it, when such men are at length made to realise that there is a clamour all around them, which must be heard, for what they have been so little accustomed to place in the category of knowledge as religion, and that they themselves are accused of disaffection to it, they are impatient at the interruption; they call the demand tyrannical, and the requisitionists bigots or fanatics. They are tempted to say, that their only wish is to be let alone; for themselves, they are not dreaming of offending any one, or interfering with any one; they are pursuing their own particular line; they have never spoken a word against any ones religion, whoever he may be, and never means to do so. It does not follow that they deny the existence of a God, because they are not talking of it, when the topic would be utterly irrelevant. All they say is, that there are other beings in the world besides the Supreme Being; their business is with them. After all, the creation is not the Creator, nor things secular religious. Theology and human science are two things, not one, and have their respective provinces, contiguous it may be, and cognate to each other, but not identical. When we are contemplating earth, we are not conten-

plating Heaven; and when we are contemplating Heaven, we are not contemplating earth. Separate subjects should be treated separately. As division of labour, so division of thought is the only means of successful application. ‘Let us go our own way,’ they say, ‘and you go yours. We do not pretend to lecture on theology, and you have no claim to pronounce upon science.

“With this feeling they attempt a sort of compromise between their opponents who claim for theology a free introduction into the schools of science, and themselves who would exclude it altogether, and it is this—viz., that it should remain indeed excluded from the public schools, but that it should be permitted in private, whatever a sufficient number of persons is found to desire it. Such person may have it all their own way when they are by themselves, so that they do not attempt to disturb a comprehensive system of instruction, acceptable and useful to all, by the intrusion of opinions peculiar to their own minds.

“I am now going to attempt a philosophical answer to this view of the subject, that is, to the project of teaching secular knowledge in the university lecture room, and remanding religious knowledge to the Parish Priest, the Catechism, and the parlour; and in doing so you must pardon me, gentlemen, if I find it necessary to sacrifice composition to logical distinctness, and trust to the subject itself to give interest to processes of thought, which I fear in themselves may be wearisome to follow.

“Truth is the object of knowledge of whatever kind; and when require what is meant by truth, I suppose it is right to answer, that truth means facts and their relations, which stand towards each other pretty much as contemplated by the human mind, forms one large system or complex fact, and this, of course resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings. And as all taken together form one integral object, so there are no natural or real limits between part and part; one is ever running into another; all, as viewed by the mind, are combined together, and possess a correlative character one with another, from the internal mysteries of the Divine essence down to our own sensations and consciousness, from the most solemn appointments of the Lord of all down to what may be called the accident of the hour, from the most glorious seraph down to the vilest and most noxious of reptiles.

“Now, it is not wonderful that, with all its capabilities, the human mind cannot take in this whole vast fact at a single glance, or gain possession of it at once. Like a short-sighted reader, its eye pores closely, and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure of many parts and sides, the mind goes round about it, noting down, first one thing, then another, as it may, and viewing it under different aspects, by way of making progress

towards mastering the whole. So by degrees and by circuitous advances does it rise aloft and subject to itself that universe into which it has been born.

"These various partial views or abstractions, by means of which the mind looks out upon its object, are called sciences; and embrace respectively larger or smaller portions of the field of knowledge, sometimes extending far and wide, but superficially; sometimes with exactness over particular departments, sometimes occupied together on one and the same portion, sometimes holding one part in common, and then ranging on this side or that in absolute divergence one from the other.

"Since sciences are the results of mental processes about one and the same subject matter, viewed under various aspects, and are true results, as far as they go, yet at the same time independent and partial, it follows that on the one hand they need external assistance, one by one, by reason of their incompleteness, and on the other that they are able to afford it to each other, by reason, first, of their distinctness in themselves, and then, of their identity in their subject matter. Viewed all together, they become the nearest approximation to a representation or subjective reflection of the objective truth, possible to the human mind, which advances towards the accurate apprehension of that object, in proportion to the number of sciences it has mastered; and which, when certain sciences are wanting, then has but a defective apprehension, in proportion to the value of the sciences which are thus wanting, and the importance of the field on which they are employed.

"Now what is theology? First, I will tell you what it is not. And here, in the first place, though of course I speak on the subject as a Catholic, observe that, strictly speaking, I am not assuming that Catholicism is true, while I make myself the champion of theology. Catholicism has not formally entered into my argument hitherto, nor shall I just now assume any principal peculiar to it; for reasons which will appear in the sequel, though of course I shall use Catholic language. Neither, on the other hand, will I fall into the fashion of the day, of identifying natural theology with physical, which said physical theology is a most jejune study, considered as a science, and really is no science at all, for it is ordinarily nothing more than a series of pious or polemical remarks upon the physical world viewed religiously, whereas the word 'natural' really comprehends man and society, and all that is involved therein, as the great Protestant writer, Dr. Butler, shows us. Nor, in the third place, do I mean by theology polemics of any kind; for instance, what are called 'the Evidences of Religion,' or 'the Christian Evidences;' for, though these constitute a science supplemental to theology, and are necessary in their place, they are not theology itself, unless an army is synonymous with the body politic. Nor, fourthly, do I mean by theology that vague thing called 'Christianity,' or 'our common Christianity,' or 'Christianity the

law of the land,' if there is any man alive who can tell what it is. I discard it, for the very reason that it cannot throw itself into a proposition. Lastly, I do not understand by theology, acquaintance with the Scriptures, with what Protestants are fond of calling 'the Bible;' for, though no person of religious feelings can read Scripture, but he will feel those feelings roused, and gain various knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by theology—I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.

"For instance, I mean, for this is the main point, that, as in the human frame there is a living principle, acting upon it and through it by means of volition, so behind the veil of the visible universe, there is an invisible, intelligent being, acting on and through it, as and when he will. Further, I mean that this invisible agent is in no sense a soul of the world, after the analogy of human nature, but on the contrary is absolutely distinct from the world, as being its creator, upholder, governor and sovereign lord. Here we are at once brought into the circle of the doctrines which the idea of God embodies. I mean, then, by the Supreme Being, one who is simply self-independent, and the only being who is such; moreover that He is without beginning or eternal, and the only eternal; that in consequence He has lived a whole eternity by Himself; and hence that He is all-sufficient for His own blessedness, and all-blessed, and ever-blessed. Further, I mean a being, who having these prerogatives, has the supreme good, or rather is the supreme good, or has all the attributes of good in infinite greatness; all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such, that what we do not know, and cannot even imagine of Him, is far more wonderful than what we do and can. I mean one who is sovereign over His own will and actions, though always according to the eternal rule of right and wrong, which is Himself. I mean, moreover, that He created all things out of nothing, and preserves them every moment, and could destroy them as easily as He made them; and that in consequence He is separated from them by an abyss, and is incommunicable in all His attributes. And further, He has stamped upon all things, in the hour of their creation, their respective natures, and has given them their work and mission, and their length of days, greater or less, in their appointed place. I mean, too, that He is ever present with His works, one by one, and comforts everything He has made by His particular and most loving Providence, and manifests Himself to each according to its deeds; and on national beings has imprinted the moral law, and given them power to obey it, imposing on them the duty of worship and service, searching and scanning them through and through with His omniscient eye, and putting before them a present trial and judgment to come.

“Such is what theology teaches about God, a doctrine, as the very idea of its subject matter pre-supposes, so mysterious as in its fulness to lie beyond any system, and to seem even in parts to be irreconcilable with itself, the imagination being unable to embrace what the reason determines. It teaches of a being infinite yet personal; all-blessed yet ever operative; absolutely separate from the creature, yet in every part of the creation at every moment; above all things, yet under everything. It teaches of a being who, though the highest, yet in the work of creation, conservation, government, retribution, makes Himself, as it were, the minister and servant of all; who, though inhabiting eternity, allows Himself to take an interest, and to feel a sympathy, in the matters of space and time. His are all beings, visible and invisible, the noblest and the vilest of them. His are the substance, and the operation, and the results of that system of physical nature into which we are born. His, too, are the powers and achievements of the intellectual essences, on which He has bestowed an independent action and the gift of origination. The laws of the universe, the principles of truth, the relation of one thing to another, their qualities and virtues, the order and harmony of the whole, all that exists, is from Him; and, if evil is not from Him, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has. All we see, hear, and touch, the remote side, real firmament, as well as our own sea and land, and the elements which compose them, and the ordinances they obey, are His. The primary atoms of matter, their properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light, and whatever other subtle principles or operations the wit of man is detecting or shall detect, are the works of His hands. From Him has been every movement which has convulsed and refashioned the surface of the earth. The most insignificant or unsightly insect is from Him, and good in its kind; the ever-teeming, inexhaustible swarms of animalculæ, the myriads of living motes invisible to the naked eye, the restless overspreading vegetation which creeps like a garment over the whole earth, the lofty cedar, the umbrageous banana, are His. His are the tribes and families of birds and beasts, their graceful forms, their wild gestures, and their passionate cries.

“And so in the intellectual, moral, social, and political world. Man, with his notions and tasks, his languages, his propagation, his diffusion, is from Him. Agriculture, medicine, and the arts of life, are His gifts. Society, laws, government, He is their sanction. The pageant of earthly royalty has the semblance and the benediction of the Eternal King. Peace and civilisation, commerce and adventure, wars when just, conquest when humane and necessary; have His co-operation and His blessing upon them. The course of events, the revolution of empires, the rise and fall of states, the periods and eras, the progresses and retrogressions of the world's history, not indeed the incidental sin, over-abundant as it is, but the great out lines and the

issues of human affairs, are from His disposition. The elements and types, and seminal principles and constructive powers of the moral world, in ruins though it be, are to be referred to Him. He enlighteneth every man that cometh into the world.' His are the dictates of the moral sense, and the retributive reproaches of conscience. To Him must be ascribed the rich endowments of the intellect, the radiation of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Scripture calls it) which now rears and decorates the temple, now manifests itself in proverb or in parable. The old laws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditional rules of truth, justice, and religion, even though imbedded in the corruption, or alloyed with the pride, of the world, bespeak His original agency, and His long-suffering presence. Even where there is habitual rebellion against Him, or profound far-spreading social depravity, still the undercurrent, or the heroic outburst, of natural virtue, as well as the yearnings of the heart after what it has not, and its presentiment of its true remedies, are to be ascribed to the Author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-sufficient sage, and of the Pagan devotee; His writing is upon the wall, whether of the Indian fane, or of the porticoes of Greece. He introduces, He all but concurs, according to His good pleasure, and, in His selected season, in the issues of unbelief, superstition, and false worship, and changes the character of acts, by His overruling operation. He condescends, though He gives no sanction, to the altars and shrines of imposture, and He makes His own fiat the substitute for its sorceries. He speaks amid the incantation of Balaam, raises Samuel's spirits in the witch's cavern, prophesies of the Messias by the tongue of the Sibyl, forces Python to recognise His Ministers, and baptizes by the hand of the misbeliever. He is with the heathen dramatist in his denunciations of injustice and tyranny, and his auguries of Divine vengeance upon crime. Even on the unseemly legends of a popular mythology He casts his shadow, and is dimly discerned in the ode or the epic, as in troubled water or in fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from Him.

“If this be a sketch, accurate in substance, and as far as it goes, of the doctrines proper to theology, and especially of the doctrine of a particular Providence, which is the portion of it most on a level with human sciences, I cannot understand at all how, supposing it to be true, it can fall, considered as knowledge, to exert a powerful influence on philosophy, literature, and every intellectual creation or discovery whatever. I cannot understand how it is possible, as the phrase goes, to blink the question of its truth or falsehood. It meets us with a profession and a proffer of the highest truths of which the human mind is capable; it embraces a range of subjects the most diversified and distant from each other.

What science will not find one part or other of its province traversed by its path? What results of philosophic speculation are unquestionable, if they have been gained without inquiry as to what theology had to say to them? Does it cast no light upon history? Has it no influence upon the principles of ethics? Is it without any sort of bearing on physics, metaphysics, and political sciences? Can we drop it out of the circle of knowledge, without allowing either that that circle is thereby mutilated, or, on the other hand, that it is no science?

“When theology lives, it has a right to take; or rather the interests of truth oblige it to take. If we would not be beguiled by dreams—if we would ascertain facts as they are—then, granting theology is a real science, we cannot exclude it, and still call ourselves philosophers. I have asserted nothing as yet as to the pre-eminent dignity of religious truth; I only say, if there be religious truth at all, we cannot shut our eyes to it without prejudices to truth of every kind, physical, metaphysical, historical, and moral; for it bears upon all truth. And thus I answer the objection with which I opened this discourse. I supposed the question put to me by a philosopher of the day, ‘Why cannot you go your way, and let us go ours?’ I answer, in the name of theology, ‘when Newton can dispense with the metaphysician, then may you dispense with us.’ So much at first sight; now I am going to claim a little more for theology, by classing it with branches of knowledge which may with greater decency be compared to it.”

Dr. Newman summed up in the following term:—

“It will not take many words to sum up what I have been urging. I say, then, if the various branches of knowledge, which are the matter of teaching in a University so hang together, that none can be neglected without prejudice to the perfection of the rest, and if theology be a branch of knowledge, of wide reception, of philosophical structure, of unutterable importance, and of supreme influence, to what conclusion are we brought from these two premises but this?—it follows at once that to withdraw theology from the public schools, is to impair the completeness and to invalidate the trustworthiness of all that are taught in them. Religious truth is not only a portion, but a condition of general knowledge. So to act is nothing short, if I may so speak, of unravelling the web of University Education. It is, according to the general proverb, to take the spring from out the year; it is to imitate the preposterous proceedings of the tragedians, who represented a drama with the omission of its principal part.”

Loud applause followed the conclusion of the lecture.—*Tablet, May 29.*

SOCIAL ADVANTAGES OF A DOGMATICAL DEFINITION ON THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

PART II.

No one is ignorant that for three centuries past—that is to say, since the appearance of Protestantism—the war of Satan against the Church

has assumed gigantic proportions. The mystery of iniquity goes on unfolding itself and manifesting itself in a manner continually more universal and more active, thus preparing the way for the man of sin, who is to reveal himself at the end of the times. From this great heresy has sprung rationalism, at first *theological*, afterwards *theological and philosophical*, then *theological, philosophical, and political*; finally, *theological, philosophical, political, and social*. The heresy of Luther, the philosophism of the last century, the French revolution, and modern Socialism, are the four ages, the four epochs of one and the same system, which has received from each of them, not any new idea, but an ulterior development, in which were to be found all the characters of the preceding ones. This rationalism applying the *ideal pantheism*, on which it is founded, to everything which speculatively and practically concerns man as a religious and social being, forms a vast system of errors, which invades and corrupts religion, morals, sciences, literature, arts, politics, the family, everything in fine, and threatens to tear human society from its foundations, in order to reconstruct it according to its utopias, and give to it a new humanitarian organisation. As an active and laborious recruit to such a theoretical system of impiety, has supervened the numerous phalanx of the modern sects, which by every sort of means apply themselves to realise it, and which form as it were a Priesthood, an Apostolate, or Hierarchy, diametrically opposed to the Priesthood, to the Apostolate, to the Hierarchy of the Catholic Church. The secret societies, although exclusively political in appearance, all have their anti-Catholic tendency more or less explicit: it is no other than that which has been above pointed out, since the sects themselves are blind instruments in the hands of the principal contrivers, and these latter aim much more decidedly at religion than at politics.

The fundamental principle of this rationalism in a thousand forms is the *deification of the human reason* elevated at first above dogma, then above truth, and finally identified with God; who, assimilated to the great whole, is exhibited as principally subsisting and revealing himself as a person in collective humanity, the individuals of the human species being only parcels thereof, or finite and transitory manifestations. The inevitable consequence of this monstrous system, or rather its necessary logical foundation, is the absolute negation of original sin, which in its Catholic conception is denied as a pure fable, or transformed into a simple myth. According to this system, man is exempt from corruption, he is perfect, he is holy by his nature; consequently there can be found in him naturally nothing but what is pure, holy, and perfect. If at present he appear miserable and degraded, this must be attributed to the viciousness of the social and religious laws which corrupt him, against which war should be waged, in order to free humanity therefrom, and to reconstruct it in a perfect state, after a new system of morals, a new science, a new Church, a new universal association of all nations. Hence it arises that they speak so frequently of *future*

destinies of humanity, of men of the future, of emancipation, and even of new redemption. If these forms of language were not taken in the acceptation which we have indicated above, they would be altogether void of sense. All the instincts of man, whatever they may be, are good and divine; and by consequence it is necessary to disengage them from every material and moral fetter, which hinders the development and free satisfaction of them. From hence results the entire emancipation of the flesh, the liberty of woman, the annihilation of property, and of every domestic relation. Man is completely independent: humanity alone is essentially sovereign; and thus the will of humanity is the sole law which must be recognised in this world; its sovereignty is the only legitimate power; every other except that is an usurpation and a tyranny, from which the nationsought at all costs to emancipate themselves. Our final destiny, our supreme beatitude is only found here below, and we must arrive at it, by an indefinite and fated progress. As there is no need to redeem man from any fault, Christ was only a humanitarian philosopher, having only a civilising and earthly mission; afterwards people attributed to Him the prerogatives and characters of the God-Humanity (it is thus that they interpret the name of God-Man, or Man-God), to form a perfect ideal of him; His history is consequently nothing but an assemblage of myths. Such is the abridgement, such are the principal dogmas of that diabolical wisdom from whence flow the most impious and the most perverse applications; to convince oneself of which it is sufficient to read the impious writings brought forth by *German transcendentalism*, and by *French electicism*.*

By the side of this abominable system there arises a species of *semi-rationalism*; it is that of some false Catholics of modern times, for the most part Italians (whether of good or bad faith we do not inquire). Without making themselves the followers or the promoters of the aberrations of the first system, they have many points of contact with it, and scatter doctrines which, if pressed by a rigorous logic, would infallibly lead to those horrible errors which we have mentioned.

These persons do not make reason divine, at least in explicit terms, but they attribute to it a sovereign dignity; and whilst they say that they wish to conciliate it with Faith, they accord to it an absolute supremacy over the latter. They admit in words the two orders of things, the supernatural and the natural: but in explaining them, they confound them together, identifying the one with the other. They do not deny origi-

* The circumscribed limits which we have imposed on ourselves in this paper do not allow us to quote authors, and still less again long passages which would place all this system in relief. But whoever has made himself a little familiar with the writings of the principal modern reformers will not hesitate to recognise in our exposition the substance of all those utopias and of all those monstrous conceptions. For the rest, if there were occasion for it, we could, without great efforts of patience, extract this system in the very words of its authors and adepts; and we may say the same thing of the semi-rationalism of which we are about to speak.

nal sin; but in practice they disavow its effects, condemn the mortification of the flesh, every ascetical exercise, and whatever looks like expiation for the soul, curbing in and subjection for the senses. They recognise the beatitude of the future life, but they wish to make the road to it and the principle of it consist in the search for a material felicity on this earth. They assign to the Catholic religion the office, of course, of mother and nurse of this felicity; they allow of no other conditions; they are on the contrary ready to renounce if they could not obtain from it this terrestrial felicity. They recognise a tribunal of truth; but they only find it in *universal opinion*, which they proclaim as the sovereign of the world. They admit the necessity of a government; but they will have it emanate from the people, who, at their pleasure, may resume it from the hands of their deputies; or even if they limit this faculty to certain cases, they make the people themselves always the sovereign judge of it, without appeal, and in their sole will they recognise the only law which exists in the world. They attribute to society the right of punishing offences; but they take care to retrench therefrom every idea of expiation, and to reduce it to a simple right of legitimate defence. They reject the fatality of progress; but they keep minds in perpetual agitation by the idea of an unlimited process of perfection, and of an ascending march towards an unknown and uncertain term. They vainly persuade themselves that they have the power of banishing from the world misery, pain, and crime by means of certain mechanism of government and administrations which the unbridled caprice of their imagination fabricates without intermission, and which they want to impose upon people, even in spite of all their repugnance. They protest that they do not aspire to a new church different from the Catholic Church; but they would have the latter purified from 'know not what defects, and, as they say, *modernised*; having then made a Catholicism alter their fashion, they praise it, they exalt it, whilst the other, which is real, true, subsisting, professed by the Clergy, by the Episcopate and its chief, the Roman Pontiff, they accuse of being exaggerated, antiquated, ultra-mystical, anti-social, ambitious, and all the rest of the complaints urged against Jesuitism. They recognise the redemption of Christ, but they make it principally consist in human and civil effects tending to the political enfranchisement of the multitudes, and to the amelioration of the material conditions of life. This mitigated rationalism, if we may use the expression, which we call *semi rationalism* to distinguish it from the first, which infests in a particular manner France and Germany; this second rationalism, we say, is the true plague of Italy. One may see it in almost all the *liberal* publications of late years, which are generally modelled on the works of Gioberti, their most ardent and fertile propagator.

From this double generation of men who have gone astray, the first not less than the second know not Jesus Christ, and return to paganism: *Blasphemaverunt sanctum Israel, obalienati sunt retrororsum*. [They have blasphemed the Holy

One of Israel; they are gone away backward.—Is. I. 14]; and they return to a paganism much worse than the former; for it is a paganism which springs not from their not having known the Gospel, but from having known and denied it; and consequently, it is a paganism deprived of all hope of future reconciliation *impossible est eos, qui semel sunt illuminati—et prolapsi sunt, rursus renovari ad penitentiam*. [It is impossible for those, who were once illuminated—and are fallen away; to be renewed again to penance.—Heb. vi. 4.]

To bring back the two erroneous systems to their common origin, and to indicate the point of contact where they meet, we say that they amicably shake hands under the tree of knowledge, once so fatal to our first father. They both of them agree in denying or in distorting the idea of original sin; for rationalism denies this sin in its cause, and semi-rationalism denies it in its effects; the first will have the word of Lucifer, *Eritis sicut Dei* [you shall be as gods], verified in relation to man; the second contradicts that word of God which inflicts a penalty on guilty man: *Maledicta terra in opere tuo; in laboribus comedes eam cunctis diebus vite tue; spinas et tribulos germinabit tibi*. [Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life; thorns and thistles shall it bring forth to thee.—Gen. iii. 17, 18] If humanity vis. God, as rationalism maintains, there has been no original sin in man, because man has had no one to disobey. If the reason and natural tendency of man have the prerogatives which are attributed to them by semi-rationalism, if man himself is to enjoy a terrestrial felicity here below, the effects and the penalty of original sin are annihilated, and consequently there is no original sin at all.

From this common centre, from this first principle from whence the two systems proceed, springs this great analogy which one discovers between the ulterior conclusions of rationalism and of heterodox semi-rationalism. The latter, it is true, by defect of logic, does not deduce them with so rough and so trenchant a tone as the first, which, in a dialectical point of view, surpasses it greatly. As an example of this analogy, observe that if rationalism denies Jesus Christ by reducing Him to an idea, semi-rationalism distorts His character and His mission. If rationalism breaks all the material and moral bonds for man, semi-rationalism wishes at least to relax them more than the rules of reason and of Faith permit. If rationalism deny the Catholic Church, semi-rationalism accuses it of having deviated, by departing from its ancient purity. If rationalism annihilates all idea of legitimate government, semi-rationalism gives it a spurious origin, by making it depend on the changeable will of the subjects. If rationalism knows not of any other beatitude than that of the present moment, semi-rationalism will have it that the happiness to come is a consequence of the present beatitude. On the whole, the one as much as the other disfigure Jesus Christ, the Church, and man, and tends to the dissolution of civil and religious society; with this differ-

ence that the first, by the very impudence of its theories, places you on your guard against it, whilst the second, by the mask of moderation with which it covers itself, seduces more easily and inspires you with confidence. But, however the case may stand as to the diverse degrees of their intrinsic and respective perversity, and as to the greater or less efficaciousness of each of them to do harm to society and to the Church, what is certain is that such an accordance between the two systems, which nevertheless mutually disavow and condemn each other, cannot arise except from an identical origin and a common stock. For ourselves, whatever care we have applied to our examination, we have been unable to assign to these two systems any other origin, any other common stock than the negation of the actual state of man upon the earth, of his natural corruption, of his destination to a future life, which is to be the law and the rule of the present life, the negation of the need which man has of expiation by his own works, which derive their efficacy from the merits of *that repairer*, the idea of whom has been distorted, the mission misinterpreted, and the character radically falsified. On the whole, they deny in substance original sin, whether in *itself*, or in the *effects* which it produces in man, and by consequence in the *reparation* which it has received by Jesus Christ.—*Tablet*.

CATHOLIC CHAPLAINS AT THE CAPE.

In a file of the *Cape Colonist* newspaper which we have received by the last mail, we observe a correspondence of considerable interest between the Right Rev. Dr. Devereux, Bishop of Cape Town (Eastern Province) and the Hon John Montague, Secretary of State in that colony, relative to the aid, or rather no aid, afforded by the Government to the Catholic Church, to which belong so many hundreds of those poor soldiers who are spending their life-blood in defence of the colony, and are, besides, running the chance of being captured and mangled by the Kaffir savages in a manner too sickening here to describe, but which our readers may, if they please, read of in another part of our columns. One would think soldiers who have to encounter such awful dangers deserve some slight consideration, or even indulgence, as regards spiritual consolation from a Government for whom they thus peril their lives. The same reflection must have occurred to our readers on hearing of that terrible loss of the Birkenhead, or, again, of the imminent danger of the Megæra. Among those hundreds of soldiers who in an instant were whelmed beneath the waves in the former case, or who, in the latter, were for perhaps thirty or forty days in constant peril, did Government afford the many who must have

Catholics the aid of a Catholic Chaplain? Not at all. No such provision was ever so much as thought of. Not more careful are they for the spiritual consolations of the soldiers on active service. We read accounts of action after action in which numbers of soldiers perish, and Government allows them to perish, soul as well as body, so far as it depends on it, for no Priest accompanies the army to instruct the living and to pour consolation into the ears of the dying. Protestants think this a matter of small consequence, not understanding the nature, or believing in the efficacy of the Sacraments, but even the least instructed Catholic must feel a dreadful weight at his heart, an immense need of Divine help and of the kind admonitions of the Priest, when placed in such continual danger of death, and at the same time conscious perhaps of mortal sin. We say that the Catholics of this country have a right to demand of government a greater attention to the spiritual wants of the Catholic soldier.

Passing over, however, the absence of this provision during active service, let us see what is done for them at stations where it might be supposed to be more attainable. Here we observe that the officials adopt the system of using the public money, on the one hand, to pay a handsome salary to a Protestant Chaplain whose ministrations are often only required for the minority of the soldiers, whilst, on the other, they have the meanness to leave the payment of the Catholic Chaplain, in a great measure, to the liberality of his flock. This liberality is generally extremely creditable to the soldiers; they give what little they can, and we are often greatly edified and pleased with the instances of Catholic zeal and devotion that one meets with in reading Catholic sources of information from India, and other quarters of the world, as displayed by the Catholic soldier in the British army. But, surely, the British Government should reflect that it is somewhat mean on their parts to depend thus on the poor savings of the soldiers' pay. They get real, tangible advantages from the presence of the Chaplain. The soldier is in a far better state of discipline, gives far less trouble, is in better heart and courage every way, if he is happy and at peace in his mind as regards religion. The drunken, reckless daring of the ignorant brute of a soldier who is destitute of, or has lost religion, is worth nothing in comparison to the honourable and steady character of the brave man who is faithful to his religion. A prudent officer knows this very well, and will always respect the Catho-

lic Chaplain accordingly. But how is the Catholic Chaplain paid for these services by Government? It is true that here and there a Chaplain does receive assistance from official quarters, but the much more common case is, that a Catholic Priest comes, and Government condescends to allow him to work, and shorten his days by his admirable zeal and self-denial, but leave him to be chiefly supported by the Catholics of the place, and by the soldiers themselves. If he is stationed there he is certain to do all he can, or die at his post, and the British Government is perfectly indifferent. They can always say they did not appoint him to go there, he is not their servant, though they are willing to accept of his services for nothing. Take the following specimen, which we quote from the *Cape Colonist* of March 6th:—

At this moment there is a Belgian Priest at King William's Town, who has upwards of fifty sick Catholic soldiers in hospital—sometimes the number is still higher. The Secretary at War refused to contribute a farthing to assist the Catholic Bishop to place a Priest there, and now when he is fixed there he has, besides attendance on the sick, three services every Sunday, and an average of between twelve hundred and thirteen hundred Catholic soldiers. For this duty he receives the sum of *fifteen shillings a week* from the Horse Guards, though his house rent in King William's Town was five pounds a month. This salary is below that of a policeman, and would not pay for his lodging during the war, but the Catholics receive it thankfully because it helps.

There are other instances of the same kind. At Alice there is a small Catholic population, with a military station, Fort Hare, adjoining. The Catholic Priest visits the soldiers, and, when sent for, the sick and wounded in the camp, and visit another station, Fort Beaufort, every alternate Sunday. He receives no assistance at all from the Government. It is the same with the Catholic Priest at Graff-Reinet, who has to attend his own congregation, toil hard, and make long journeys on foot, to visit Colesberg and other stations, but receives no aid from the Government.

On the whole, there are in the Eastern and Western Districts of the Cape, including the military, perhaps 8,000 Catholics. There are two Bishops and fifteen Clergy, and we believe all that they receive from the Government, exclusive of the wretched casual stipend to which we have referred, is about 400*l.* per annum. The Anglican Establishment in the Eastern Province alone, which numbers 10,000 souls, besides the military, has forty Ministers, and four Army Chaplains, and

receives from the State no less than 4,000*l.* per annum. We have not the Protestant statistics of the Western Province before us, but it will be seen that for numbers not exceeding by more than a fifth that of the Anglican Protestants, and, at the same time, far less able than theirs to maintain their own Ministers, and furnishing in most regiments a much smaller proportion of soldiers, Government gives an aid ten-fold greater than what it gives to the Catholics.

The Catholics, then, make no unreasonable demand. In England the Anglicans have got hold of the property which the nation seized at the time of the "Reformation," and chose to give them. We say nothing about that. But, leaving that question alone, and especially in the Colonies, where there is no room for it to be raised, we say that the Anglicans have not right whatever to the lion's share of the savings of the tax-paying population. If any religious are to receive State assistance, we have to the full as good a right as they have, or as any others. Our life-blood, like theirs, is shed in the defence of the State; our toils, like theirs, support it in time of peace, and we have a just claim to perfect equality, such equality to be considered as no mere boon or favour, as regards all assistance which other parties receive from the State for religious purposes."—*Tablet*.

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED BY SHRWING THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE: TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

[CONTINUED.]

It will be said, perhaps, that these reasons prove, that the belief of the real presence was not introduced by the aid of controversy or debate, or by the exertions of apostates from the ancient faith, who undertook to innovate and change the belief of the Church: yet that it does not follow, that this change might not have been introduced in a less perceptible way. The Pastors of the Church, for example, though they themselves believed the body of Jesus Christ to be present in the Eucharist, in figure only, might have announced this doctrine in such ambiguous terms, that the simple understood their words, in a sense quite contrary to the truth and to the intention of their instructors, and thus adopted the belief

of the real presence, as if this were the belief of their Pastors.

But, though this equivocal language might have led into error a small number of simple persons, it is utterly absurd to expect that it will be believed, that all the Christians of the universe could have been deceived by the same means.

For, can it be supposed without folly, that, if the language of the Pastors were every where misinterpreted by a large number of persons, not one of the Pastors should have noticed so gross a delusion, and have removed the wrong impression received from his words.

Can any one imagine, that all the Pastors were so blind and so imprudent, as to employ words, capable of their own nature, of leading the people into error, without ever offering an explanation of those dangerous ambiguities?

But, admitting that the language of the Pastors was not, of itself, liable to be misunderstood, and that only a small number of the untaught mistook its meaning, how could it have happened, that the better instructed portion of the faithful, who daily conversed with their uneducated brethren, did not discover, by the conduct or discourse of the latter, the criminal error in which these were engaged? This discovery would have necessarily led to an explanation, and would have obliged the Pastors, as soon as they were apprised of what had happened, to declare publicly, that their words were misunderstood, and interpreted in a sense altogether false and foreign from the truth, and from the meaning which they were intended to convey.

But, wherefore should not this ambiguous phraseology have commenced to deceive the world, until, the ninth and tenth centuries, (the period to which the ministers refer the origin of the delusion,) since the phraseology employed, during these centuries, in the celebration of the mysteries and in preaching the Gospel, to express the dogma of the Eucharist, did not differ from that previously in use? And, what can be more ridiculous, than to assert, that the same expressions were universally understood at one time, in one way, and universally understood, at another time, in a different way, without this disagreement being noticed by any one.

But, the ministers are obliged to explain not only, how this novel doctrine insinuated itself every where among the laity, without arresting attention, and this, we have already shewn, they cannot explain, but they must furthermore suppose, that this doctrine was diffused among all the pastors of the universe

and among the members of every monastery—that these were all misled, by understanding the equivocal expressions used to explain the Eucharist, differently from their instructors, and, that not even one individual ever observed this general illusion? for, if even one person had noticed it, that would have sufficed to undeceive all.

But, if we consider the belief of the Real Presence, in that imaginary state of progress, through which, according to the Calvinists, it must have passed, in order to reach the authority, which we find it to have acquired in the eleventh century, the extravagance of this hypothesis will appear still more insupportable. For, as we have already stated, there must have been a period, when the belief of the Real Presence, which the Calvinists suppose not to be the belief of the ancient Church, was so mixed up with the belief of the real absence, the ancient and true belief according to the Calvinists, that one part of the bishops, of the priests, and of the people, held one doctrine, and the other part professed a different doctrine.

Neither can it be supposed, that this division of sentiment and belief existed in different provinces only, and, that one province adopted one opinion, while another adhered to an opposite persuasion; but, in the supposition of the Calvinists, it is necessarily implied, that in the same provinces, in the same towns in the same churches, in the same monasteries, in the same families, all the faithful were divided upon the Eucharist; and, that, while some of them believed, that Jesus Christ was really present in the Sacrament, the others believed that he was really absent from it.

It must be moreover supposed, that this dissension was not confined to the Roman Church, but, that it prevailed also in the Greek Church, in the Armenian Church, in the Church of Egypt, and in all the other schismatical societies. For, since all these are found, to have agreed with the Roman Church in the belief of the Real Presence, if it be supposed, that they formerly professed a different doctrine, they must have necessarily changed in faith, and this change could not have been effected, unless their members had been first divided, in the manner already described.

If we join to these suppositions the certain fact, which the Calvinists cannot dispute, that until the time of Berengarius, no separation in communion, and no dissension that is discoverable, was ever occasioned by the doctrine of the Real Presence, there results the most frightful absurdity, that can be conceived.

For, it must have happened, that this alarm-

ing and general dissension on a leading article of the Christian religion, either remained unknown to all those who differed from each other, or that it was known, and yet, so little regarded by the pastors, as never to induce them to make the least noise concerning it, or take any trouble to apply a remedy to so great an evil. And yet, both parts of this hypothesis are so contrary to common sense, that I think it impossible that any reflecting mind, can give either of them credence.

For, to examine the first part of the hypothesis, which supposes this difference of opinion to have been always unknown, is it possible, that a reasonable man can persuade himself, that there was ever in the Church a period, in which, brothers were opposed to brothers, wives to husbands, religious to religious, priests to priests, and bishops to bishops; not in one country only, but in every part of the world; not on a merely abstract question in which few were instructed, but, on an article upon which all had a distinct belief—on the principal and most ordinary object of devotion: and, that all this should happen, without so palpable a discordance being noticed by a single individual; without even one person discovering, that his father, his mother, his brother, his sister, his friend, his bishop differed in opinion from him? Can it be imagined, that this admixture of such opposite opinions could have remained unknown, not merely for one day, but for many years, and even for an entire century? And what? Did not this diversity of opinion manifest itself in a thousand external actions, to which it must have given cause? For, those who believed Jesus Christ to be really present, must have acted differently from those, who believed that he was really absent, as is evident from the different kind of respect, which Catholics shew to the Eucharist, and the Calvinists to the Supper.

Must not this diversity of opinion have been manifest to those, who abandoned their former belief, and who must have known, from their own change in faith, that those who had not changed along with them, differed in belief from them?

Must it not have been discovered by the discrepant instructions of the pastors? And would it not be foolish to imagine, that while one class of priests and bishops professed the doctrine of the Real Presence, and another class that of the real absence, both should hold the very same language, and neither class express their own sentiments so clearly, as to shock those who differed from them, or enable their auditors to discover, that the person who addressed them entertained opinions different from their own.

But if it be supposed, that this diversity of opinion was not unknown, either to the pastors or to the laity, it is still more repugnant to reason, and to all the evidence of experience, that so extraordinary a discordance should have excited no clamour, occasioned no controversy, and caused no sensation; and that bishops, priests, and religious who were divided on a matter of such importance, and who must have viewed each other as idolatrous or impious, continued, notwithstanding, united in communion, and in the most perfect harmony.

In the history of every age of the Church, we see, that a difference of opinion, on any question, however trifling, always excited the greatest commotions. We find, more particularly in the Councils of the ninth and tenth centuries, the period when the ministers would have us to believe that this innovation was effected. the bishops occupied in composing petty dissensions, in deciding on questions of little moment; and in regulating unimportant points of ecclesiastical and monastic discipline. How, then, can it be credited, that conscious as the bishops were, that they themselves were all divided in belief, on a subject so essential, and so absolutely important to religion, they should not have deemed it worthy of their notice, to compose this dissension.

IRELAND ARCHBISHOP CULLEN.—Private letters received from Rome, dated the 20th, mention the final decision of the Holy See with reference to the appointment of Dr. Cullen for Dublin.

His Grace the Lord Primate will be removed from the Archiepiscopate of Armagh and Primacy of All Ireland, and installed in the Archiepiscopate of Dublin and Primacy of Ireland, on the approaching Festival of Saints Peter and Paul, (June 29th). After the Pontifical High Mass, the installation sermon will be preached by the Rev. Michael Sullivan of Cork. In the after noon grand Pontifical verses will be sung.—'Freeman's Journal.'

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

Mrs. H. M., of <i>Burdwan</i> , for July,	Rs. 20 0
Mr. John Spence, for June,	25 0
„ James Curwin, for ditto,	5 0
„ A. W. Spence, for ditto,	5 0
„ F. Mazaux, for ditto,	5 0
„ W. B. Lackersteen, for ditto,	5 0
Mrs. Dowling, for ditto,	2 0
T. M. D. S., thro' Rev. Mr. Varalli,	4 0
Madame Bonnaud, for July,	2 0
Mr. P. Bonnaud, for ditto,	5 0

„ Jas. Rostan, for ditto,	4 0
„ T. Sinaes, for ditto,	1 0
A Friend, thro' Mrs. J. Piaggio,	5 0
Mr. O. Piaggio,	2 0
A Catholic, thro' the Rev. J. A. Tracy,	15 0
Mr. J. H. Asphar, from July 1851, to July 1852,	104 0
Mr. O. Piaggio, for July,	1 0
Messrs. J. L. and P. Fleury,	6 0

Through Mr. N. O'Brien.

Mr. T. D.,	Rs. 2 0
„ J. J.,	5 0

For the New Building.

Mr. James Murray, thro' Brother Francis,	Rs. 10 0
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ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for May 1852.

Wardens of the Cathedral,	Rs. 16 0
Mr. J. F. Bellamy,	2 0
„ J. Leal,	2 0
„ P. Rebeiro,	1 0
„ P. Gill,	0 8
Paid Organist's allowance, Molly's Salary and contingencies for this month,	22 0

Receipts for June, 1852.

Wardens of the Cathedral,	Rs. 16 0
Mr. J. F. Bellamy,	2 0
„ J. Cornelius,	1 0
„ P. Rebeiro,	1 0
Mrs. O. Breton,	1 0
Mr. J. Leal,	2 0
„ P. Gill,	0 8
Paid Organist's allowance, Molly's Salary and contingencies, for the present month,	22 0

Receipts for July 1852.

Wardens of the Cathedral,	Rs. 16 0
Mr. J. Leal,	2 0
„ J. F. Bellamy,	1 0
„ P. Rebeiro,	1 0
„ P. Gill,	0 8

Donation.

H. M., of <i>Burdwan</i> ,	Rs. 5 0
Mrs. J. Mendes,	2 0
Paid Organist's allowance, Molly's Salary and contingencies, for the current month,	22 0

THE BENGAL CATHOLIC HERALD.

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

No. 9.] CALCUTTA: SATURDAY, AUGUST 28, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, August 28.

ENGLISH ANTIPATHY TO IRELAND.

Thy rival was honored, while thou wert wrong'd and
[scorn'd;
Thy crown was of briars, while gold her brows adorn'd;
She woo'd me to temples, while thou lay'st hid in caves,
Her friends were all masters, while thine, alas! were slaves;
Yet, cold in the earth, at thy feet I would rather be,
Than wed what I lov'd not, or turn one thought from thee.

MOORE'S IRISH MELODY.

In the *Economist*, a popular English political paper there is a long article entitled, IRELAND.—THE IRISH PRIESTHOOD AND THE IRISH LAIETY. As we have not space enough to insert the entire article which, though vigorously written, is founded on several glaring errors, we cannot give a full analysis, because, without the context, it would be unintelligible to our readers. One or two examples however will serve to show the extraordinary length to which national or political prejudice can reach.—Speaking of the Irish who have emigrated to America, the writer says:

“To some it may seem strange, at first sight, that we should regard the expatriation of a great

proportion of the people of any country as a matter for congratulation and for hope:—and in most cases it would give rise to very different sentiments. But in Ireland we have to deal with a peculiar case, which every other remedy has failed to cure; and with a peculiar people, whom it has proved impossible to manage and make happy according to ordinary rules. To the emigrants themselves the change is an unmixed good: they go from a land of despair to a land of promise; from a scene where everything conspired to thrust them back into their old condition, to a scene where every thing combines to aid and stimulate their efforts to rise out of that ancestral slough; from a country where it required almost superhuman energy and resolution to shake themselves free from the lazy and desponding habits of those around them, to a country where only the most obstinate persistence in evil—the most dogged determination to be drowned—can maintain them in their usual wretchedness;—they escape, in fine, from an atmosphere of ignorance and superstition which gives to the priesthood a terrible and most pernicious power, to that spot of all the world where priestcraft is most discredited and important. Mixed up with the Americans they soon begin to emancipate themselves from the slavery of bad habits and the more degrading thralldom of absurd and noxious prejudices; from an enterprising and industrious people they gradually imbibe energy and perseverance to which their old life was a stranger; from a race noted above all others for self-reliance they unlearn their innate disposition to call on Hercules to help them; and the result is seen both in their rapid improvement, and in their appreciation of their new condition; in their anxiety that their friends should share it, and in the large sums they are able to remit to Ireland to keep up the stream of emigration.”

The English misgovernment of Ireland is either a fabulous legend of the olden times, or a pleasant historical fiction of the present day. Bad laws, religious intolerance, unjust appropriation of property, go for nothing towards the development of the causes of national degradation. English writers have satisfactorily proved that Irish nature is assuredly different from all other natures; that an Irishman has neither the will nor the capacity to cultivate his native soil however rich and fruitful, merely because it gave him birth; he is equally incapable of acquiring property and independence in his fatherland, simply because its loveliest scenes are associated with the memory of his forefathers. That which is the source of national pride and patriotic fervor among mankind, throughout the world, happens to be the never failing cause of apathy and desertion, with Irishmen alone.

Now then the mystery is revealed, the problem is solved and the puzzle of centuries laid bare in a moment. The Irish are "a peculiar people whom it has proved impossible to manage and make happy according to ordinary rules." It is this peculiarity which induces them to turn their backs on a land flowing with milk and honey; makes them despise the fat bacon of their own curing, and the rich butter of their own churning; gives them a vulgar relish for blighted potatoes seasoned with sour milk; leads them to prefer frequenting mean looking chapels crowded with worshippers in rags, to lofty churches honored by the presence of the great ones of the earth clad in purple and ermine. It is this in fine, which impels them to give voluntarily their offerings to the miserably poor Priest, and to resist paying, even at the bayonets point, their tithes to the sleek and pampered Parson. O blundering and fool hardy race, how, with such unnatural propensities, can ye possibly thrive in the Green Isle of your fathers?

The *Economist* has opened our eyes to another fiction which has long passed for history. It is said of the Irish that among their many constitutional follies, the greatest is an insane attachment to the superstitious Faith of their fathers. To that Faith and to its Priesthood, they are said to cling in spite of poverty, want,

and nay starvation itself. This long established fiction is at length dispelled! The very fact of the Irish emigrating by thousands to "that spot of all the world where priestcraft is most discredited and impotent," is an undeniable proof that they have shaken off the yoke of Priestcraft, and if so, that they are freed from the bondage of superstition, and if so, that they are now thoroughly emancipated from the thralldom of the Scarlet Abomination. O the unpardonable malice of the Martineaus, the Marryatts and other false writers on America who have wickedly endeavored to persuade us that Catholicism with its hideous train of monkery and priestcraft has taken deep root in the new world, and is spreading her gigantic branches far and wide through the length and breadth of the union.

The *Economist* furnishes us with another startling fact as will be seen in the following paragraph:

"To Ireland itself and those who remain there, this gigantic exodus must ultimately prove at least an equal blessing. For several generations it has been found impossible to promote the spread either of fisheries or of manufactures. Few new industrial establishments of any kind have been started; and many branches of industry that once flourished have failed, or been driven away. Fisheries scarcely ever flourish among a Celtic race: the Irish pawned their nets, let their boats rot, and used fish for manure, instead of curing them. The ship-building and sawyer trades were driven from Dublin by strikes, combinations, outrages, and murder. Manufacturers shrank from investing their capital among a people who set both the control of law and the dictates of self-interest habitually at defiance. The consequence was that agriculture became more and more the exclusive occupation and the sole reliance of the whole nation till in 1846, before the famine and the exodus commenced, the population per acre in Ireland was almost double that of the ten richest and most purely agricultural districts of England. To assimilate the two countries in this particular would require a further diminution of the population of Ireland to the extent of two millions below its present amount."

It would appear from this statement, that if the Irish are a singularly constituted race among men, Ireland itself is an anomaly among countries. It is generally believed that the population of a country will increase in proportion to the productiveness of its soil and to the general moral, temperate and industrious habits of the masses who occupy

it, and that on the other hand, the population will diminish proportionably to the idle intemperate and vicious character of the inhabitants. But the Irish, contrary to the established order of things, increase and multiply *because* they are an idle, reckless and unprincipled race among whom the most useful trades and manufactures "are driven away by strikes, combination, outrages and murder." Thus to the amazement of the world an Irish Population thrives, not only in the absence of trades and manufactures, but in the midst of bloodshed, anarchy and confusion. The soil of Ireland too, is proved to possess the peculiar waywardness that characterises its people. Agriculture, says the *Economist*, "became more and more the exclusive occupation and the sole reliance of the whole nation." The soil of Ireland is proverbial for fecundity, but as it is Irish, it will not keep pace with the amount of labor bestowed on it. On the contrary, actuated by the native propensity to blunder, it refused to yield an increased produce when the whole nation devoted themselves to its culture, and as the *Economist* assures us, promises abundance only now, that the laborers are reduced, not by thousands or tens of thousands, but by millions.

But we cannot continue this strain of irony, our indignation will not permit us any longer to treat the matter playfully. We seriously ask ourselves—is this error, or is it falsehood? is it a fallacy engendered in prejudice, or a deliberate misstatement made to serve a party purpose? No public writer in England can be ignorant of the glaring fact that the Irish are subjected to the most cruel treatment that one being can receive at the hands of another. Why, at or about the very time when this zealous political writer was penning the article on which we are now commenting, he must have known even in detail, the wholesale outrages perpetrated under judicial sanction, throughout Ireland. The following statement from the Times is but one of a series of this ferocious butchery. "The Galway papers are full of the most deplorable accounts of wholesale evictions or rather exterminations in that miserable country. The tenantry are turned out by scores at a time; as many as 203

men, women and children have been driven upon the roads and ditches by way of one day's work, and have now no recourse but to try their bread in desolate places for to bury their griefs, in many instances for ever, within the walls of a union work-house. The sun that rose on a village sets on a desert, the public return to their barracks, and the people are no where to be found, or are vainly watching from some friendly covert for the chance of crouching once more under their ruined houses."

And these things come to pass in the nineteenth century under a Government, which Englishmen are taught to believe, is the most perfect in the world; and English politicians deliberately shut their eyes to these monstrous atrocities and unjustly charge the misery of Ireland to the apathy and recklessness of her people. The truth is, and we are compelled to avow it, that zeal in politics often outruns honesty. It is the curse of political writers to repress every generous emotion and discourage every liberal sentiment that might tend to subvert the acknowledged principles of the party to which they have professedly allied themselves, even though the working of those principles should endanger the happiness of the great bulk of a community. The harsh treatment to which the poor, persecuted Irish have been subjected for centuries, results from the illogical and eccentric Bigotry of English Protestantism—a Bigotry which assumes the persuasive form of religious and social freedom in continental Politics, and resumes its native ferocity amid the rabid orators of Exeter Hall; which dispenses millions to emancipate the slaves of Africa, and begrudges thousands to educate their own subjects at Maynooth; which invites and welcomes to its monarchical shores, the rebellious demagogues of Europe, and with unsparing ruthlessness, thrusts out from their humble homes, the aged, the starving, the patient but not disloyal sons of Erin.

Let not England lay the flattering unction to her soul that she is guiltless of the wrongs of Ireland. It is not for the want of fisheries and manufactures, for the want of skill and enterprize, the want of hands ready to work and of hearts willing to engage, that the state

of Ireland is so miserable, and the condition of her people so degraded. English Bigotry is the sole, the real, the undeniable cause of this misery and this degradation. With all his labored efforts to display a philanthropic anxiety for the Irish, the Economist has betrayed the peculiar bias of this all-powerful Bigotry, in the concluding portion of his essay :

“It is in the power of the Irish laity to save the country from this disgraceful and disreputable contest: let them manifest at the hustings the same independence of priestly dictation which they have already begun to manifest elsewhere; let them boldly proclaim that they are Britons before they are Romanists; that they prefer their country's welfare to a blind submission to the fanatic section which has just now usurped the high places in their Church; and that they scorn to sacrifice the solid moral and material interests of the mighty empire of which they are citizens to the temporary plans of a priesthood, a party, or a clique.”

In this barefaced attempt to rouse the patriotism of a Nation which has been humbled to the dust by the very Power that should have raised it in the scale of National dignity, we see the true color and the unmistakable form of Protestant Bigotry. The ecclesiastical Titles Bill, the Derby Proclamation that followed it, and the consequent bloody tragedy of Stockport, are so many eloquent and irresistible appeals, to the love the gratitude and the services of Irish Catholics! We present our readers with the following *morceau* from an Address to the Protestant Electors of Great Britain by Lord Winchelsea. It is an undisguised exhibition of that irrational Bigotry peculiar to the Protestant politics of England :

“You were gulled and deceived by professions of resistance to the *Papal aggression*. Judge for yourselves—how have those professions been carried out? How many Popish bishops have been prosecuted and fined? How many have ceased to blazon forth their illegal titles since the passing of that most contemptible of all contemptible measures, the Ecclesiastical Titles Bill. Deeds, and not empty words, are what the Protestants of England demand, and I would point to a proclamation which appears in the *Gazette* of Wednesday, as affording us a pledge that we have now at the helm a pilot who will steer the vessel of the state by the old Protestant chart. As you value the many blessings, civil and religious, which God has hitherto showered upon this country, let me earnestly and fervently implore you to make good use of the power which you will now be called upon to

exercise, by giving Lord Derby a parliament which will enable him to uphold the *Protestant* principles of our constitution; upon the maintenance of which England's greatness and happiness entirely depend.”

This is the true spirit of Protestantism however much it may wish to disguise itself under the shallow mask of Toleration. It is the same now in its vindictiveness as it was a quarter of a century ago, as the reader will see from the subjoined extract which we give from the *Tour of a German Prince*, the celebrated Pückler Muskaw who visited England and Ireland in 1828.

“He is a furious Orangeman: it was to be expected that such a character as his would range itself on the side of injustice, and delight in party rage. But on what principles! As this is a specimen of the height to which the spirit of party has reached, and the shamelessness with which it dares to avow itself, I will give you the quintessence of his conversation.

“I have served my king for nearly thirty years in almost every part of the world, and I want rest. Nevertheless, it is my most ardent wish, which I daily pray God to grant, that I may live to see a ‘good sound rebellion’ in Ireland. If I were called out to serve again, or if I were to lay down my life the very day it broke out, I should make the sacrifice willingly, could I but be sure that the blood of five millions of Catholics would flow at the same time with my own. Rebellion!—that's the point at which I want to see them, at which I wait for them, and to which they must be led on, that we may make an end of them at once; for there can be no peace in Ireland till the whole race is exterminated, and nothing but an open rebellion, and an English army to put it down, can effect this!”—Would it not be right to confine such a wicked madman for life? The youthful and uncorrupted hearts of the sons of my hosts were roused as much as my own: they manfully combated these diabolical principles; but this exasperated the maniac Orangeman still more, till at length all were silent. Several had early dropped off from table to escape from such revolting conversation.”

The blood runs cold at the recital of such demoniacal hatred; it would scarcely be credible but for the unimpeachable source whence it comes.

We shall give one more extract and from an American Protestant Divine, Doctor Durbin, President of Dickenson College, United States. We attach no little weight to the honest opinion of an intelligent respectable foreigner, whose prejudice, if he were susceptible of any, would be rather against the religion of the persecuted and contemned race, whose

national degradation he so feelingly deplores. Doctor Durbin had visited several parts of Ireland in 1842 and was an eye witness to the innumerable instances of want and destitution which that devoted country always presents to the enquiring and watchful traveller. Having carefully noted down many painful and revolting facts that came under his notice, and on which he has made several interesting comments, he thus writes:—

“From what stand-point soever we contemplate the state of Ireland, it is painful in the extreme. To see a nation, full of noble traits of character, and capable of great things, inhabiting a land bountifully endowed by Providence, fruitful enough to supply all their wants; to see such a people, on such a soil, living in ignorance, degradation, and beggary, is indeed a lamentable thing. And then to think that what the soil does produce, under the toil of these wretched millions, instead of being applied to the supply of their own wants, and the improvement of their own condition, goes to pamper an idle aristocracy in another land, and to support an idle priesthood in their own—one can hardly refrain from asking, Is there no justice in man? And when we ask why should these things be? why cannot this ecclesiastical system be suppressed, these immense estates be divided, these ignorant millions be educated? we are answered with the stale pretence by which all the oppressions in the British Empire are defended—that Protestantism must be preserved, and vested rights sustained! For myself, I freely say, that if Protestantism can be sustained only by oppressions and abuses, the sooner Protestantism falls, the better. If the vested rights of a few involve the ruin of the many, the sooner vested rights are swept away, the better. But Protestantism, thank God, rests on no such sandy foundation. They who thus defend her, are her worst enemies. And vested rights, such as these referred to, will be found, on a careful analysis, to be vested wrongs. Englishmen taunt us with our Southern slavery; and when we tell them that, by the Constitution of the United States, the states in which slavery exists have sole jurisdiction in the matter, they upbraid us for our hypocrisy or cowardice. But here are evils as great in reality, if not in name,* as American slavery, resting upon no other basis than mere expediency, avowedly so; and yet they do not dare to touch them!”

We now conclude this long, but we trust not uninteresting article. There is scarcely a parallel in History to the Government of Ireland by a nation which proud of its freedom, yet keeps in abject slavery five or six millions of subjects;

* Writers in distinguished British periodicals, when writing in earnest on the wretched condition of the labouring population of England and Ireland, do not hesitate to call them “slaves,” to all intents and purposes.

which boastful of its spirit of Toleration, yet manifests a narrow minded jealousy of their religious movements. After having patiently borne this misrule for more than a century, Ireland is as far as ever from awakening the pity or softening the hatred of England. How shall we account for this moral phenomenon, except by subscribing to the truth of the old saying “We hate those whom we have injured.”

THE TIMES AND THE STOCKPORT RIOTS.

THE British Thunderer can sometimes descend from his cloud-capped eminence and indulge in a little racy pleasantry on the subject of riot and blood-shed. In the recent Stockport disturbances, an Irishman was killed; about fifty were wounded; upwards of a hundred animals of the same species were taken prisoners; two chapels frequented by Irish ragamuffins were gutted; several houses of Irish tenancy were ransacked and half destroyed. In fact, though the Hibernian wretches were 14,000 strong, “they were” says the Thunderer, “thoroughly thrashed: insulted in their religion, maltreated in their persons, and hunted down in their habitations. They had not a chance; they were captured and beaten *ad libitum*, and it was a tardy sentiment of mercy that left them even their lives.” What a beautiful picture is here presented of the mild, benignant influence of English Protestantism; of its overflowing charity and its persuasive gentleness! And with what a steady, vigorous and thoroughly calvinistic hand is it designed, drawn and colored! Murder, strife, and hatred are indeed cheerful humanising themes and require a humorous pen to describe them profitably. The pleasantry however is not wanting in the following sentence:

“We call this an important and significant fact, for there is nothing, a man is more concerned to remember than that, in case of his provoking hostilities, he is certain to be beaten. We make this remark in the sincerest kindness, for we really have no wish to see the Irish massacred in our streets.”

Our readers we trust will appreciate the joke even through its slyness. The

sincerest kindness is worthy to stand side by side with the humanity which has *no wish to see the Irish massacred in our streets.* Let the plunder and the carnage take place; let the blood flow in copious streams; let the victims be torn limb by limb—but not in our streets. Spare them that pollution! Faint not our English atmosphere with Irish carrion! What a brave heart has the Thunderer!

And then the sober, earnest friendly Advice with which he concludes his jocular homethrusts. We cannot resist the temptation to give it entire:

“The advice we mean to tender the Irish and the Roman Catholics under these circumstances is of a very homely and common-sense character; in fact, precisely that which we should give to an Englishman and a Protestant settled in Ireland. Let them be as quiet, peaceable, and unobtrusive as their duties or their necessities will allow. There can be no absolute occasion for them to make a great parade of their numbers or their religion; they need not declare war against the Royal supremacy, and pretend a spiritual conquest of the land; they need not fulminate pastorals, edicts, and all sorts of paper artillery against the English, their religion, their Constitution, and their Queen; they need not threaten excommunication to all who teach or are taught in the same schools as Protestant children; they need not burn Protestant Bibles; they need not ring more bells than are necessary to announce their service; they need not get up pompous processions in our street; it is not even quite necessary that they should walk about in fancy costumes; all these things are gratuitous, provocative in the midst of a population whose feelings are possibly rather too much in the other direction. Nor is it less necessary that they should eschew all acts and movements savouring of conspiracy. At all events, if they persist in doing these things they must stand the consequences, for no arm of power, no public opinion, and, as they see at Stockport, no mayor, no special constables, no soldiers, will save them from these consequences. They will say, perhaps, that we are telling the lamb not to come to the stream, for that whether he drinks high or low the wolf will still pick a quarrel with him. No such thing. The lamb must come to the stream, but there is no such necessity that Dr Wiseman should be swollen into a Cardinal Archbishop of Westminster, or that the Church of Rome should maintain the principle and practice of hostile aggression. If it does this, who can wonder that reaction should be pushed even to excess?”

All Europe must ring with the soundness of this philosophical Advice, and we believe there is no civilized community in the world that will not make it a subject of profound study. For our own parts we have not the slightest doubt

that henceforth, if a turbulent Orange faction in any Catholic town in Ireland, should be foolish enough to make a parade of their sectarian hostility, by the indiscriminate distribution of mutilated bibles and outrageous tracts, and thus draw down on themselves the furious onslaught of an overwhelming mass of hot-headed Papists who shall thoroughly thrash them, insult them in their heresy, maltreat them in their persons, giving their feeble Protestantism no quarter, beating and capturing them *ad libitum*, some Irish Thunderer would assuredly start up and address the beaten discomfited zealots in some such soothing language.

The Advice we mean to tender the English and the Protestants under these circumstances is of a very homely and common sense character. Let them be as quiet and unobtrusive as their duties or their necessities will allow. There can be no absolute occasion for them to make a parade of their numbers or their religion; they need not declare war against the Pope's supremacy, and pretend a holy zeal for the spiritual conquest of the land; they need not fulminate abusive tracts, scurrilous pamphlets, and all sorts of paper artillery against the Irish, their religion, their priesthood and their Pope. They need not threaten the Divine vengeance to all who refuse to attend their fanatical Bible meetings, and to consign their children to their sectarian schools; they need not burn the Pope and the Cardinals in effigy; they need not get up pompous Orange processions in our streets; they need not thrust upon us copies of their obscene Maria Monkish romances; nor levy compulsory taxes to support a Religion which we not only believe to be opposed to Christian holiness, but subversive of our national prosperity. All these things are gratuitous, provocative in the midst of a population whose feelings are possibly rather too much in the other direction. Nor is it less necessary that they should eschew all acts and movements savouring of Orange conspiracy and Biblical madness. At all events, if they persist in doing these things they must stand the consequences, for no arm of power will save them from the wrath of a justly incensed Nation.

They will say perhaps, that we are telling the lamb not to come to the stream, for that whether he drinks high or low, the wolf will still pick a quarrel with him. No such thing. The lamb may come to the stream, but there is no such necessity that a plain Parson should be swollen into a pompous Archbishop, or that the Church by Law established should maintain the principle and practice of hostile aggression against the Church founded by Christ. If it does this, who can wonder that reaction should be pushed even to excess?

The intelligent reader will at once perceive that this sort of Advice is like a two edged sword which cuts dexterously both ways. In the present instance however, the Catholic edge has the superior keenness, the edge of Protestantism having been long ago blunted by pious spoliation and legal robbery.

THE ACHILLI TRIAL.

WE call the attention of our readers to some very useful and interesting articles which will be found among our Selections, on the progress and result of this remarkable trial. The trial itself is a conclusive example of the overwhelming power which bigotry, whether in Politics or Religion, can bring to bear on the highest qualities of the human mind. The very Judge on the Bench could not restrain the ebullition of his feelings—and the Jury became impenetrably deaf to the combined testimony of a host of witnesses. The Achilli denial had a ponderous solidity which crushed all opposition, and the verdict of his acquittal was the crowning gem that has imparted a never dying lustre on the immaculate purity of the English Trial by Jury.

Selections.

SCROGGS AND CAMPBELL.

We have not yet received intelligence of the close of the trial of Achilli v. Newman, nor even of the close of the plaintiff's case in reply; but we have seen and heard enough to make us take it for granted that unless

some miraculous interposition takes place, the jury will find Dr. Newman guilty, and that if the law permits him to enjoy that luxury, Lord Campbell will draw his black cap over his brows, and hang him up on a gallows as high as that set up by the wicked Aman for Mardochai the Just.

In uttering this doleful prognostic, we make no reference whatever to the evidence. Indeed, the mere perusal of the evidence, so far as it has gone, gave our thoughts a very opposite direction; and it is quite possible that the evidence left before the court may be so overwhelming that no human jury could convict upon it. In this case it is quite possible that Doctor Newman may be acquitted; but if he be acquitted, it will simply be because the difficulty of finding any other verdict is absolutely and (so to speak) physically insuperable. The case so far is just like one of the old trials under Scroggs in the time of Charles II. The manners of the age are a little milder, but the substance of the thing is as nearly as possible unchanged—and if in the heading of the newspaper we read the date 1578 or 1678, instead of 1852, we should certainly expect it to wind up with a hanging, and probably an embowelling, by way of desert, at the close of the entertainment.

What we have seen of the evidence—that is—all the evidence for the plaintiff, leaves no doubt on the mind of a rational man as to his character, unless something shall be adduced hereafter to rebut it. Unless the multitude of witnesses of various nations, ranks, characters, sexes, pursuits, and employments, all combined to swear falsely about transactions in regard to which there could be no possibility of mistake, Achilli is not merely an immoral man, but has been, for a long course of years, a demigod of immorality; a man who has carried vice to a pitch of heroism; a soul with a positive genius for sin; a mortal who, if he shall die as he has lived, and if the Powers of the Lower World employ any process of canonising reprobates, will as richly deserve to be raised to the rank of a *brimstone-saint* as any of the posterity of Adam. We say, this, of course, on the supposition that nothing shall occur on the other side to rebut the evidence already adduced.

In the present state of the evidence, as far at least as it reached us; we are not in a condition to pronounce, with any certainty, upon the issue, but there is somewhat less difficulty in pronouncing upon the spirit displayed at the trial. We say again, that one or two scenes, in which Lord Campbell bore a part, very much reminded us of his predecessor, Chief Justice Scroggs.

When Edward Coleman was put upon his trial, and Titus Oates was the witness against him, the prisoner, addressing Scroggs in language which is as strongly applicable to the Westminster Hall of this day as of that, said—"If one of these innocent Roman Catholics should come to this bar, he lies under such disadvantages already, and his prejudices so greatly biaseth human nature, that unless your Lordship will lean extremely much on the other side, justice will hardly stand upright, and lie upon a level."

These words are as true now, and as applicable now, as when they were first uttered. Dr. Newman, of course, does not condescend to ask that the Chief Justice "will lean extremely much on the other side," but merely that he will hold the balance even; that he will go through his duty with unimpassioned impartiality; that he will not direct all the powers of his mind to foster prejudice and inflame malignity; and that he will act in such a way that no bystander shall be able to discover by word or gesture whether a Protestant or a Catholic happens to occupy the bench.

The spirit of Scroggs's reply to Coleman's appeal for fair play is exactly the spirit of Campbell's reply to Dr. Newman's counsel when they urge upon him to receive in evidence the judgment of the Roman Inquisition. Indeed, so alike are they in spirit that but for the accidental difference of the topics introduced no human being would be able to tell which was Scroggs and which was Campbell.

"You shall have," says one of the two Chief Justices, "a fair, just, and legal trial. If condemned "it will be apparent you ought to be so; and without a fair proof there shall be no condemnation. Therefore, you shall find we will not do to you as you do to us, blow up at adventure, kill people because they are not of your persuasion. Our religion teacheth us another doctrine, and you shall find it clearly to your advantage. We seek no man's blood, but our own safety."

This is the manner in which one of the worst judges of the seventeenth century employed himself on the bench in inflaming against a Catholic prisoner the passions of a jury who thirsted for his blood. How a not dissimilar piece of business is transacted in the nineteenth century by Scroggs's successor the reader may perceive in the following sentences:—

"The opinion of the court has been asked as to whether this document can be received in evidence or not. I am clearly of opinion that it can. Looking at this document, I find that it is a copy of the proceedings of

the Court of inquisition. *Thank God that we have not in this country a tribunal of inquisition. (Applause.)* But I am bound to believe there is in every Roman Catholic country such a tribunal, and that such a jurisdiction is exercised at Rome; but, *thank God, it does not extend to this country. (Some applause).* This country will, however, ever be ready to receive documents emanating from courts of justice in other countries; and *I am inclined to think that in receiving this document I am not in the slightest danger of doing that which may prove injurious to the Protestant religion of this country.*"

Of these words, if truly reported, one thing is clear—that they were in no sense and in no way necessary for the discharge of Lord Campbell's judicial duty. They were wholly irrelevant. They had no connection with the point to be decided; no bearing on the question at issue—which was not, as to the truth of the facts alleged in the judgment, but as to whether the copy of the judgment could be used to prove that such a judgment existed. Dr. Newman, having alleged that there was such a judgment, produced an authenticated copy to prove the fact. The question raised before Lord Campbell was, whether the copy produced was sufficient evidence of the existence of the original—a dry, naked, simple question of technical law.

In deciding this point of technical law Lord Campbell takes great and elaborate pains to go out of his way so as to give the jury the cue that he is a sound Protestant, and hates and loathes whatever is Catholic. He "thanks God we have not a tribunal of inquisition in this country."

This remark elicited from the crowded court demonstrations of "applause." The reporter does not inform us that any effort was made by Lord Campbell to repress these indecent symptoms of partisanship. On the contrary, the sentiment of thankfulness having been found by experiment well calculated to elicit public expressions of anti-Catholic partisanship, and therefore to inflame the fever-heat which burned in the jury-box as well as out of it, Lord Campbell tried his hand at thanking God a second time, for the same benefit, and again succeeded in eliciting those tokens of "applause" which informed the jury that if they thought fit to press hard upon the defendant, they were sure of public sympathy.

And then his Lordship "inclines to think"—what? That the law is so or so? That his duty is or is not to receive the document, and permit it to be read? Not at all. But that—"in receiving this document I am not in the slightest danger of doing that which

may prove injurious to the Protestant religion of this country."

What has this vulgar clap-trap to do with the case before the successor of Scroggs? if it has any bearing on it whatever it means simply this—that the rule of law being to admit the document in evidence Lord Campbell would violate the rule, and rob the defendant of the right to which he was entitled, if he thought that the possession of this right would be in any way injurious to the Protestant religion. Either this remark of Lord Campbell's was a piece of wanton impertinence thrown out to assure the jury and the audience of his entire sympathy with Achilli as against Doctor Newman, or it was a public proclamation of the readiness of the Chief Justice to do an act of scandalous justice if the doing it would benefit "the Protestant religion of this country."

We do not suppose this latter interpretation was the true one; but we do suppose that Lord Campbell failed to hold the scales of justice even; that in a trial between Catholic and Protestant he took pains to proclaim himself a vehement and enthusiastic Protestant, who looked with horror upon the documents that he repeatedly gave utterance to a piece of irrelevant clap-trap with the knowledge that it would excite a manifestation of feeling hostile to the Catholic litigant, and without making any effort whatever to restrain such manifestations.

When the trial is completed, we shall be able to enter more fully into many details which we now pass by. For the present we beg to express our hearty condolence with Dr. Newman, not so much for having this weighty trial upon his hands, but for being a Catholic in litigation with even such a Protestant as Achilli, and with Lord Campbell for his judge.—*Tablet June 26.*

THE ACHILLI TRIAL.

(From the *Times* of June 26th.)

It is a great thing, no doubt, that in Protestant England the principle embodied in the national faith should triumph over its Roman Catholic adversaries; but it is a still greater thing that justice should be administered with purity and impartiality—that the landmarks of the law should not be transgressed—and that no feelings but those of the calmest and highest morality should sway the decisions or intrude into the proceedings of our courts. We cannot afford to buy controversial success at the price of our reputation for a calm and immaculate administration of justice, or to subvert the rules upon which testimony is received and estimated to satisfy a predilection or to appease an antipathy. Time was when, amid the cheers of a brutal multitude, on the faith of the impossible and self-

contradictory evidence of Oates, Bedloe, and Dangerfield, English juries consigned innocent men to death and received from the judge the shameful commendation that they had acted like good Protestants. Has the lapse of one hundred and seventy years entirely removed us from those narrow prejudices and cruel partialities which in the days of the Popish plot poisoned the pure fountains of justice, and affixed an indelible stigma on the character of a nation not habitually unfair or inhuman? Will the opinion of the educated classes in this country, and of the great European community, ratify the verdict of a jury which absolved Dr. Achilli from every taint and stain, and seemed to aim at placing him on a higher pinnacle of moral purity than even he arrogated to himself?

We do not propose to follow the example of one of our Protestant contemporaries, who has commenced with a criticism on the evidence of the first witness, and bids fair to reproduce in the cause of religious truth all the loathsome details which have crowded the columns of the press. But thus much we say, that Dr. Newman undertook to prove certain acts of incontinence, and produced persons from a vast number of different places to speak to acts ranging over a long period of time, of which, if their statements were believed, they had the most complete knowledge. These witnesses did not break down, were not involved in any material contradiction, and stated nothing in which there was any strong antecedent improbability. Many of them made contemporary statements of the injuries they had received, and those statements and their consequent investigation were followed no more than one occasion by a change of residence on the part of Doctor Achilli. In one instance, that of the wife of Cpriboui, two respectable witnesses proved that Dr. Achilli was seen in circumstances denoting undue familiarity with a person whom he chose to retain in his service after having been warned that she was a common prostitute, testimony which the Attorney-General could find no other way of neutralising than by suggesting that they had mistaken him for her husband in the broad daylight. Wherever he bent his steps, scandal, either justly or unjustly, seems to have followed him. The police at Naples, and the Inquisition at Rome, the Bishops' Court at Viterbo, and the courts at Corfu—all seem to have had more or less to do with him, and all for the same alleged propensity, and after a short residence in England we find a number of women ready to bring the same charges against him. Now stopped in a procession at Naples by a clamorous mother, now dogged at Corfu by a jealous tailor, now solemnly remonstrated with by members of his congregation on account of his maid servant, he is the most unfortunate of men if all these charges have been trumped up without substantial foundation. The charges can neither be ascribed to Roman Catholic nor Protestant malignity, for they began when he was of the one religion, and continued when he was of the other. Roman Catholics accused him while he was a Roman Catholic, and Protestants while he was a Protestant, and always of the same thing. He himself declines to attest his chastity by an oath, and thus seems to admit that

if the prosecution succeeds it is because Dr. Newman has selected the wrong instances, not because he has charged an untrue offence. The sentence of the Inquisition, moreover, solemnly recites under respectable attestation his own confession and submission in Italy, and his conversation with Dr. Bonovia clearly shows how lightly he held the offence of which he was accused. Against these positive statements, these accumulative and corroborative probabilities, and these dangerous admissions, there is nothing to be set except the denial of Dr. Achilli, adhered to with steadiness and pertinacity under a long but not very skilful cross-examination—a denial which amounts to little more than a repetition of the affidavit upon which the criminal information was granted. If no amount of evidence could outweigh Doctor Achilli's denial on oath, the solemn proceedings of the trial were a hollow mockery; and if it could, it is difficult to conceive what testimony the jury could have expected. Many of the witnesses were poor, but it is among the poor that the profligate seek their victims. They could not be corroborated as to the fact, for that is a matter of secrecy; they were not discredited; they were not broken down; they were simply put aside and disbelieved. The principle upon which this case was decided would put an end to all proof by human testimony. If we are to require publicity in matters whose very essence is secrecy, virtue in witnesses the very nature of whose confession degrades them, and confessions by the accused of what every worldly interest binds them to deny, we may shut up our courts of justice, proclaim impunity for crime, or use ordeals and divinations as a substitute for the investigation we have rejected.

If there is to be no presumption in favour of assertions attested by oath, no public writer can venture, should the public interest—as was admitted in the case of Doctor Newman by the prosecuting council—ever so imperiously require it, to make statements, however well founded, criminary of the character of another. Who can hope to be believed when such a mass of evidence has been flung aside as worthless? We consider that a great blow has been given to the administration of justice in this country, and that Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feelings of judges and juries.

We wish we could conclude our observations on this case without saying anything calculated to imply a censure on the jury or the judge, under whose auspices they have, it seems to us, so signally miscarried. From the time when one of them objected to the exclusion of Dr. Achilli from the court, and another to the searching and reasonable question as to his general chastity, which he did not find it expedient to answer, till the faltering announcement, preceded and followed by unchecked applause, that the justification was not proved to their satisfaction, there is every reason to think that the case was not viewed by the jury with complete impartiality and absence of sectarian feeling. Perhaps this was hardly to be expected; but when we are told that Catholic and Protestant have nothing to do with the de-

cision, we should like to ask who believes that if Dr. Achilli had continued a member of the Church of Rome to the present time, and the charge against him had been contained in a speech of the Earl of Shaftesbury, the verdict would have been the same—minus, of course, the cheers and the popularity?

We have every respect for the high judicial character and attainments of Lord Campbell, and and it is therefore with great regret we find him, in a case of so much delicacy and excitement, drawing attention to the Ecclesiastical Titles Act, "thanking God" that "we have no Inquisition in this country," and, after he had been sufficiently applauded, renewing the remark that it might be applauded again, and assuring the audience with grotesque solemnity, that by admitting this document he did so without the slightest degree of danger to the Protestant religion of this country a discovery which was received by the enthusiastic audience with a third round of Cheers. We now take our leave of this painful subject, trusting we may not soon again be called upon to comment on proceedings so indecorous in their nature, so unsatisfactory in their result—so little calculated to increase the respect of the people for the administration of justice, or the estimation by foreign nations of the English name and character.

THE ACHILLI VERDICT.

The Achilli trial is at an end, and the result has verified our prognostic. Dr. Newman has been found guilty, amidst the enthusiastic and repeated cheers of a crowded audience encouraged by the successor of Scroggs upon the bench, whose own partialities were most clearly defined, and who made not the smallest effort to check these indecent manifestations. The trial is at end, but the sentence is not yet pronounced. What will the sentence be? We are told that it will not be pronounced till next term—that is, till November; but of this we are sure, that, if it be possible by any stretch of law to hang and embowel Dr. Newman, Dr. Newman will be hanged and embowelled. Meanwhile, Protestantism has got a new saint exactly after its own character and kind. It is now not merely St. Achilli of Exeter Hall, but St. Achilli of Westminster Hall—canonised and consecrated amidst the universal cheers of the people, who flocked down into the crowded receptacle of injustice to mark their sympathy with jury and with judge. Yes, Protestantism, which is essentially a religion of unchastity and incontinence; which had its origin in the animal propensities of the beastlike monarch recorded in English history, and which now at these latter days crowns its impure tradition with the public triumph of Achilli—Protestantism, we say, has had the seal set upon it by the proceedings of Exeter Hall. Achilli

was too bad for the Catholic Church; was condemned of brutal incontinency by Catholic tribunals; judged by the Inquisition unfit for the exercise of any religious function; forbidden to say Mass, to hear confession, to preach, to teach, to affront the pure air of Heaven with his presence—but to this man the enthusiastic applause of a crowded court, representing a very large portion of the English Protestant middle class, has given the stamp of its approbation; and, pouring forth its indignant execrations against the iniquity and cruelty of the Inquisition which dared tardily to condemn and mildly to punish him, they raise him to the rank of a confessor of their own Faith and morals, a man who has suffered wrong for his sincere practical devotion to their cause.

And, in plain fact, we cannot deny that there is some truth in their view of the case. Achilli is the genuine martyr or confessor of a religion which abolished the Sacrament of Confession and the celibacy of the Clergy, because with its whole heart, soul, and strength, it disbelieves, and has ever disbelieved, that even the grace of God is strong enough to preserve the chastity and continence of men; which has made itself, and is, a religion of animal instincts; which, by the very inmost essence of it gives a free scope to the propensities of *men* by proclaiming the impossibility of restraint; and which is only saved by the innate purity of the female character from worse and filthier abominations. Of such a religion—that is of Protestantism—Achilli is, in our judgment, of all possible saints the fittest and most appropriate, and the warning he is said to have given to a Maltese Divine—"Be a little more charitable; if you had been a bachelor you would probably have done as bad or worse"—is a true index to the least flagrant part of the case. The Protestant public which cheers Achilli does not believe him to be chaste, but believes unchastity—in an unmarried man especially—to be a very venial sin, for committing which, even in wholesale abundance, it is very hard and unfair to run a man down. The English Protestant public is and always has been jealous of the theological right of an unmarried man to break, at least, two out of the ten commandments. They gloat over what they believe Achilli to have done, not thinking that it inflicts upon him any material discredit, but giving the sanction of English public opinion to what Catholic tribunals condemn and punish, because English public opinion believes that in unmarried men such acts of immorality are inevitable; that what they do not absolutely deny to be the law of God is a law of extravagant impossibility, and that

all unmarried men who profess to obey it, are knaves, hypocrites, and necessarily impure.

And so the "two converts or two apostates" stand before the world. The one spotless in life; and unblamed in manners, condemned amidst the execrations of a crowded court of zealous evangelical Protestants, because he has a zeal for the law of God, and a hatred of impurity; the other raised to the height of Protestant saintship and martyrdom, because he represents, in Protestant public opinion, the right of every man to "do as he likes," and the necessity which it believes is imposed on human nature of breaking at once the laws of God, and the discipline of the Catholic Church.

In these hasty remarks we are, of course, only at the beginning of this business. Most of the Irish members are necessarily absent from London to look after their own electioneering interest; but if only one member remain in London, we earnestly trust the session will not be allowed to close without giving notice for an inquiry, at the beginning of the next session, into the conduct of Lord Campbell upon the judgment seat.—*Tablet July 3.*

THE BEGINNING OF THE TORY MURDERS.

Lord Derby and Mr. Walpole have drawn their first blood in Stockport. They have thus done what they attempted to do. They issued the proclamation against processions and vestments to encourage, at the hazard of bloodshed, that anti-Catholic bigotry which they hoped would bring them a few more voter at the elections, and the result is what they foresaw and foreknew. It is our belief that never was outrage and murder more deliberately planned than the Stockport outrages and murders—not, of course, in that exact locality—were planned by Lord Derby and Mr. Walpole when they issued their proclamation against the free exercise of the Catholic religion. The *Times* gloated over the coming outrages the very next morning, and Stockport realises both the wish and the prophecy of that most brutal of all journals. The Editor of this journal has been so completely occupied during the past week by his Meath canvass, that he is obliged to borrow any further comments on these lamentable events from an article in the *Morning Chronicle* :—

On the appearance of the recent proclamation against Roman Catholic processions and costumes, we remarked that Lord Derby was bidding for a few Orange cheers "at the perilous price of exasperating Irish bigotry and ignorance;" and a few days afterwards we said—"We look

upon the proclamation as a mere challenge and taunt. It is simply offensive. It is neither more nor less than..... a hint to people to mob the Papists—a tolerably expressive reference to mud and gutters, and perhaps pebbles. If the public peace should be broken..... Lord Derby will sleep with the satisfactory assurance that, as the Government organ congratulates him upon doing, 'he has dared to offend the Roman Catholics.' The melancholy news from Stockport, which we elsewhere publish confirms, and even exceeds, our worst anticipations. The evil which we regarded as merely possible, and which we consequently spoke of in light terms, has been realised in a way which no sober person can think of, but with horror. The mobbing which we apprehend as not improbable has become murder; and, instead of a few windows being broken, we find the whole Irish quarter of Stockport literally sacked by a vindictive and infuriated multitude. It is impossible to say how far these riots may not proceed if the miserable policy which provoked them is to be persisted in. Neither life nor property will be safe, especially in the large manufacturing towns, under a Government which, for the paltriest of party purposes, deliberately inflames the passions of one section of the community against another. The Irish are peculiarly susceptible of national insult; and when, in addition to the old feud between Celt and Saxon, religious fury plies her torch, the very worst consequences may be feared. The whole Roman Catholic population of Lancashire and Cheshire—which is far too numerous to be trampled upon with impunity—will be tempted to make common cause. There are plenty of incendiaries, political and religious, ready and able to fan the flame which Lord Derby has kindled; and if, as seems too probable, a fierce and furious. No-Popery mob should once rise against the Irish in such places as Manchester and Liverpool, the most dangerous retaliations may be apprehended in Ireland. Ever since the appearance of the proclamation, the most menacing language has been used by the Romanists in that country, who have been lashing and goading themselves to fury; and in the present inflammable state of the sister island, all prudent men must tremble for the results of the Minister's infatuated appeal to the worst passions of our nature.

As is usual in such cases, the origin of this sanguinary and mortal outbreak at Stockport is obscure. So far as we can judge from the contradictory, or at least inconsistent, rumours with which the matter is surrounded, there appears to have been a "procession," or something like one. Some ultra-Protestant taunts were thrown out by a bystander—the proclamation being pointedly and offensively quoted. Here we have the normal elements of a riot. The offender was hunted, but was defended by some of his own party, and made his escape. The assembled Irish vowed revenge, and broke the windows of the Church of England schools—er of the church for the accounts vary. A brawl became a fight, and a fight a riot. The "Saxons" deployed in force; and there ensued a No-Popery riot, bearing a fatal similarity to that of

1780. Two Roman Catholic chapels were rifled, and the altar and vestments burnt; the Priest's dwelling was gutted, and his books committed to the flames; houses were pulled down; property to an enormous extent was destroyed; life was lost, whole streets were laid waste, and the military were called out. Such are the first fruits of Lord Derby's proclamation—the riot Act, the dragoon's sabre, the widow's curse, and the resuscitation, after more than twenty years' sleep, of the fiercest of all hatreds—that of religious frenzy. We now understand the precise import of the chivalrous Premier's "daring to offend the Roman Catholics." The challenge has been answered—and answered by fire and slaughter. Stockport is a town upwards of 50,000 inhabitants; and the seriousness of the riot may be understood from the fact that the police force of so large a place was completely paralysed. As in the "riots" of '80, the town was for the time given up to rapine. So far as the houses of the Irish were concerned, Stockport was sacked. Lord Mansfield's house and books were destroyed more than seventy years ago; and twenty years since, the library of the Archbishop of Paris was thrown into the Seine, during a revolutionary outbreak. England is probably the only country in the civilised world in which, in the middle of the nineteenth century, places of worship, sacred utensils, and the houses of Clergymen could, by any possibility, be destroyed in this savage and brutal manner.

It is the very wantonness of infatuation which timed the proclamation—it was the imbecility of folly which conceived it. As a mere electioneering device, it was not worth its cost in print and paper. All the mere "Protestantism" that the Government could hope to secure, it had already won. But the hazard of provoking riot and bloodshed was not to be weighed against the chance of catching a few stray No-Popery votes. It was deemed worth imperilling the peace of the empire for the sake of being congratulated on the chivalrous feat of "daring to offend" to those to whom the British Constitution accord full the and entire rights, social, political, and religious, of "the most favoured" Church, sect, or denomination. We need not waste words on the plea that the proclamation only revived a dormant law. The law was not only dormant, but it had never been enforced. For twenty years and more it had existed, just as certain University statutes exist against top-boots and terriers, and with much the same effect. A law which has been knowingly and openly violated, without an attempt on the part of any Government to enforce its penalties, is virtually no law at all. To all intents and purposes, Lord Derby's proclamation was the enactment, without consent of Parliament, of a penal measure against Roman Catholics. It was meant by him as such, and it is no wonder that it is so understood and received by them. It was the fitting complement of his predecessor's act against Ecclesiastical Titles. A law against names was, consistently enough, followed up by one against dresses. The mischief was not less because the proclamation only assumed to

be declaratory. If you tell a man that an old law forbids his doing a thing which he has all his life been used to, the chances are, especially if you address an Irishman, that he will do it. For one procession which took place before the proclamation, there will now probably be ten. It has too often been the Irish fashion to "defy the law," and Lord Derby has invited an entire people to do so by wholesale. In retaliation for the "Papistical" school-feat and the "idolatrous" tea-drinking which so scandalised the friends of the members for North Warwickshire, the Premier can show an ample revenge in the blood and flames which have signalised the assertion of the No-Popery principle in Cheshire. The Nuneaton flags are avenged in the arson of the two Stockport chapels. Lord Derby has received the congratulations of one of his organs on his "daring" and "offensive" policy; but we most earnestly condole with him on the misfortune of having lived to tear open the wounds which he had himself helped to close, and of having undone, in a few weeks, the work of a quarter of a century of peace, justice, and toleration.

ST. GEORGE'S & WESTMINSTER HALL.

Last evening, on my return from a very sad visit, I stumbled into Westminster Hall for no purpose at all, and there I stood and looked up and round about, and thought of the wondrous events that had come and gone in that Hall since it was first built. At the further end sat Katherine of Valois in that very spot now covered with ascending steps, and then there did sit another, and all manner of past things began to rise before my mind's eye, and I thought that this hall was very much like a show-box that we have in the London streets, or a scenic contrivance, or a room for dissolving views; old sights go and new sights come, and nothing remains but the Hall. So it really was last night, and so it is this morning, and so it will be until the old hall crumbles, as it must, into dust. What is for us is for Westminster Hall.—"Dust thou art, and into dust thou shalt return."

My attention was drawn away from these whole-some thinkings by a member of the house whose mind was conversing with itself about the coming election, which means coming rejection by his Catholic constituents; we met, and he took my arm, and I let him. So we walked, and we talked, and talked and walked, and then he said nothing, and I said something, and thus it went on. "Dead against you," said I, "dead to a man—why did you vote against us?" "Because the country was mad, and I was obliged to vote against you." "Why was the country mad? Because you roused the bitterness of the Protestant feeling, which you know as well as I

do is almost universal against Rome," "That I do know; but you had no such feelings?" "Certainly I had not, nor have I; but public feeling was too strong for us to stand against it. Every house that you entered, and every one that you met, was in a state of excitement about the aggression. The tide carried us away, and your oldest and best friends, men that fought your battles even in the worst times, like myself, lost their balance, and were hurried on in this one instance against the Catholics. "Nothing can justify your vote against us," said I; "you surely should not have subjected us to such a monstrous law as you have, simply because we wished to regulate our own spiritual affairs in our own way!" "No; I quite agree," said he "with you as to the principle of the thing; no man has any right to interfere in matters of this kind; and had you arranged your own spiritual affairs in a quiet and inoffensive way, without coming out in that strong manner of assault and defiance, no kind of notice would have been taken, and you might have had your Bishops and Archbishops without the slightest interference or annoyance." "Then it is not to the principle of the thing that you object?" "Most certainly not; and the whole of our past conduct shows it; but it was the manner of doing it that caused all the lamentable mischief. No man regrets the whole affair more than we do, and let us forget and forgive." "The Catholics will do neither," said I: "nothing of assault, nothing of defiance was intended in the manner of introducing the Hierarchy. The fulness of the heart spoke out for very joy that the legitimate order of our Church government was once more established in England, and the usual announcement, in the usual official way, roused hostility and gave mortal offence, without any intention on any one's part of causing either."

"Then you will vote for your sworn enemies—for men that have uniformly opposed you—and reject us who on principal are for you? Is every past service to be forgotten for this one fault?" The Catholics," said I "have received more from their sworn enemies than from you. Catholic Emancipation and the Maynooth grant did not come from your friends, the Whigs." "They certainly did not," said he; but had we been against you, and not for you, neither Emancipation nor the Maynooth grant would have been given you. Look at the parties now in power—is there one of them that would not crush your Church had they the power?—do they make any secret of it? As to education, would they not exclude you from any participation in government grants unless on the condition of a compromise that would touch

your religious tenets?" "As to crushing our Church," said I, "and as to money granted to us for educational purposes, we have nothing to thank either of you for, in one way or the other, except the Maynooth affair. Neither of you can think crush our Church; but if either of you could, I verily think that you would. Do you mean to say that you have any feeling but an adverse one against our Church? You tolerate it, and so do the other, because with you or without you it exists, and will. It is not through any other feeling that you do not destroy it, only that you know you cannot, and therefore you tolerate it." "Any way," said he, "I do not see what is to be gained to your Church in any way by throwing us out, and taking our opponents in." "Neither do I," was my answer, "unless we can have some one better, and on whom we can depend with certainty."

So we parted, and a more honorable man is not than is he. He lost his first election some years since for espousing our course, and has sinned once—that is all.

—*Ibid*]

FATHER THOMAS.

AMERICA.

The meeting of the first National Council of the United States took place in the Cathedral Church of the City of Baltimore on the 9th May last. This event has been truly considered an epoch in the History of the Catholic Church of America, 6 Archbishops: 25 Bishops and about 60 Priests were in attendance. The Most Rev. Archbishop of Baltimore celebrated a Pontifical High Mass of the Holy Ghost, assisted by an Assistant Priest, a deacon, subdeacon, two deacons of Honor and a Master of ceremonies. At the close of the Holy Sacrifice the Rev. Dr. Hughes delivered an eloquent discourse; and when he had ended, the Prayers prescribed for the opening of a Synod were chanted. The Council was then open; and the following were nominated (after the usual preliminaries) officers of the National Council.

Promoters.—Rt. Rev. J. J. Chanche, Bishop, and very Rev. Francis L'Homme, Vic. General Secretaries.—Very Rev. P. N. Lynch, D. D. V. G. and Rev. Thomas Foley. Notary.—Rev. Edward Damphoux D. D. Chanters.—Very Rev. L. De Goesbriand, V. G., and Mr. John Dougherty.

Master of Ceremonies. Rev. Francis Burlands C. M.

The decree of the Tridentine Synod at the instigation of the Fathers of the Council was now read by one of the Secretaries respecting the profession of Faith and residence of Bishops. The prelates who had not assisted at any of the former councils of Baltimore then

took the oath prescribed in the Roman Pontifical, after which a solemn benediction was given by the most Rev. President of the Council.—*Home News*.

SPAIN.

It is said to be under consideration to restore the principal universities to their former sites, from which they were removed to the large towns. If this be carried out, the University of Madrid will be transferred again to Alcala de Henares; that of Barcelona to Cervera; that of Valladolid to Salamanca. etc. Petitions are getting up in Barcelona against the removal of the University of Cervera.

The presents which the Queen of Spain is about to send to the Pope, in return for the blessed *fajas*, consist of a magnificent picture by Murillo, and a fine team of horses from Aranjuez.—*Colonist*.

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" E. Carbery, for ditto,	1	0
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Ditto from Mrs. Ryan,	2	0
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From Major Fitzsimon, thro' Very Rev. J. Kennedy,	100	0
" Staff Sergt. M. Ryan, thro' Rev. J. McCabe,	20	0

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THE BENGAL CATHOLIC HERALD.

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

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, September 4.

THE PROTESTANTISM OF ENGLAND.

How many Fallacies, originating in the caprice, the folly, the ignorance or the wickedness of individuals, have been successfully grafted on the Stock of National Credulity and have luxuriated till they have become National Oracles. Among these, is the deeply rooted Fallacy that Protestantism is invariably productive of prosperity and knowledge, and that Catholicism is as invariably allied to ignorance and degradation. It is sometimes amusing to witness the composure with which some men will take up an error of this kind and fling it at the head of their adversary as a genuine, irresistible, knock-me-down argument! They do not know the why or the wherefore of its applicability, nor have they the slightest idea of its weight or sharpness; but nevertheless, they fling it with right good will. If the aim be incorrect, the heartiness is sound.

That excellent weekly Catholic Journal THE LAMP, which we regret to perceive, is scarcely known to our community, has noticed this fallacy in its usual clever and spirited manner:

"To say that national prosperity is destroyed wherever the Catholic religion prevails, is an historical falsehood. Venice founded the first bank, and was the first to make use of bills of exchange and book-keeping by double entry. Venice was Catholic when she rose, Catholic while she flourished, and Catholic when she fell. The city of Amalfi, where the mariner's compass was invented, was a Catholic port of no small note in its day. Florence, Pisa, Genoa, were all of them Catholic in their palmy days, just as much as they are now. Catholic Portugal discovered the Cape of Good Hope. Catholic Spain undertook to assist Columbus in his expedition to discover the new world. And both Spain and Portugal were Catholic before they were great, Catholic during their greatness, and remain Catholic now that they are said to be no longer great. The British troops who fought and won the much-vaunted battle of Agincourt were English Catholics; and Magna Charta, which protects the applauded rights and privileges of her majesty's liege subjects, was a public boon reluctantly extorted from the weak-minded monarch, king John, by his English Catholic barons. Catholic Paris of the middle ages was much greater than the infidel Paris of much more recent times.

But, says Protestantism, look at modern England! was there ever so prosperous and wealthy a polity? Good, we reply: only, if prosperity is the test of religious truth, look at pagan Rome and pagan Greece—see, how prosperous they were with all their polytheism!—Polythe-

ism, therefore, is true, because it makes nations prosperous. Look at Tyre, whose merchants were princes, and see how she flourished under the abominable worship of Moloch. Look at Carthage, where human sacrifices obtained, and consider how long she prospered with such a worship as that. Look at Antioch; great while Pagan, and great while Christian or Catholic, and still remains by no means little, as a mart of commerce, beneath the Mussulman rule. Only think what prosperity was enjoyed under the religion of Mahomed and the caliphates of Bagdad. Remember Babylon and Nebuchadnezer—Persepolis, Nineveh, and the centuries of greatness attached to the idols of ancient Egypt. So that if Protestantism can render nations rich and prosperous, it only does what paganism did."

This is skilful skirmishing as far as it goes—very applicable to the foolish boast which unlettered Protestants are apt enough to indulge in, and which sensible Catholics are ready enough to excuse on the ground that arguments and ridicule are alike thrown away on the prejudices cherished by credulity and perpetuated by ignorance.

But we should go further than this—further than merely granting the fallacy to be a truth even if we succeed in showing that its superiority is not manifestable. We must altogether deny this superiority, for we are prepared to disprove the fact that England is a prosperous Country. In what does the prosperity of a Country consist but in the general happiness of its people? And this happiness, to be solid, must be composed of two essential ingredients—moral purity and personal comforts. The great bulk of the men and women who constitute a nation, should be honest, sober, chaste and orderly; and they should be so housed, clothed and fed, as to ensure them a reasonable degree of health and bodily strength.

In the present state of political excitement in England, founded, as we firmly believe, on religious bigotry, we think it important to unravel the web of Sophistry, by which the truth has been mystified with regard to the real influence of Protestantism on the moral and social happiness of mankind. To remove every motive for suspicion, we shall confine ourselves to the testimony of Protestant writers. So long ago as the year 1785, BENJAMIN FRANKLIN wrote thus:

"It is said by those who know Europe generally, that there are more thefts committed and punished annually in England, than in all the other nations put together. If this be so, there must be a cause or causes for such depravity in our common people. May not one be the deficiency of justice and morality in our national government, manifested in our oppressive conduct to subjects, and unjust wars on our neighbours? View the long-persisted in, unjust, monopolizing treatment of Ireland, at length acknowledged! View the plundering government exercised by our merchants in the Indies; the confiscating war made upon the American colonies; and, to say nothing of those upon France and Spain; view the late war upon Holland, which was seen by impartial Europe in no other light than that of a war of rapine and pillage; the hopes of an immense and easy prey being its only apparent, and probably its true and real, motive and encouragement. Justice is as strictly due between neighbour nations, as between neighbour citizens. A highwayman is as much a robber when he plunders in a gang, as when single; and a nation that makes an unjust war is only a great gang."

The celebrated COBBETT in his *History of the Reformation* alluding to the brutal sacking and plundering of the monasteries, writes with characteristic energy:

The whole country was thus disfigured; it had the appearance of a land recently invaded by the most brutal barbarians; and this appearance, if we look well into it, it has even to this day. Nothing has ever yet come to supply the place of what was then destroyed. This is the view for us to take of the matter. It is not a mere matter of religion; but a matter of rights, liberties, real wealth, happiness and national greatness. If all these have been strengthened, or augmented, by the "REFORMATION," even then we must not approve of the horrible means; but, if they have all been weakened, or lessened by that "Reformation," what an outrageous abuse of words is it to call the event by that name! And, if I do not prove, that this latter has been the case; if I do not prove, clear as the day-light, that, before the "Reformation," England was greater, more wealthy, more moral, and more happy, than she has ever been since; if I do not make this appear as clearly as any fact ever was made to appear, I will be content to pass for the rest of my life, for a vain pretender.

If I look at the county of Surrey, in which I myself was born, and behold the devastation of that county I am filled with indignation against the ruffian devastators. Surrey has very little of natural wealth in it. A very considerable part of it is mere heath-land. Its present comparative opulence is a creature to the fictitious system of funding. Yet this county was, from one end of it to the other, ornamented and benefited by the establishments which grew out of the Catholic Church. At BERMONDSEY there was an Abbey; at St. MARY OVERY there was a Priory, and this convent founded that very

St. Thomas's Hospital which now exists in Southwark. This Hospital also was seized by the ruffians, but the building was afterwards given to the City of London. At NEWINGTON there was an Hospital, and, after its revenues were seized, the master obtained a *licencia to beg!* At MERTON there was a Priory. Then, going across to the Sussex-side there was another Priory at REIGATE. Coming again near the Thames, and more to the West, there was a Priory at SHENE. Still more to the West, there was an Abbey at CHERTSEY. At TANDRIDGE there was a Priory. Near GUILDFORD, at SEND, there was a Priory. And, at the lower end of the county, at WAVERLY, in the parish of Farnham, was an Abbey. To these belonged *cells* and *chapels* at a distance from the convents themselves: so that it would have been a work of some difficulty for a man so to place himself, even in this poor, heathy county, at six miles distance from a place where the door of hospitality was always open to the poor, to the aged, the orphan, the widow, and the stranger. Can any man now, place himself, in that whole county, within any number of miles of any such door? No; nor in any other county. All is wholly changed, and all is changed for the worse. There is now no *hospitality* in England. Words have changed their meaning. We now give entertainment to those who entertain us in return. We entertain people because we like them personally; and, very seldom, because they stand in need of entertainment. An *hospital*, in those days, meant a place of free entertainment; and not a place merely for the lame, the sick and the blind; and the very sound of the words, "Old English Hospitality," ought to raise a blush on every Protestant cheek. But, besides this hospitality exercised invariably in the Monasteries, the weight of their *example* was great with all the opulent classes of the community; and thus, to be generous and kind was the character of the nation at large: a niggardly, a base, a money-loving disposition could not be in fashion, when those institutions to which all men looked with reverence, set an example which condemned such a disposition."

The talented BULWER in his elaborate work on *England and the English*, makes the following important observation.

"Let us now look at our Poor. Where is their common sense? Alas! what imprudence!—Early marriages; many children; poor-rates; and the workhouse—see the history of the agricultural labourers! Of them, indeed, it may be said, in those words in which an eastern writer asserts that the chronicle of the whole Human Race, is found—"They are born; they are wretched; they die." In no foreign country, even of far less civilisation than England, is there the same improvidence. In France, where there is a much greater inclination to pleasure, there is yet a much more vigorous disposition to save. The French peasants never incur the *wicked*, because voluntary, calamity of bringing children into the world whom they cannot feed;

the youngest a new robber of the pittance of the eldest; brother the worst foe to brother, and each addition to the natural ties bringing nearer and more near the short and ghastly interval between Penury and Famine, Despair and Crime: nor do they—no, nor the peasants of Spain, of Germany, of Italy, of Holland—squander in the selfish vices of an hour the produce of a week's toil. The Continental peasant is not selfish in his pleasure; he shares his holiday with his family, and, not being selfish, he is not improvident: his family make *him* prudent—the same cause often makes the Englishman despicable.

In an account of Manchester, lately published, what a picture of the improvidence of the working classes!

"Instructed in the fatal secret of subsisting on what is barely necessary to life—yielding partly to necessity, and partly to example—the labouring classes have ceased to entertain a laudable pride in furnishing their houses, and in multiplying the decent comforts which minister to happiness. What is superfluous to the mere exigencies of nature, is too often expended at the tavern; and for the provision of old age and infirmity, they too frequently trust either to charity, to the support of their children, or to the protection of the poor-laws."

The most startling and undeniable facts however are brought forward by the Rev. Dr. Durbin, and we make no apology for drawing largely on his excellent work entitled *Observations in Europe*.

A STATE may become rich and powerful while the great mass of the people that compose it are in misery. Their condition may not only be improved, but may clearly be made worse in the ratio of the increase of national wealth. England presents at this day the spectacle of overflowing national wealth along with the almost universal wretchedness of the people.

Never was England so rich and so powerful at this hour. Her government was never more firmly established nor more vigorously administered; its machinery was never so thoroughly diffused over its territory, nor worked with so much precision and promptness. By its ubiquitous police, by its well-appointed regiments, its forts and garrisons, and by the splendid system of railways, it can concentrate an amount of force at any given point sufficient to crush an insurrection in the bud. The naval armaments of England are the wonder of the world. Her ships are familiar with every sea. Her dominion is established in every quarter of the earth.

And yet, if the common voice of society, the statements of the public press, and the official reports made to Parliament are to be believed, the splendid edifice of England's wealth rests upon the darkest foundations, in the hopeless, helpless, and almost fathomless wretchedness of the mass of the people, upon which national glory was ever founded. Nor is the curiosity of prying foreigners needed to pick out the details of this wretchedness, or their prejudice to exaggerate its horrors. The official papers of the nation, have abounded for years with hideous ac-

counts of the want, the immorality, the ignorance, and the degradation of the labouring classes of England. Nor is this story of misery told only of any one portion of the labouring population. It is true of the rural districts, and of the commercial as well as the manufacturing towns.

The statements which follow are made with unfeigned regret. Founded, as they are, upon official documents alone, they cannot be charged with prejudice or exaggeration. Most of them are drawn from a report on the "Sanitary Condition of the Labouring Population of Great Britain, presented to both Houses of Parliament by command of her Majesty, July, 1842." Many other documents are extant, containing facts enough to illustrate the wretchedness of these poor people; but as this report has been recently made, and has received high commendation in England for its accuracy and impartiality, I prefer to quote mainly from it.

It might be supposed that a report of this kind would only exhibit insulated cases; exceptions, not the rule. That this is not the case, I was sadly convinced by my own personal observation in England, as well as by the language of the report itself. "If only particular instances or some groups of individual cases be adduced, the erroneous impression might be created that they are cases of comparatively infrequent occurrence. But the following tabular return will give a sufficiently correct conception of the extent of the evils in question." And again: "The various forms of . . . disease caused or aggravated, or propagated chiefly among the labouring classes by atmospheric impurities produced by decomposing animal and vegetable substances, by damp and filth, and close and overcrowded dwellings, prevail among the population in every part of the kingdom, whether dwelling in separate houses, in rural villages, in small towns, or in the larger towns, as they have been found to prevail in the lowest districts of the metropolis.

The first class of extracts which follow give a view of the *poverty of the habitations, and general condition of the labouring classes.*

"In the manufacturing towns of England, most of which have enlarged with great rapidity, the additions have been made without regard to either the personal comfort of the inhabitants or the necessities which congregation requires." "Of the five hundred and eighty-six streets of Leeds, sixty-eight only are paved by the town; the remainder are either paved by owners, or partly paved, or are totally unpaved, with the surfaces broken in every direction, and ashes and filth of every description accumulated upon many of them.

In Stockport there is a locality called "Shepherd's Buildings," containing "forty-four houses in two rows, and twenty-two cellars all of the same size. The cellars are let off as separate dwellings; these are dark, damp, and very low, not more than six feet between the ceiling and floor. The street between the two rows is seven yards wide, in the centre of which is the common gutter, or, more properly, sink, into which all sorts of refuse is thrown. In many of these dwellings there are four persons in one bed."

In Manchester, "of six hundred and eighty-seven streets inspected by a voluntary association of that town, two hundred and forty-eight were reported as being unpaved, one hundred and twelve as ill-ventilated, three hundred and fifty-two as containing stagnant pools, heaps of refuse, ordure," &c. Of the district of Little Ireland, in the same town, it is stated that, "in some of the streets and courts abutting, the sewers are all in a most wretched state, and quite inadequate to carry off the surface water, not to mention the slops thrown down by the inhabitants in about two hundred houses.

The upper rooms are, with few exceptions, very dirty, and the cellars much worse, all damp, and some occasionally overflowed. The cellars consist of two rooms on a floor, each nine or ten feet square, some inhabited by ten persons, others by more; in many the people have no beds, and keep each other warm by close stowage, on shavings, straw, &c.: a change of linen or clothes is an exception to the common practice. Many of the back rooms, where they sleep, have no other means of ventilation than from the front rooms. Some of the cellars on the lower ground were once filled up as uninhabitable, but one is now occupied by a weaver, and he has stopped up the drain with clay to prevent the water flowing from it into his cellar, and mops up the water every morning."

Says Sir Charles Shaw, "I sent an inspector of police to examine a lodging-house. He came back to state that he had never witnessed such a sight. He came to one room, totally destitute of furniture, three men and two women lying on the bare floor without straw, and with bricks only for their pillows. I observed that I supposed they were drunk. 'Yes,' said the inspector 'they were; and I found the lodging-house keeper himself in a tolerable bed, and in another room were bundles of fresh straw. I blamed the man for not giving the straw to his lodgers. He answered, 'I keep that for the people who prefer purchasing it to gin; those above stairs prefer the gin.'" It is, I find, a common thing for lodging-house keepers here to have straw for sale."

In Glasgow, the poorer people have their abodes in the *wynds*, or narrow streets and courts, because lodging is there cheapest.—Doctor Arnott says, "I examined these wynds, and to give an idea of the whole vicinity, I may state as follows. We entered a dirty, low passage, like a house door, which led from the street through the first house to a square court immediately behind, which court, with the exception of a narrow path round it, leading to another long passage through a second house, was occupied entirely as a dung receptacle of the most disgusting kind. Beyond this court, the second passage led to a second square court, occupied in the same way by its dunghill; and from this court there was a third passage, leading to a third court and third dunghill. The interiors of these houses, and their inmates corresponded with the exteriors. We saw half-dressed wretches crowding together to be warm; and in one bed, although in the middle of the day, several women were imprisoned under a blanket, because as many others, who had on

their backs all the articles of dress that belonged to the party, were then out of doors in the streets.

The extracts heretofore given refer exclusively to places in the manufacturing and mining districts. The condition of the agricultural labourers is no better. The report gives details in regard to Devonshire, Dorsetshire, and other rural counties, quite as painful as those I have presented. In Dorset, a case is stated where "a house, formerly a poor house, was occupied by nearly fifty persons upon the ground floor; the rooms neither boarded nor paved, and generally damp; some of them occupied by two families. The upstairs rooms are small and low, and separated from each other by boards only. Eleven persons slept in one room."

The Rev. Dr. Gilly, canon of Durham, says of the dwellings of the border peasantry, that, "they are built of rubble, or unhewn stone loosely cemented; and from age or badness of materials, the walls look as if they would scarcely hold together." "The general character of the best of the old fashioned hinds' cottages in this neighbourhood is bad at the best. The average size of these sheds is about twenty-four by sixteen. They are dark and unwholesome. The windows do not open, and many of them are not larger than twenty inches by sixteen; and into this place are crowded eight, ten, or even twelve persons.

Nor are these miseries confined to the manufacturing and agricultural districts. The most flourishing *non-manufacturing* towns abound with them. In *Liverpool*, "the cottages [of the labouring classes] are generally built with a view more to the per centage of the landlord than to the accommodation of the poor. The houses generally consist of three apartments, viz, the day-room and two bedrooms, one above the other. The cellar is let off, either by the landlord or tenant, to a more improvident class of labourers. The rooms above the day-room are often let separately by the tenant to lodgers, varying in number from one or two to six or eight individuals in each." "In 1836.7, I attended a family of thirteen, twelve of whom had typhus fever, without a bed in the cellar, without straw or timber shavings, frequent substitute." "From the absence of drains and sewers, there are, of course, few cellars entirely free from damp; many of those in low situations are literally inundated after a fall of rain. There are upward of 8000 inhabited cellars in *Liverpool*, and I estimate their occupants at from 35,000 to 40,000." "The mean chances of life in *Liverpool*, where one in twenty five of the population are annually attacked with fever, appear to be still lower than in *Manchester*, *Leeds*, or among the silk weavers in *Bethnal Green*."

It will be observed that the above statements embrace agricultural counties and commercial towns, as well as rural districts. It appears clear that these several portions of the population are about on a par in point of degradation and immorality. Mr. Baines, of *Leeds*, in his essay on the "Manufacturing Districts in England," quotes, from a volume of "Reports on

the Employment of Women and Children in Agriculture," made to Parliament, as follows: "The morality of the women in general of the agricultural labouring class cannot be considered as high. . . . A state of ignorance affecting the daily welfare and comforts of their families is nearly universally prevalent." "It is quite common to meet with boys engaged on farms who cannot read or write. The unity of God, a future state, the number of months in the year, are matters not universally known." There is "a particular deficiency in the feelings of the women as to chastity: in many instances they seem hardly to comprehend or value it as a virtue." Mr. Gee, of Brothertoft, in Lincolnshire, says that "field work is a very bad thing for girls: out of fifty of them there are forty-nine cases of delinquency."

It is not, of course, to be supposed that all the labouring population are as degraded as these specimens. Without doubt there are many, very many, decent and religious people among them; but yet it is lamentably evident, from the vast amount of proof afforded, that the general condition of the people, in point of morality, is wretched indeed.

AN INTERESTING LETTER.

We feel much gratification in being permitted to publish the following letter for the edification of our readers. It will probably be in their recollection that some months ago, the writer called on the Rev. Mr. Mascarenhas with whom he was then not personally acquainted, and expressed his anxiety to be received into the Catholic Fold. There is an unaffected simplicity, a touching earnestness in the Letter that speak eloquently to the heart. We beg leave to second Mr. Innes's praiseworthy efforts to introduce the *Telegraph* among the Catholics of India. We have no doubt that Messrs. P. S. D'Rosario and Co., who have on all occasions, shown themselves the staunch supporters of our Mission, will be happy to act as Agents for the Publishers.

Letter of Lieut. Innes to the Rev. Mr. Mascarenhas.

My dear Father Mascarenhas,—From my having allowed two mails to pass without having written to you, I fear you will think that I have been unmindful of your great kindness to us before we left Calcutta, but you can easily understand that at first landing and seeing relations whom we have parted from

years before, occupies the first month. I know you will be pleased to hear that our reception among our friends has exceeded our expectations, and that their kindness to us has been very great. The change of our religion does not seem to have altered their regard for me, and with my wife and child, they are all delighted.

We had a tedious passage home and had I not whiled away the time by writing my opinions and reasons, for leaving the Church of England, and joining the Catholic Church, which occupied most of my spare time on board ship, I should have found the time pass much more slowly; but you my dear father will easily understand how engrossing a subject it is for those who really think of the importance of it, and have made a study of it. We remained a couple of days at St. Helena and there we took on board a Doctor in Her Majesty's service, who had studied for the Church of England and although he afterwards took to physic he was a great theologian and with him I had some very hot arguments on the subject of the difference of our religions, but the whole result proved to me how useless these arguments are, for, although we talked of the subject for weeks, yet, neither of us were convinced on one point. He put into my hands Dr. Faber's work proving all on the side of the Church of England, I could myself refute each and every one but this was not sufficient, so we parted as we met. The animosity against Catholics in England increases, which will I fear, be carried to such an extent that an outbreak will be the consequence, for Catholics will not renounce their faith. I have just been writing to the dear kind Archbishop, Dr. Carew, and I have been speaking to him of the want of circulation in India of Catholic papers. The Weekly Telegraph which has 45,000 subscribers in England, has but one subscriber in all Hindoostan. I want to get them introduced into the soldiers libraries. I shall send you my paper as I know its perusal will be gratifying to you; it is a great pity, that soldiers who are Catholics should only be able to get Protestant papers to read which now always are crowded with bigotry; will you my dear father assist me if it lays

in your power. I will send a copy to my good god-father Mr. DeSouza, and I have no doubt he will become a subscriber, and a circulator also; for this paper is published at the cheapest possible rate of six Rupees a year; in order that all classes may be induced to read it.—I recollect that beautiful image of the Blessed Virgin in your dining room which I know you value. I have seen many devices of the same kind of thing since I have been in England, if you will allow me I will send you some, which perhaps you would value for our sake, for I love you much for your kindness which I can never repay, and it was to you that first we unbosomed all we felt and all that was preying on our minds with regard to our religion, so that between us a kind of connection exists which never can be broken. Also we shall never forget the kind generous and Christian spirit which induced the whole family of the DeSouzas to come to our assistance where we knew none to whom we could apply, and even had we known any, few would here be ready to have come forward as they did. I beg that when you see any of the family, you will tender them our grateful remembrances. I must now close this letter. I trust however I shall soon hear from you. Mrs. Innes and baby are quite well, the former joins me in the most affectionate regards to you. Again thanking you for your many kindnesses to us,

Believe me my dear Father,

Your's ever sincerely,

P. R. J. INNES.

*Turnour's Hall,
Chigwell—Essex.*

July, 16th 1852.

AGRA CATHOLIC PUBLICATIONS.

WE beg to apologize for not having noticed the Agra Publications edited by Mr. Corcoran, but want of time has prevented our looking into them with that degree of attention which is due to Theological subjects. In the mean time, we have the pleasure to subjoin the following favorable Notice from the last Number of the Bombay Catholic Examiner:

"Agra Catholic Library's Publication, No. 3, July 1852." This number contains about 80 closely printed pages, which treat of "the authority of the Catholic Church in deciding on the integrity and inspiration of the Sacred Scriptures."

We would again draw the attention of our readers to these publications of Mr. Corcoran. Their circulation cannot be too extensive. Appearing quarterly, the subscription is a mere trifle, viz. four Rupees annually.

The subjects are all well chosen, and so lucidly and elaborately treated that they must satisfy the enquiries of every Protestant; and are all that a Catholic can desire. Mr. Corcoran's style is pointed and vigorous; and his ideas and arguments profound and overpowering.

We are prepared to register the names of subscribers."

Selections.

MAYNOOTH—FOREIGN MISSIONARIES.

One of the arguments advanced in the House of Commons for the withdrawal of the Maynooth grant was that the College of Maynooth educated many of her Priests as Missionaries for foreign countries, and consequently that Englishmen could not be expected to support such an establishment. Now, it really appears anomalous that a people whose fundamental religious principle is based on toleration—who make such professions of British liberality—who, like the "Mrs. Partridges" of the day, have made themselves a laughing-stock to the world by their persevering industry in foisting the tracts and perversities of their Bible Societies on the "unenlightened"—should be the first to cry down one of the highest acts of charity, that of bringing the infidel and sinner to the bosom of God. The main object of the College is to provide an efficient national Clergy for Ireland. That she has happily succeeded the zeal, piety, and uncompromising energy of the Irish Priests is a sufficient proof. But, owing to circumstances special to some of the dioceses of Ireland, where, for instance, there might not be an immediate want of Clergymen, Maynooth has, from the first year of her establishment down to the present, contributed her glorious contingent of Priests and

Bishops to break the Bread of Life to those who yet sleep in the shadow of death; and from the wild highlands of Scotland, and the more civilised shires of England herself, to the fertile pampas of the Andes, and the remotest bourns of China and Japan, the faithful, generous Irish Missionary may be found exercising the functions of his sacred Ministry, and perpetuating the virtues and glories of the dear old fatherland. *Dominus pars hereditatis meae.* Taking God for their inheritance, and obedient to the whisperings of His Holy Spirit with heroic devotion they solve the dearest affections of friends, and of home, and of country, and joyously respond to the call of grace, "I come." They are prepared to endure the trials of mockeries and stripes, of bonds and of prisons, of hunger and thirst, of heat and of cold, sometimes of the stake and the sword—and all this for the love of Christ. But is not this, after all, a happy investment? "Whoever shall leave father and mother, and sister and brother, and houses and lands, for my sake, shall receive a hundred-fold, and possess everlasting life."

Various and multiform are the differences between the Catholic and Protestant Churches; yet, perhaps, in no one particular is this difference more conspicuous than in the case of their respective Missionaries. Here it is that the inborn spirit of Catholicity appears; here it is that it stands forth superior to the institutions of man; here it is that its followers triumphantly point without fear of rivalry. The cause of this difference may be traced to many sources, but more particularly to the want of zeal in the Ministers of the Establishment. Going back farther, this again may be traced to the discipline and education of the universities. The candidates for Holy Orders—generally the sons of the high ones of the land, and whose life, antecedent to their entrance into the university, has been one continuous sunshine of pleasure and dissipation—are never supposed to suffer the slightest restraint or coercion. In their demeanour and pursuits you can hardly know them from the young students of the other professions. The young aspirants of the army, the navy, the bar, and the Church, blum promiscuously together, and enjoy the most fashionable pleasure of the season. The Propagation of the Faith, the mere salvation of souls, they commit to more mercenary instruments. They rely on the right hand of the State—the power and wealth of the "Ascendancy"—to support and extend the religion of England. Visions of rich benefices and sleek obsequies fit before their imagination; and, till those be realised, their mission on this

earth is not accomplished. The state of things in the continental universities, particularly of Germany, is still worse. The wicked philosophy of the old French schools is being revived. Rationalism, in its hybrid forms, is legitimised into a system. The sciences which should be closely married to religion walk on in an independent path. Libellinism and scandals of all kinds are publicly tolerated. The genius of the Reformation is now powerfully felt, and all the evils which Luther himself foresaw are pouring thick down on the devoted head of Germany.

What a pleasing contrast is observable in the workings and economy of the seminaries for the education of the Priesthood of the Catholic Church. During their sojourn in college, the young Ecclesiastics are entirely separated from all occasion of distraction. The pageantry and variety of the world affect them not. The studies necessary for their state in life—the observance of the College rules—their advancing more and more in the service of God—occupy their attention. They are closely united to Heaven by mental prayer, meditation on the sublime truths of eternity, the reading of the Lives of the Saints and Martyrs of the Church. Peace, quiet, and harmony reign around. No sound is heard but when the deep tone of the bell looms along the silent corridors. A stranger entering, for instance, the College of Maynooth, during the hours allotted to study, might well imagine himself straying through the deserted city in the Desert. Not knowing, perhaps, the holy influence of the yoke of Christ, he would never believe that the mercurial temperament of young Irishmen could be so successfully cooled down. The very atmosphere in those colleges ripens into virtue. The young men are un moulded from aught of the earth earthly. They put on the Apostolic man; they imbue themselves with the spirit of Jesus Christ, and thus prepared to go forth into the world good Priests and fervent Missionaries.

At the Pentecost Ordinations in Maynooth there were two of the young gentlemen ordained for the diocese of Melbourne, in Australia. Their names, we understand, are the Rev. Mr. Nihil of the diocese of Killaloe, and the Rev. Mr. Smith, of the diocese of Killala. The Church of Melbourne is yet young and lumbering, we believe, but fourteen Priests. Owing to the indefatigable exertions of the Right Rev. Dr. Gould, who is in France at present, procuring subjects from the French seminaries, affairs are assuming a very flourishing appearance. The grain of mustard seed will grow up and produce a great tree, and gather many people and na-

tions beneath its foliage. The generous zeal and energy of the above Rev. gentlemen guarantee much future success in the distant mission of Australia. Courageously committing themselves to the protection of Heaven, and fixing their eyes on the bright star that sheds its genial influence over the ocean, they go into unexplored lands to find out new sheep for the fold of Christ.—*Tablet*.

NATIONAL SWINDLING.

Among the many illustrations of the unprincipled nature of English statesmanship, the meditated attack on the property of the Catholic Church stands somewhat conspicuous. At the same time, we must remember that in all dealings with Catholics common honesty finds no place. We are considered, as thieves and pirates, lawful marks of our enemies' arrows. They treat us as if we had neither conscience nor honour, or even the feelings of ordinary people. And because they regard us in this light, they do not scruple to divest themselves of those feelings, sensations, and manners, which they hold to be absent from ourselves.

For many years now they have been pleased to tolerate us, to allow us the high honour of paying taxes according to the Protestant rite. They are conscious of our presence and, like well bred persons in the cottages of the poor, effect not to perceive the ill odours which we give forth. They are graciously pleased to submit to the inconvenience of our standing between the wind and their nobility. It is done, however, with a bad grace, and we see symptoms of unquiet, and we may be called upon at any moment to migrate from the presence of our lordly masters. Occasionally they encourage us with dignified condescension, to remain; but the tone of their voice sounds somewhat cold, and the impression it creates is decidedly hostile to our permanent stay. They do not mean to tolerate us one hour beyond the time when they can conveniently drive us away. We are only tenants at will, and our landlord is not only capricious, but essentially mean.

For the last hundred years there has been accorded to us a certain permission to deal with our property as we like. On the faith of that permission we have built chapels, and incurred debts in order to pay the builder. We have also contrived to secure something in the way of provision for the poor, the aged, and the blind. We have seminaries for Priest, and houses of religion. In all this no sin. Perhaps, of late years, we may have become a little too confident, and enlarged our tents.

At any rate we were on good faith, and placed all confidence in our masters, by whose gracious permission we, unfortunate wretches, were mercifully allowed to live. We forget that hanging was too good for us.

As we profess a religion which makes little of this world, the thoughtful and considerate Protestant comes to our help, and is determined that we shall not forget the principles which we hold. We appeared to them to be in danger of loving this world, of becoming patriotic Britons and loyal subjects. We must not become rich lest we should trust in wealth, and if we will not ourselves guard against this danger, Protestants will, most kindly, step in and enforce upon us the salutary lesson. They constitute themselves our spiritual directors, and preach to us, in a manner not to be misunderstood, the necessary truth of worldly detachment.

This, no doubt, is the motive of those excellent men who brought forward the Charitable Trusts Bill. They took it to heart that we were in danger of loving the world, and amassing riches, by which our spirituality might be impaired, and our high principles debased. We are always ready to thank the heretics for services ungraciously rendered; but here is a service rendered on high grounds, on the noblest considerations, and in furtherance of the most exalted ends.

In order to appreciate this intended benefaction it is necessary to recall to mind facts and circumstances. We were permitted to taste of the sweets of peace and toleration, to enjoy the sight of a decent Church or two, see a few Priests decently clad and sufficiently fed; we were permitted to indulge in sundry imaginary prospects of tranquillity, and to expect the possibility of being able to educate the ignorant and the poor, whom we are however, losing every day in the pitfalls of heresy. This was all; the Protestants, having done so much, are now bent upon rescuing us from the dangers of peace, and the illusions of wealth. They propose, not only to hinder us from increasing our stores, but to rob us of that which we have already acquired.

Unless we attribute some such high motives as these to our politicians we must inevitably think evil of them. Highmindedness and generosity are the boasted characteristics of Englishmen, and the present bill must, therefore, be supposed to derive itself from these considerations: from an earnest desire to keep us within the limits of our profession, humble, unworldly, and uncareful for the conveniences, and not the necessities of life.

If, however, our chivalrous politicians have not these views before them, if they are uninfluenced by these considerations, we must look

for their motives elsewhere, and the Charitable Trusts Bill is simply a deliberate act of treachery and deceit. We have been permitted to create secret trusts; the whole world knew of them, even the law officers of the Crown were acquainted with them, and possibly, at some time or other in their lives, may have been instrumental in giving them that sort of modified security which the law allowed. We had secret trusts, and made no secret of them, and we foolishly thought that, what had been so frequently and so generally done, might continue to be done, or at least respected when done. We have now to learn how very foolish we were.

This is our complaint. We have been betrayed: we have been absolutely cheated. Our hosts invited us to a feast, and have poisoned the viand. They have made us drunk, and obtained our signature to a blank bill. They have sold us an estate with a forged title, and we cannot get either the estate or the purchase-money. This is the Protestant formula for suppressing Popery—confiscate property.

It is of little use to appeal to a sense of justice, we may do better by denouncing meanness and duplicity. We are taken by force into a gaming house, compelled to play, while our adversary has loaded the dice. The "timble-rigger" bandages our eyes, and himself directs our hands where the pea is not. We have not the remotest shadow of a chance. We are in the midst of a band of the well mob, and the policemen are far away.

Of all base and dirty tricks, the Charitable Trusts Bill is the dirtiest, and we deserve our fate if we submit to it.—*Tablet May 22.*

WORKHOUSE MORALS—PROTESTANT SANCTIMONIOUSNESS.

When a thief is detected, or in danger of being so, his usual resource is to cry out and divert the pursuit against an innocent person. This is the policy at this moment of the great and moral people of England. A cry is raised against nunneries, and the immoralities practised therein. Nobody stops to inquire whether the charge be true; it is taken for granted. Neither do men ask whether those who thus slander the innocent are themselves of pure and starless lives. Somehow or other it happens, that immorality is denounced in public places by persons whose private habits will not bear the very strictest investigation.

If the Protestant Government of this country is in earnest for the suppression of vice and immorality, and disposed to do something more towards that end than sending to the Clerk, of the Peace at assize towns a procla-

mation against vice and immorality, to be read hastily, while the grand jury is gossiping together, it has sufficient opportunities to do so. There is, however, too much reason to fear that public men are more disposed to make "political capital" out of this cry for purity, than to see it reduced to practice.

Before Protestants can, with any decency, interfere with converts, let them look at those monasteries of their religion, the union workhouses. Those places are more tyrannically and cruelly ordered than any nunnery, even in the estimation of Protestants. Monks and Nuns live in their convents of their own free will, have a voice in the government and arrangement of their houses, elect their Superiors, and are certainly not starved or fed on unwholesome food. But this is not the case with Protestant nunneries and monasteries; those are worse managed than the prisons where criminals are detained.

We have now before us a "Report of the Special Committee" appointed to "investigate certain complaints" against the management of the workhouse at Edmonton, Middlesex, belonging to the Strand Union. Much of this document is unfit for our columns, and we cannot undertake to transcribe certain portions of it. Children are the inhabitants of this house—their diet is "tea, with bread and butter, "and beef tea—the latter quite unfit for nourishment, being merely fat and water." "Upon examining some of the beds they were found not only wet, but in a stinking state."

The evidence of the surgeon is to this purpose:—"Sufficient attention was not given to the children, particularly the girls; they were not kept clean; they were often lousy; had seen dirt of several days' growth upon the girls.....met a boy at the gate who is suffering from chilblains without his shoes this day; wet beds must be injurious to the health; quite believe that the beds stank, for the children even stink from dirt."

The Special Committee also examined the house and the children themselves. They state in their report that the place "is in a filthy state of dirt and "neglect. The bath was found half full with urine and excrement, and, it appears, had been out of use since last week." The report is dated February 7th, 1852.

Now, who are the victims in these monasteries? Helpless, homeless, and orphan children—the most unprotected class of beings—those who cannot defend themselves—who are in the house of detention for no fault of their own, and whose consent to their imprisonment has not been even formally asked—children who may have been brought up in

competency, or, perhaps, rescued from cellars and garrets. At any rate they are young children, incapable of taking care of themselves, and still more helpless in their prospects of providing other and better lodgings. They are the children of the State, which provides for them and educates them. They are not Italians, or Spaniards, or French abandoned to the hospitals, but English and Irish children, cared for by a Protestant and enlightened Government. For ourselves, we prefer the prisons of the Inquisition, as Protestants describe them, and would be more consoled to learn that our children were to be consigned to the prisons of Naples than to the Union Workhouse at Edmonton.

This is not half of this melancholy story. It is bad enough to be brought up in filth and physical misery, to be starved, to drink beef-tea, which is only fat and water. These are evils great and undeniable, but they are as positive blessings compared with the darker shadows which cover this house of pestilence. The moral condition of the children is infinitely horrible, and such as we can do no more than hint at. Immorality is hateful enough in the young and the aged, but there is something so very awful in the contemplation of it when it is the normal condition of children who are not come to years of discretion. These poor wretches in the Edmonton Workhouse are trained in vice, and the first lessons they learn are those of sin. The nurse of the infirmary "thinks of all the Devil's places, this is the worst."

This is one form of State education. Boys and girls are thrown indiscriminately together, and long before they become, in the ordinary course of nature, subject to certain temptations, are trained up in habits of sin; they are scarcely conscious of shame, and all are witnesses of each other's degradation. One of the persons in charge of the workhouse when he was told of these enormities, "finished his breakfast and then inquired about it." It made no great impression on him. He thought it but natural and even fitting; there was a certain necessity in the matter, and his calm and Christian conclusion is "these kind of children will do it."

We agree with him; so long as children are brought up in filth and misery, and utterly neglected, they will fall into sin, and then people will "finish their breakfast and inquire about it."

The state of the workhouse is bad enough, but the matter does not stop there. When these children leave Edmonton, they will not leave their immoral habits behind; they will go into the world corrupt and corrupting carrying with them the habit of sin, wha

they had previously acquired, and spreading abroad the power of immorality. This is our present prospect, the rising generation of the very poor is nurtured in sin, and their old age will not be adorned with virtue. Let the brawlers against nunneries look to home, and the stupid fools who have been denouncing Maynooth and Catholic, morals learn the first principles of morality, and practice some charity towards the destitute orphans who are being trained deliberately for Hell.—*Tablet.*

LONDON.

ST. GEORGE'S—EPIPHANIUS' NARRATIVE.

"There was a separated place in the temple of the Lord near to the left side of the altar. There stood the virgins alone.

"He (Gabriel the Archangel) told to her all the mysteries concerning the only-begotten Son of God, which are written in the Gospel; and no one of her household knew what had happened, for she told it to none, not even to Joseph himself, till she saw her son ascending into Heaven. Thence it is that the Evangelist Matthew says—'And he knew her not till she brought forth her first born Son.' That is, he knew not the mysteries of God concerning her—the hidden depth of the things to be wrought in her.' It was on the first day of the week, the 25th March, and the day of the new moon, but according to the lunar circle, the first month, or April, that month, being the first of the year—Abib, in the Hebrew year. This was the first day on which the first-created darkness was expelled, and God said—'Let there be light, and light was; and it was six month after the conception of John the Baptist, and in the seventh month, the time of the Feast of Tabernacles, and the resting of the ark of Noah

"But the words of the Holy Virgin to the Archangel—'how shall this be since I know not man?'—contain another meaning not mentioned in our first narration. That is, 'I desire not man; I have no wish for man; I know not the carnal desire of man. She, indeed, possessed not her virginity as do the most modest and chaste of women, through self-command and restraint; but from her nature, which is exalted above that of all women, and diverse to that of human kind; and this accords with what the Prophet Ezechiel says—'The eastern gate shall be shut, and no one shall pass through it, save only the Lord God of Israel. He alone shall go in and out through it, and the gate shall be closed.' All the Prophets and Apostles testify the same. Our Fathers, also, the lights and teachers of the Catholic and Apostolic Church, agree together on this point. Wherefore the great

Dionysius, the Areopagite, says of Christ, that in Him what belonged to human nature was done in a superhuman way. Athanasius, of Alexandria, and Leo, the Roman, affirm that she knew not the desire of man; and all the holy orthodox council testify the same. Nor only we, but the Jewish authorities; as, for example, Jacob, the Hebrew, witness that the Holy Virgin was exempted from all the physical evils of maternity, ever keeping her virginity.

"The Holy Virgin having had the vision of the Angel, immediately went to Elizabeth in Bethlehem. The part of Judea in which Bethlehem lies is a more elevated place near to Galilee, in which Nazareth is situated. Hence Luke says, 'Mary went into the hill country with speed, and entered the house of Zacharias and saluted Elizabeth. Being come in, and having saluted her,' &c., &c.

"At the end of three months the holy Mary returned to Galilee to the house of Joseph, for she was careful in speech, in manners, and conduct. But as time advanced, Joseph, not knowing the mysteries of her state, and being in shame, wished to put her from his house privately. The Angel of the Lord, however, forbade him, as the Evangelist says. At that time was the numeration (of the people made), according to the command of Augustus Cæsar; and Joseph and all his household went up from Galilee to be inscribed &c., &c.

"He sent his sons first, and then taking his daughters and the Holy Virgin Mary, went up himself. But not entering Jerusalem, they took up their lodging in a suburb of Bethlehem, where was the abode of Salome, the kinswoman of the Mother of God, who the same night gave birth to the Immanuel, Salome administering unto her in all things, being the cousin of the Holy Virgin Mother by the maternal side, as was Elizabeth the wife of Zacharias.

"The place in which they rested was a grotto, a receptacle for quadrupeds. Elizabeth (Salome!), learning their situation, brought to them what was needful, as did some others of their kindred, who hearing what was spoken by the shepherds, were in great wonder. No long time, after the Magi of Persia came from the extreme east, having seen the star on the left side of Jerusalem, such being the direction in which Persia lies to Judea. This star was not one of those of the firmament, but nearer to the earth, and of a different nature from those which always appear and belong to the system of creation, nor had it ever been seen before. So say the great Basil and John Chrysostom.

"The Magi found them (the Holy Family)

in the spot in which the pure and ineffable birth of Jesus had taken place.

"They were, however, no longer in the stable in a dwelling-house, and Jesus is not called the Babe, but the Young Child, as the divine Matthew, the Evangelist, testifies Joseph and the Immaculate Virgin, with the heavenly-born Son, had been led to take up their abode there, that from these Magi of a foreign race, and strangers to the covenants of God, they might hear who he was, and for what He had descended among men; and not only they but all Jerusalem.....On the eighth day they circumcised the Child..... and returned to Jerusalem.....Herod having been deluded by the Magi, sent and slew all the Children in Bethlehem Shortly after this he destroyed those of his own household and the most beloved of his family, even his wife.....his two sons (Alexander and Aristobulus) he also put to death, and with them another, Antipater, whom he had by another wife. Herod himself.....suffered a putrefaction..... breeding worms (whilst yet alive) died.

"The soldier slew Zacharias while he was celebrating Divine Service between the temple and the altar. The cause of his murder is described in two ways..... Others report that it was on account of the holy mother of God it was indeed lawful for virgins (alone) to enter that part of the temple; and she being conducted there by Zacharias he was killed on the spot by the Scribes' (orders!) as one who had evidently transgressed the law, though he declared her history to them all, and that she continued still a virgin, as she was before the birth of her Child."

We will interrupt this narrative for a moment for the description Epiphanius gives of the personal appearance of Our Divine Lord and Master:—

"Fair in beauty among the sons of men," as the Prophet says, the stature or tallness of His body was full six feet—His hair auburn and not very thick, but rather curling—His eyebrows black and gently curved—His eyes hazel and full of mildness, as history says of those of his forefather David, and with the same beautiful lustre—His nose aquiline—His beard a golden brown—His hair long, the razor never having touched his head, nor human hand, save that of His Mother while in His infancy—His neck a little inclined, so that He did not entirely show the erect and full statue of the body—His skin the colour of wheat—His face, not round, but like that of His Mother, somewhat oval and a little ruddy—His countenance showing the gravity, intelligence, and meekness of His disposition,

altogether free from anger—He was such as a little before His Mother has been described to have been: in every-thing He partook of her personal appearance, and much resembled her!"

Ah! here we stop until next week. How beautiful, how sweet is all this! Surely like Mother like Son—she bore Him in her virgin womb, His blessed face and form resembled hers. Yes, ah yes! Mary and Jesus, Jesus and Mary. We cannot part with either—they are entwined together with our hearts holiest and sweetest affections. We cannot we will not put asunder what God has so inveterately put together—Jesus and Mary, Mary and Jesus.

Mary, "Help of Christians," "Comforter of the Troubled-minded," "Refuge of Sinners," speak to your divine Son for us that His anger may be gently diverted from us and ours, and from all who call on thee!

FATHER THOMAS.

THE GRAND EXHIBITION OF THE ARTS AND MANUFACTURES OF IRELAND.

A scene has been presented in the opening of this grand display of National Arts and Manufactures, such as will remain impressed on the delighted memories of thousands for the rest of their lives, and will constitute a theme whereon to dwell with pleased retrospection in future years. Mere description, however eloquent or diffuse, must fail to give those who were not present a just idea of the gorgeous *coup d'œil* presented in the Hall of Arts, where the ceremonial took place. Let the reader imagine a magnificent saloon one hundred and eighty-two feet in length, fifty-three feet in breadth, and fifty feet in height, with a beautifully arched roof, and lighted from the top with a continuous arched dome of glass. This entire structure is built of a yellow pine wood, the walls and arched ceiling being divided into compartments by richly trellisated girders. With consummate taste, the wood has been left of its natural colour, having been simply planed and varnished, thus showing the rich grain and yellow tint of the timber. The south end of the building is occupied by a splendid organ by Telford. This noble building is erected on a lofty platform, approached by a series of steps, whereon the orchestra is disposed as in the Ancient Concerts Hall. The sides of the hall to one half their height are covered with gorgeous paintings of different sizes in magnificent gilt frames. These pictures are exclusively the production of Irish art. They have been contributed by the National Art Societies, and by individual artists. They comprise portraits, historical pieces, landscapes, &c., in oil and water colours. Each picture is let into a panel suitable to its size, the whole forming an indescribably rich and grand affect. Grouped along the entire length of the hall are placed the choicest triumphs of the sculptor's art, from the studios

of Hogan, Kirke, Foley, and other artists of eminence. In the centre of the hall is erected a handsomely designed hydraulic fountain, from which springs *jet d'eau* making sweet gurgling music, and spreading around its delicious coolness. Immediately in front of the organ and orchestra is erected a platform, approached by four steps, and covered with a rich carpet of the most brilliant colours. Here were placed the chairs of state for his Excellency and the Countess of Eglington. These chairs, or rather thrones, were of beautiful design and richly finished in blue damask and gold. The north end of the hall opens by a lofty arched entrance into a vestibule at the extreme end of which is a gallery. The aspect of this noble structure altogether interiorly is truly magnificent. But who can forget the unrivalled scene of splendour exhibited therein this day? The entire of the vast centre hall was one rich *parterre* of full-addressed beauty, being entirely occupied by ladies, who were in a manner surrounded by graceful groups of statues, whilst the *jet d'eau* in the centre of a glittering forest of plumes and flowers. Tier over tier the side seats presented a dense and continuous mass of gentry and citizens. Two hundred musicians, vocal and instrumental, occupied the orchestra, in the centre of which the conductor, Mr. Joseph Robinson, stood before his music desk, baton in hand, whilst seated before the organ, robed in gown of white and crimson satin, was Dr. Stewart, T. C. D., the gifted composer of the inauguration ode which was sung by the full strength of the choir.

Not many public occasions in Ireland within our memory do we ever recollect witnessing a scene so perfect in its magnificence or so complete in its gorgeous combinations of tasteful decoration and brilliant attendance as that which we and so many thousands of the influential and wealthy of our land, as well as our artists and manufacturing community, have this day viewed with wonder and delight. As the hour approached when the *entree* of their Excellencies was expected the excitement became intense, and the hall throughout its vast extent, filled to repletion with that gay and brilliant assemblage, formed a scene in every way worthy of this interesting national occasion.

At about quarter past one o'clock the booming of artillery outside announced, by pre-arranged signal, the approach from Bandon of the viceregal train had the effect of increasing the excitement of the assemblage within the hall.

Their Excellencies having taken their seats, the organ pealed forth, and the orchestra commenced Handel's grand 'Hallelujah.' Nothing could be more finely rendered than the music of this glorious composition.—
Freesman's Journal.

THE SUBURBS OF CALCUTTA.

The good folks of the City of Palaces are for the most part so involved in business or engaged in continuous rounds of pleasure, that they seldom find leisure for giving a moment's thought to the peculiar formation and natural history of the soil upon which they move and breathe. Yet even in

the monotonous plains of Bengal, in this unromantic flatness of aspect, there are peculiarities which may deserve his attention. We shall on the present occasion content ourselves with simply leading his thoughts in this direction!

To one who has been used to the dry atmosphere of the Upper Provinces and has then drawn water for his horse or his camel, from wells several hundred feet in depth; has seen the largest river-craft sunk beneath the rising banks of the Ganges and Jumna; and has during the hot wind of the *looh* that sweeps on the sandy plains of Seinde, taken shelter in apartments under ground, will be surprised to learn, that to form a well or a tank in Calcutta, nothing further is necessary than to dig a few feet, and in the rains to dig only a couple of feet and he will have the excavation filled with water oozing from the spongy soil on which he stands; and he will be astonished when he finds wells influenced by the tidal changes of the river, and filling and subsiding at regular intervals. Let him but examine the suburban scenery with the enquiring eye of a naturalist and he will soon be will soon be satisfied in regard to the causes of the peculiar appearances we have just described. If he start from the Strand Road a little to the south of the New Mint, and take an easterly direction, it will not occupy him beyond a few hours to reach at leisure the shores of Salt Water Lake. At a distance of not more than 3½ miles, entering the *Toola Bazar* road, he will find himself in a narrow street, lined on both sides with high houses of the most irregular and unscientific construction, filthy in the extreme, with old huts on the tops, and hung with sooty curtains, on which several seasons have passed. Below he will meet with a dense crowd of up-country trades-people and shop-keepers, all busily engaged in their various business, and endeavouring to make their way, though carts laden to excess with bales of goods and drawn by lazy furnished bullocks. At the termination of *Toola Bazar*, the scene changes. You see high houses divided into tiled and straw huts, chiefly inhabited by Mussulmans, which continue till you arrive at the Circular Road and pass the celebrated Mabratia Ditch. Here another change strikes your eye. The crowded huts have given place to garden houses and villages interspersed with bazars and grain shops. Scarcely has the eye rested on this new scenery, than the Suspension Bridge—hung over a rather narrow, muddy and crowded canal, arrests the attention.

It is generally from this point, that one begins to observe the peculiarities of the soil on which Calcutta stands. Each side of the road is marked with tanks and hollows of all sizes and shapes. There is scarcely a garden or a cluster of huts which has not a tank in it. You then perceive that this little tract of land no less than the great globe which we inhabit, is two-thirds covered with water. After passing the gardens and inhabited parts, the paddy fields begin to appear, the tanks are not so crowded; and the whole aspect becomes more flat and marshy. At length the Salt Water Lake breaks upon the sight. The paddy fields have all disappeared and are succeeded by inlets and arms of the

marshes, covered with weeds and divided at intervals by bunds or narrow causeways which serve for footpaths as well as for various purposes of the fisheries which supply the markets of Calcutta. The process of vegetable production and decomposition is going on at such a rapid rate in the lake that the borders are annually becoming more and more shallow; and when any part has risen above the reach of the saline tides of the lake, they are *bunded* off and being for a few years sweetened by the rains, the land is converted into a paddy field. After a few years the land is fit for the cultivation of indigenous plants and fruit trees, and then a house is erected on the spot.

The conversion of a piece of paddy land into a garden is work of comparative ease. A tank must be excavated; with part of the earth, the level of the ground may be raised and the remaining part may be employed in making bricks for constructing a ghât for the tank or any building that its owner may wish. Thus a good garden ground is found and the rent of it is higher than the same extent of arable land. The raised part of the land may be let to tenants or planted with fruits and vegetables which will find a ready sale in the Durrumtolla market.

The increase of population increases the value of building ground. The tanks are then filled with the filth and rubbish of Calcutta, and after a couple of years, tiled and straw houses are erected on it, which periodical conflagrations consume to the strengthening and enriching of the soil.

From this cursory sketch it will not be difficult to infer that not many years ago fishes and fishing canoes occupied the place where magnificent palaces and crowded streets now stand and whence the destinies of India are now wielded.—*Students' Companion, July 15.*

CHINA.

The latest intelligence from China informs us that the Rev. M. de La Brunière, missionary priest, and recently appointed by the Holy See the Coadjutor of Mgr. Verolles, Bishop of Mantchoury, had just been assassinated at Ki-limi, a village in Chinese Tartary, by seven natives, who afterwards robbed him. The French Consul had written to the authorities, and demanded reparation for the murder committed upon the person of that Venerable Ecclesiastic, who enjoyed an universal esteem.—*Catholic Standard.*

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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyutta Street, Calcutta.

THE BENGAL CATHOLIC HERALD.

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

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 11, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, September 11.

OUR ORPHANAGES.

WE beg to call the attention of our readers to an authenticated List of Donations received in aid of the new Building attached to the Catholic Male Orphanage. The names of the generous Donors are likewise given.

The necessity of laying the foundation of Popular Education on the immovable Rock of Catholic Morality, has never been more clearly demonstrated than it is at the present time when the political horizon around us wears so gloomy and threatening an aspect. Europe has been convulsed to its centre, and is yet in the throes of unsettled legislation and disorganized power. Conspiracies and Rebellions have disturbed the peace, if they have not shaken the stability, of the oldest Kingdoms in the World. Nations, hitherto the most docile and orderly, have suddenly embroiled themselves in political intrigues, and have staked the tranquillity of peace-

ful professions for the doubtful chance of winning a brilliant career. The rural and commercial pursuits of every day life are neglected, or altogether abandoned, for the stormy and unprofitable task of political discussion.

The origin of this Social disorder may be easily traced to the mischievous efforts of several Infidel writers. Voltaire and D'Alembert were the founders of that dangerous School of Philosophy which gave a tremendous shock to the orthodox institutions of Europe. The bloody scenes of the memorable French Revolution were the natural fruits of this Philosophy, and we have seen how, when once the spiritual influence of the Church is disowned, the brightest intellects are crushed and overpowered in the mighty reaction. The infidel politicians of the present day are worthy descendants of their renowned masters. Their war-cry also is universal Freedom, and the objects of their systematic attack are the same as of old—the Church and the Monarchy. By adroitly working on the ignorance of the multitude, and skilfully inflaming their untamed passions, they have succeeded in producing universal disorder and have used the stirring incidents that Anarchy usually produces, as stepping stones to power and greatness.

The recent political changes in Piedmont, indisputably prove the intimate connexion that exists between Infidelity and Rebellion. Even in their eagerness to establish a new order of things, the political reformers did not overlook the importance of giving an effective blow to one of the fundamental doctrines of the Church. We allude to the recent introduction, in Piedmont, of the Civil Marriage Bill, by which the Government openly repudiates the Sacramental purity of Marriage, and thus directly encourages the utter violation of a Divine precept by giving a legal sanction to concubinage. Here we see how naturally the principles of Infidelity coalesce into Revolutionary movements, and how impetuously they bear on the laws of social order and religious discipline.

Education therefore must be intimately connected with Religion, for no knowledge can be permanently useful to mankind that is not primarily derived from a Divine source. The human mind, like the human body must have its wholesome restraints and its purifying checks, for both are naturally prone to give way to indulgences that would obtain a mastery in the end, if not vigorously opposed at the commencement. As the body suffers from painful and loathsome diseases when pampered by luxury and enervated by sloth, so the mind becomes irreligious, corrupt and overbearing, when early trained in the pernicious school of modern Philosophy.

Take away the salutary restraint which the Catholic Church interposes as a safeguard to our educational Institutions, and you at once throw open the door to Anarchy, Disorder and Crime. In all human affairs from the dawn of creation to the present day, Restraint has been the natural, the instinctive principle of safety. It was first vouchsafed by God to Adam, in paradise, when he was prohibited from eating the fruit of the tree of knowledge. Restraint is the foundation of the whole of our moral, physical and social system, conducting us safely from the cradle to the grave. Restraint keeps the passions from degenerating into crimes; industry aloof from avocations; generosity from murder; generosity from love from impurity; pleasurable from licentiousness; learning from

infidelity; enthusiasm from folly. Without Restraint, the immense fabric of society would crumble into pieces; the world would become a savage wilderness, and man would probably rank lower than the brutes around him.

Aware of the immense power of this great conservative principle, the infidel writers of all ages have endeavored to oppose to it the destructive demon of indulgence. The rebellious passions of uneducated masses are appealed to with consummate skill. The war-cry is ever—Down with tyranny; down with priestcraft; level with the dust the useless institutions of antiquity; crush and destroy the mischievous power of the aristocracy; preach the regenerating doctrines of reason; laugh to scorn the false maxims of superstition; let us have no degrading monopoly, no partial distribution of riches no hereditary possession of lands, for all men have an equal claim to the fulness of the earth. Such is generally the language of infidelity highly provocative of disorder and confusion; but disorder and confusion are the very elements with which her existence is bound up. Hence her instinctive dread of the mighty Restraining power which gives vitality to order and subordination.

In the midst of these gloomy prospects, how cheering and consoling it is to turn to our own humble but useful Orphanages. It ought to be matter of self congratulation to our Catholic Brethren in Calcutta that Providence has blessed them with so favorable an opportunity of manifesting their zeal as well as charity, by cherishing these noble Institutions and keeping them in their present high state of moral efficiency. It is an un mistakeable sign of the happy and rapid progress of Catholicism amongst us, that our Orphanages require to be considerably enlarged: it is a cheering evidence of the devoted zeal of our community, that the means are cheerfully provided whenever the want is felt. Assuredly the present simple Appeal will be sufficient to secure the desired relief. Our kind hearted Brethren need no powers of eloquence to arouse their charity—for that charity has never slumbered. Those who so readily came forward at the call of that venerable Pastor whose heart was bound up in the wel-

fare of the Orphans, will not now draw back and leave unfinished the Work which it would have been his glory as well as happiness to have completed. It is indeed a glorious task to assist with hand and heart in the development of those noble faculties with which God has endowed the soul. It is a happy privilege to forward the spiritual work of Missions by training up a numerous Infant Band in the way of righteousness. Every Catholic heart should expand with joy to see an increasing Flock hastening to the protection of the One saving Fold. Every Catholic hand should be eagerly stretched out to bestow the means that will multiply the resources of that Fold. Piety can have no holier wish than the universal spread of religious education. Charity can scarcely have a nobler aim than to rescue the fatherless from destruction.

We earnestly entreat our Brethren not to be weary of well doing in the cause of the Orphans. The real strength of our Mission lies in the success of its Poor Schools. As these take root, and flourish, and spread their benefits far and wide, the Missionary Power itself shall acquire new vigour and increased energy. Apart from this great consideration which ought to be dear to them as Catholics, there is another of no little importance, which ought to be dear to them as members of society—the consideration, that a sound Religious Education of the People is the basis of good Government, and affords the best security for the peace and happiness of mankind.

And as a spur to their benevolence, let our brethren reflect on the peculiar blessings which Providence has been pleased to bestow on our small and comparatively helpless community. We have among us an exemplary Religious Body of men and women, the silent, unostentatious and indefatigable pioneers of our Mission, who have severed themselves from the dearest ties of consanguinity; are self-exiled from the healthy atmosphere of their own country; have renounced the joyous scenes of their early home, and abandoned the brilliant prospects of worldly ambition—to devote their time, their talents, all their physical and moral energies to the noble and disinterested task, voluntarily undertaken and con-

scientiously exercised, of imparting to our rising youth an education, based on the sound principles of Catholic Morality, yet embracing those useful arts and pleasing accomplishments that are almost necessary to secure the social well-being of the little ones who are destined, at no distant period, to hold their place in the various ranks of Society.

These are high motives for rejoicing—but let not our honest exultation in the number of our poor Schools degenerate into an idle boast. Let the reflection that we have a pious Brotherhood, devoted heart and soul to our cause and the cause of our children, animate us to redouble our exertions, on behalf of our Orphanages. Catholic zeal and Catholic charity are alike interested in the noble object of redeeming the offspring of poverty and neglect, from the bondage of Sin and Ignorance.

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N. O'Brien, Esq.,	10 0	G. D'Guerra,	1 0
J. S. O'Brien,	10 0	T. B.,	1 0
J. G.	5 0	J. P. Namey,	4 0
Alfred Sinaes, Esq.,	10 0	M. J. Rodrigues,	1 0
A Friend,	10 0	M. W. Pereira,	1 0
A Friend,	4 0	R. D.,	1 0
A Friend,	4 0	J. G.,	1 0
A. G.	4 0	J. G.,	1 0
M. Scanlon, Esq., M. D.	50 0	G. DeSouza, Esq.,	5 0
L. O'Callaghan, Esq., M. D.	10 0	J. Rebeiro,	2 0
Sir L. Peel, Chief Justice, ...	50 0	S. D. C.,	2 0
A Catholic thro' His Grace,	4 0	S. Oliver, Esq.,	1 0
An Irish Catholic, thro' do...	4 0	J. Corcoran,	10 0
L. H.	4 0	J. H. Crohan,	5 0
Sergt. Cunningham,	20 0	Thos. Gregory, Jr.	2 0
M.	4 0	P. Gomes,	5 0
A. B.	10 0	W. H. D'Rozario,	10 0

S. Botelho, Esq.,	..	...	1	0
B. Pereira,	"	..	1	0
John Jackson,	"	..	50	0
R. Gregory,	"	...	2	0
F. Gomes,	"	...	1	0
John R. Jr.	"	...	1	0
H J.,	"	...	2	0
P. Gomes, Esq.,	...	..	1	0
"	...	..	1	0
F. Pereira,	"	...	2	0
A Friend to the poor, per Mr. J. W. Robinson,	...	...	3	0
M. A. Vandenberg, Esq.,	...	...	1	0
J. Bayard,	"	..	2	0
T. D'Cruz,	"	...	1	0
J. Dessa,	"	...	5	0
J. C.	"	..	1	0
H. D. R.	"	..	1	0
J. R.	"	...	1	0
D. E. Rodrigues, Esq.,	..	..	2	0
A Baptist,	"	...	5	0
A. D. B. Gomes,	"	...	5	0
James Murray,	"	...	10	0
Major Fitzsimon per Very Rev. Dr. Kennedy,	..	..	100	0
Staff Sergt. M. Ryan,	..	..	20	0
Baboo Muttylall Seal,	...	...	50	0
Thro' Very Rev. Dr. Kennedy,	..	..	130	0
Mrs. Gonsalves,	"	...	10	0
" Dowling,	"	...	10	0
" Carbery,	"	...	10	0
" Moran,	"	..	25	0
" P. Jones,	"	...	10	0
" C. Denham,	"	...	10	0
" F. P.	"	..	4	0
" J. DeCruz,	...	..	25	0
" T. D'Rozario,	"	...	50	0
" H. M. H.	"	..	100	0
" Owen,	...	..	10	0
" Mercado,	"	...	20	0
Miss E. Gregory,	"	...	3	0
				Co.'s Rs. 3568
Amount not yet received,...	...	...	63	
				Co.'s Rs. 3505
Total Cash received,	Co.'s Rs.	3505		
Paid Mr. H. M. Smith, on-act.	Co.'s Rs	3500		
				Co.'s, Rs. 5
Balance on hauds	Co.'s, Rs.	5		
				Rs. 5,000
Estimated cost, ...	...	...	5,000	
Cash received, ..	...	..	3,505	
				Co.'s Rs. 1,495

CONVERSIONS.

DURING the course of last week, the Rev. Mr. McCabe received a Protestant lad into the fold of the Roman Catholic

Church. This week we have to record another conversion of a respectable Protestant Female by the same excellent Clergyman.

Selections.

CONVERSION AND DEATH OF PRINCE PAUL OF WURTEMBERG.

(From the *Universe*, and other papers.)

Prince Paul of Wurtemberg, only brother of the present King of Wurtemberg, brother-in-law of prince Jerome Bonaparte, died at his hotel, in the Place Vendome, Paris, on Friday, April 16th, aged sixty-six. The Prince died in the communion of the Catholic Church, another instance, added to the many indications to which we have lately called attention, of a reaction towards Catholicity in Germany. It appears that his Royal Highness was received into the Church in January last. This solemn determination had not been a sudden one. Two years before re-entering the bosom of the church the Prince of Wurtemberg had spoken to several persons of the doubts which tormented his mind. It appeared to him that a religion which took its rise from the revolt of a Monk, and was divided into so many sects, could not impart either the truth or salvation. A year ago he said, "I shall die a Catholic." Later, and before his adjuration, he had conferences with the Rev. Father de Ravignan.

Prince Paul received the Sacraments of holy Communion and Confirmation on Easter Tuesday. His family and friends did not think, at the time, that he was so soon to be taken, for he went out every day, and received a few visitors every evening. The touching ceremony which took place on Wednesday evening (the 13th, when his Royal Highness received Extreme Unction,) was only the crowning of anterior acts. The Prince was already a Catholic, and died a Catholic. People have talked of a certain *éclat* which took place at the moment when it was "declared" that Prince Paul was about to receive the last Sacrament.

[It was reported that the Duke of Nassau had protested in his own name and in that of his family against "the pretended adjuration of the Protestant religion" by the Prince, on the ground that his Royal Highness was not in a fit state to adopt such a resolution, that his mind was completely gone, and that the Duke of Nassau then rose and left the house, followed by the members of his own family, and by the ministers of Wurtemberg & Prus-

sia.] All this is false. The Nuncio and the Rev. Father de Pontlevoy were respectfully received by all present, and quitted the room the first, leaving every one, and particularly the Duke of Nassau, whose recollection was profound under the impression of the august ceremony which had taken place.

The remains of the illustrious deceased were laid out in a *chappelle ardente*, which has of course been crowded by visitors.

The body was attired in the uniform of a Lt. General, with the star and the grand cordon of the royal order of the house of Wurtemberg, and the military cross was laid on a state bed. The royal crown was placed on a cushion at the head of the *catafalque* on the right side; on the left are cushions supporting the orders of the Legion of Honor, and the black and red eagle of Prussia, and of St. Hubert of Bavaria. The Baron de Waschter, Minister of Wurtemberg, and the persons attached to the legation wearing the official uniform remain sitting at the side of the state bed.

The service was celebrated in the *chappelle ardente* at ten o'clock on Monday morning. All the family of his Royal Highness assisted at this touching ceremony. The Prince of Nassau, the Duke of Brunswick, the ex-King Jerome in grand uniform as Marshal of France, Prince Napoleon Bonaparte, the Princess Mathilde, the Count and Countess de Nieuckerke, the Pope's Nuncio, and several representatives of foreign courts, surrounded the state bed. Among the other personages present were the Cardinal Archbishop of Bordeaux, the Count de Fancigny, formerly page to his Royal Highness; Gen de Toledo, Count Camerata Bacciocchi, the Marquis of Douglas, the Prince de Montleart, the Count Appony, the Princess de la Trémouille, M. Baroche, President of the *Conseil d'Etat*; General Viscount de la Hütte, M. and Madame Drouin de l'Huys, MM. Berryer, Mignet, and Mitonflet de Mongon, Count Roger du Nord, Count de Bois-le-Comte, the Dukes de Fitz-James, de Bethune, and de Riario; Count de Chafrellen several other friends of the illustrious deceased and a great number of distinguished persons in all classes of society.

Prince Paul of Wurtemberg has left four children—the Princess Helena of Russia, wife of the grand Duke Michael of Russia, brother of the Emperor; the Princess Pauline, Duchesse Dowager of Nassau; the Princess Frederick and Augustus of Wurtemberg.

The Prince's will was opened on Saturday with the usual formalities by M. de Belleyme President of the Tribunal of First instance. It had been entrusted by the Prince to Mr. Henry Iver, notary Public. Prince Nicholas

of Nassau, the grandson of the Prince, the Minister of Wurtemberg, and six other witnesses were present. The testamentary executors are M.M. Berryer and Mitvaffel.

CONVERSION OF MR. H. J. COLERIDGE.—

This gentleman, whose conversion we recorded in last week's *Tablet*, is a son of Mr. Justice Coleridge. He was fellow of Oriel College, Oxford, first class in *Eiteris humanioribus*. The following additional information relative to this conversion we take from the *Catholic Standard* of last week.—“On Easter Monday evening, Mr. H. J. Coleridge, son of Mr. Justice Coleridge and a clergyman of the Anglican Church, was, with two other converts, publicly received into the bosom of the Holy Catholic Church at the Church of the Redemptionist Fathers, Clapham, by the Rev. Father Petehrine, who after the interesting ceremony, in his own eloquent and peculiarly affectionate style, addressed a few words of earnest congratulation and encouragement to the new converts. The Rev. Father, himself a convert from the Greek Schismatic Church, evidently felt in his own person a renewal of the joy he had formerly experienced on his own reception; and he made an impression on his hearers (many of whom were Protestants) which will not be easy effaced. The interesting ceremony concluded with Benediction of the Most Holy Sacrament. The chaste and beautiful altar and sanctuary was magnificently decorated with flowers and resplendent with lights, of which there could scarcely have been less than 200—all this in honour of the great Festival of Easter, it also served to proclaim the joy of the Church on this happy occasion—the reconciliation of three more souls to the true Faith. * *Deo gratias!*”

Henry Woodley, Esq., Belle Vue-terrace, York, was received into the bosom of the Catholic Church on Low Sunday, at the Church of St. George, in that city, by the Rev. W. Fisher.—*Catholic Standard*.

Mansfield Walworth, second son of Chancellor Walworth, has been admitted into the Catholic Church, at Saratoga Springs. It will be recollected that Clarence Walworth, another son of the Chancellor, is now a Redemptionist Priest. It is probable this son will follow the same course, although eminently fitted to shine at the bar.—*Philadelphia Catholic Herald*.

Miss Hardin, daughter of Colonel Hardin, who gallantly lost his life in the Mexican war has been received into the Catholic Church. Miss H. was an Episcopalian.—*Ibid*.

We read in *Le Courrier de le Meuse* that the wife and eldest sons of M. de Florancourt, a well known writer, have renounced the er-

chism etc., and applied to the system the complaint appears to the Right Hon'ble the Governor in Council to be well founded. For although no "constraint" is exercised by Protestant Commanding officers and School Masters, that fact of some Roman Catholic soldiers permitting their children to take part in the reading of the Protestant Bible and other Books tending to inculcate Protestant doctrines, would seem to indicate the existence of an influence inducing them to act contrary to their own views of their religious duty. To guard against the operation of any such influence the Right Hon'ble the Governor-in-Council has decided that one of the Assistant School Masters authorised for European Regiments may be a Roman Catholic.

I have the honor to be sir,

Your most obedient Servant.

J. G. Lumsden, Secretary,
to Government,

To
Dr. Hartmann,
Roman Catholic Bishop, Bombay.—*Ibid.*

CEYLON.

BISHOP BRAVI AND THE REV. A. D. GORDON.—

In another column we insert a correspondence between the Right Rev. Bishop Bravi and the Revd. A. D. Gordon relative to a statement made by the latter gentleman at the late meeting of the Bible Society. At this meeting the Revd. Mr. Gordon declared the Bible to be the antidote against "the idolatry of Heathenism and the more sensuous idolatry of the Church of Rome" and stated that this Church "withheld from mankind the revealed will of God." Then referring to a Protest of Bishop Bravi against a recent report of the School Commission he goes on to say that "it (the Protest) showed that here in Ceylon the head of the Roman Catholic Church permitted the Scriptures to be read only under ecclesiastical direction." The Governor who was present at the meeting adopts this statement as correct, and the Bishop thereupon writes to the Revd. gentleman and refers to the language of his Protest as follows—"our great veneration for the inspired writings forbids us to sanction the use of the Holy Bible as a mere school book for children; as the greater portion of its contents are far above their comprehension, being fitted only for the use of those who are sufficiently instructed to understand and appreciate it, to whom the privilege of its study is freely accorded."

This language not appearing to bear out the statement of Mr. Gordon he shifts the ground of his attack and declares the principles of the Roman Catholic Church to justify what he said. The Bishop again replies by forwarding Mr. Gordon a copy of the Douay Bible to which is prefixed the following letter of Pope Pius the Sixth:—

"Beloved Son, Health and Apostolic Benediction. At a time when a vast number of bad books which gravely attack the Catholic religion, are circulated even among the unlearned to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the

reading of the Holy Scriptures, for they are the abundant sources which ought to be left open to every one to draw from them purity of morals, and doctrine, and eradicate the errors which are so widely disseminated in those corrupt times. This you have seasonably effected as you declare by publishing the sacred writings in the language of your country suitable to every one's capacity," &c.

There is no mistake in the language of this letter and proceeding as it does from a Pope the recognised head of the Roman Catholic Church and the regulator of its discipline, we are unable to resist the conclusion it forces on us.

The Revd. Mr. Gordon having expressed his opinion that the Douay Bible "can communicate to every man who is in earnest about his salvation all that it is essential for him to know to that end" the Bishop proceeds by asking him to support a motion in the School Commission for the introduction of the Douay version into the Schools of that Institution as this will lead to a greater circulation of the Scriptures and carry out the object of the Bible meeting at which the principles of the Bishop's Church were misrepresented.

Mr. Gordon replied that this would be carrying his Christian Charity too far but he will not oppose the Bishop's moving that the Douay Bible be allowed in those Schools which are under his own superintendence. We wish that the Revd. Gentleman at the same time had entered into a question which many of our readers would be glad to see solved by so competent an authority, and which was put forward by Bishop Bravi in justification of his rejection of the Oxford edition of the Bible now in use in the Commissions Schools, viz. that the Books termed apocryphal which are thence excluded have been declared Canonical by the same authority which declared the remaining Scriptural Books Canonical and that to deny this authority would be tantamount to denying the Canonicals of the entire Bible.

Mr. Gordon having counselled the Bishop to expend a portion of the funds of his Church in translating the entire Bible into the vernacular language, the Bishop says he will do so when he can ensure a faithful translation; declaring his mission to be more to teach and to preach than to distribute Bibles which the natives generally are unable to comprehend. He refers to the "scandal and disedification" which the translation made at Cotta caused among the natives, and Mr. Gordon replies that the expressions which were obnoxious in that translation are about to be altered. The Bishop then goes on to say that the funds of his Church in Ceylon are at present required for the wants of his missionaries few of whose incomes exceed £50 per annum—a most unpleasant contrast we must say to the incomes of £700 and £800 a year given to our Chaplains, and then he concludes by expressing the occasional disappointment of his Mission at finding their efforts "to convert the heathen and render their congregations better subjects and servants of God impeded by those who might reasonably be expected to support them and the frequent pain the experience

on hearing their motives misrepresented and their faith vilified in places where they imagined that Christian Charity would prevail.

We are glad to perceive that the Revd. Mr. Gordon in closing this correspondence endeavours to atone for the language which led to its commencement. To say that the Church of Rome is immersed in "idolatry more sensuous than the idolatry of Heathenism" however well it might sound to the ignorant on the lips of the ignorant proceeds ill from an educated gentleman addressing an assembly of educated gentlemen, ~~and while~~ some of the principle officers of Government including the Governor himself formed Members.—*Times, August 20.*

SOLEMN ENTHRONISATION OF HIS GRACE THE MOST REV. DR. CULLEN.

Tuesday last (the festival of SS. Peter and Paul), having been selected for the ceremonial of the installation of his Grace the Most Rev. Paul, Archbishop of Dublin, into the dignity conferred on him by the election of the Clergy, and the approval of the Holy See, the solemnities connected with the occasion were celebrated with unusual splendour in the Cathedral Church of the Conception, Marlborough-street.

The church in every part was crowded from an early hour in the morning with an assemblage comprising large numbers, of our distinguished Catholic citizens, besides many of the nobility and gentry of all persuasions.

On the esplanade in front of the church, awaiting the arrival of his Grace the Archbishop, were assembled a numerous body of the leading Catholic gentry and citizens, including the Right Hon. the Lord Mayor of Dublin; John Reynolds, city member; John O'Connell, John Lentaigne, D.L.; Michael Errington, R. Kelly, T.C.; the Honorable Mr. Preston, Major Talbot, the Hon. Augustus Craven, Wm. Monsell, M. P.; Sir William Odrington, Carew O'Dwyer, Commissioner John Louis O'Ferrall, Honourable Charles Langdale, Doctor O'Ferrall, C. Fitzsimon, J. Delany, &c. &c.

Shortly after eleven o'clock a procession of the Clergy, headed by the Dean and Chapter of the diocese and the other Clerical dignitaries, &c., all clad in their richest robes, and proceeded by the cross issued from the main entrance, and stood at the summit of the steps leading to the front portal. A crimson cushion was placed in front of the steps, bearing a gold crucifix, and at either side stood the Acolytes, with lighted tapers. The street in the vicinity of the church was crowded with thousands of people, whose ~~and~~ reverential demeanour evinced their deep sense of the solemn nature of the occasion.

At half-past eleven precisely the Archbishop arrived in his carriage, attended by his Chaplain, the Rev. Dr. Ford. His Grace was robed in soutane and rochet. On issuing from his carriage the Archbishop knelt at the front of the steps, and then ascending he was received by the Very Rev. Dean Meyler, the Ven. Archdeacon Hamilton, the Very Rev. Dr. Yore, the

Rev. Dr. A. O'Connell, the Rev. Dr. Cooper, the Rev. Dr. Laffan, and other members of the Chapter. The crucifix was then presented to his Grace, who saluted with reverence the emblem of our salvation.

The procession then formed, and passing round the north side of the church entered the sacristy, where a throne was prepared for his Grace. The Archbishops of Tuam and Cashel, together with the Right Rev. Dr. Murphy, Bishop of Cloyne; Right Rev. Dr. Derry, Bishop of Glenfert; Right Rev. Dr. M'Gettigan, Raphoe; Right Rev. Dr. Denvir, Down; Right Rev. Dr. M'Nally, Clogher; Right Rev. Cantwell, Meath; Right Rev. Dr. Hely, Kildare; Right Rev. Dr. Foran, Waterford; Right Rev. Dr. Kelly, Derry; Right Rev. O'Connor, Saldes; Right Rev. Dr. Whelan, Bombay; Right Rev. Dr. Olliffe, Calcutta; Right Rev. Dr. Gould, Melbourne, Fort Philip; assembled round the throne, and outside them were grouped the dignitaries and parochial Clergymen of the Archdiocese.

The Rev. Dr. Ford read the Papal Rescript affirming the election of the most Reverend Paul Cullen to the Archiepiscopate of Dublin, and the following address, on the part of the Dean and Chapter and Parish Priests of the archdiocese, was then read, and presented to his Grace:—"To his Grace the Most Reverend Paul, Lord Archbishop of Dublin, and Primate of Ireland, &c., Delegate of the Apostolic See.

"The dutiful Address of the Chapter of the Metropolitan Church of Dublin, and of the Parish Clergy of the Archdiocese.

"My Lord Archbishop—We, your Grace's most dutiful and affectionate servants, the Canons of Chapter and parochial Clergy of the diocese of Dublin, beg to detain your Grace for a moment on the threshold of this Metropolitan Church of which you come to take possession, while we give expression to the feelings of joy and exultation which fill our breasts as we greet your first public and official arrival amongst us.

"We desire, then, in the first place, to acknowledge the great goodness of Almighty God in calling your Grace to preside over this most important portion of the fold of Christ; and we thank from our hearts our Holy Father the Pope, not only for his gracious condescension in listening to our prayer for your Grace's transfer to this diocese, but also that he has deigned to give so special mark of his high appreciation of the worth and fitness of the object of our recommendation, as is implied in the honours and jurisdiction of Apostolic Delegate with which he has been pleased to invest you.

"It is, then, my Lord, with no ordinary sentiments of delight that we obey the summons to go forth and receive you thus solemnly as our Father and our bishop. But, though it is the first time we have the happiness to salute you in that capacity, we cannot consent to have it thought you come a stranger amongst us. We hail your Grace as the child of this diocese; and the long and intimate acquaintance we have had with your Grace's character and merits, as deve-

rors of Protestantism, and were received into the bosom of the Catholic Church, at Vienna, on the 26th of March.

The following persons renounced the errors of Protestantism, and were received into the communion of the Catholic Church by the Rev. Ed. Carbary, at Chester:—Of passion week, Eliza Pughe, Mrs. Galagher, and Mrs. Burns. On Easter Sunday, Mr. Thos. Robertson Hyde Mrs. Hyde, and three daughters, and Thomas Williams. On Easter Monday, Mrs Margaret Taylor, Bridget Sandford, and Michael M'Namara.—*Correspondent.*

St. saviour's broadway.

On Sexagesima Sunday a very interesting ceremony took place at St. Saviour's, in the public reception of twenty-one Protestants into the Catholic Church. During the last twelve months a large number of Protestants have regularly attended the instructions of the Passionist Fathers, and since the retreat lately given by the Rev. F. Joseph, many have expressed a wish to be admitted into the true fold of Christ. The above-mentioned number having been fully instructed were conditionally baptised by the Rev. F. Vincent, and then, at their own request, were publicly received into the Church, in the presence of a very large and attentive congregation. After a short discourse from the Rev. F. Bernard in which he exhorted them to stand fast in the true faith which they would that day receive, and encouraged them cheerfully to bear all the persecutions which as Catholics they would have to undergo, the converts made their profession of faith with such clearness as to be heard distinctly in every part of the crowded church. The *Te Deum* was then sung, and the ceremony terminated with Solemn Benediction. The reception of so large a number has made a great sensation in the neighbourhood, and we have no doubt the courageous example shown by so many in thus publicly renouncing their errors, will be attended with the most gratifying results.—*Correspondent.*

Leeds.

We are informed says the (*Leeds Mercury*) that one of the strictest kinds of convents is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh, under the influence of the Jesuits, and that she has made over all her property and the beautiful estate of Sea Cliff, in Haddingtonshire, to the Jesuits. It is understood that this lady, after performing a novicate at an austere convent in Grenoble, France, is to found a simi-

lar institution in Leeds. Lady Harris is niece to Colonel Outram, British resident in Scinde.

Hungary.

The *Lloyd* announces that two communes, containing 6,000 souls, belonging to the Greek Schism, and situated in the county of Kraschow, have lately returned, with their Pastors to the bosom of the Roman Catholic Church.—*Colonist June 26.*

The *Morning Advertiser* says that "the Catholic church has received another clergyman of the established church into her fold, in the person of the Rev. J. Watson, M. A., curate of Long Watton, in the diocese of Peterborough. Mr. Watson has been for some time past a disciple of the high church, or Tractarian School of theology."

Mrs. Leonard Jackson, of Stockton-on-Tees, and her daughter (Miss Harvey) were received into the Catholic Church on the Festival of St. Joseph, at St. Mary's church, Stockton-on-Tees.

The Rev. Lord Henry Kerr has left the church of England, and been received into communion with the church of Rome. His lordship held since 1827 the rectory of Dittisham, in the diocese of Exeter, which is in the gift of the Earl of Mount Edgecumbe, with which family the reverend lord is connected. The living Lord Henry Kerr resigns is worth about 600*l.* a year.—*Western Times.*

BERMONDSEY—RECONCILEMENTS TO THE CATHOLIC CHURCH.

We have received the following documents for publication, which are a great deal too important for us to withhold. We invite the attention of the Protestant public to the outrageous facts stated therein, and suppose that the Rev. Mr. Armstrong will feel that some explanation may be expected from him as to this his method of effecting "conversions," and taking vengeance on the penitents who escape his clutches:

"We, the undersigned inhabitants of Bermondsey, are desirous of making this public declaration of our sincere repentance for having, under the influence of extreme poverty, and through the temptation of wordly gain, been induced for a time to abandon the profession of the Catholic and Roman Faith. We humbly ask pardon of Almighty God, the Blessed Virgin, and all Saints, and this congregation, for the injury and scandal we may have caused by this our act of shameful apostasy. And we declare, in the presence of God, and of the witnesses whose names are hereunto subscribed, that we were induced to commit this sin by the temptation of money and other wordly advan-

tages, and that our apostasy was merely outward and formal, our hearts never having swerved from the Faith of the Holy Roman Church.

"Signed the 5th and 6th days of June, in the year of Grace, 1852.

"Daniel Coveney, ✕ his mark, Cow-yard. Witness—P. A. Hogan, 6, New Western-street, Bermondsey.

"Mary Coveney, ✕ her mark, Cow-yard. Witness—Jeremiah F. Denny, 3, Palmers-rents Snow-fields.

"Catherine Sheehan, ✕ her mark, 59, Staple-street, Stannage, Long-lane, Bermondsey. Witness—J. Holland, 6, Marble-court.

"Ellen Toomey, ✕ her mark, 59, Staple-street, Stannage, Long-lane, Bermondsey. Witness—Samuel Giles, 8, Nicholas-lane, City.

"Timothy Connors, ✕ his mark, 9, Stannage stables, King-street, Bermondsey. Witness—Daniel Riely, 11, Webb-street, Bermondsey.

"Cornelius Sheehan, ✕ his mark, 9, Stannage-stables, King-street, Bermondsey."

The following names have since been added (8th June, 1852,) to the above declaration:—

"William Dunlea (promised 9s. per week), 5, Long-lane, Bermondsey. Witness—William Crowley, 10, Weston-street.

"Daniel M'Carthy, ✕ his mark, (promised 9s. per week), 2, Palmer's-ents, Snow-fields. Witness—Patrick A. Hogan, 6, New Weston-street.

"John Regan, ✕ his mark, 7, Tattle-court, Bermondsey-street.

"Timothy Aherne, ✕ his mark, 9, Staple-street, Stannage, Long-lane.

"Eliza Regan, ✕ her mark, 7, Tattle-court, Bermondsey-street."

"We the undersigned declare that in our hearing, on the 4th day of June, 1852. a messenger from the Rev. W. Armstrong, the Protestant Incumbent of Bermondsey, required that the clothes which had been given to Mrs. Coveney for herself and baby since she became a Protestant, should be returned, because she refused to submit to the ministrations of the above-named Rev. Mr. Armstrong, and sent for the Rev. Mr. Donovan, the Catholic Priest, to administer the Sacraments of the Church to her husband, who was dangerously ill. We also declare, that in our presence the mother was obliged to strip naked both herself and her infant child, four weeks old, in order to give back the said clothes.

(Signed) "MARGARET LYONS, 31, College-street, Tooley-street,

CATHARINE SULLIVAN, 19, Cow-yard, Bermondsey."

(Supplement)

"While in attendance on Daniel Coveney, the person referred to in the above declaration, I witnessed the scene as described by the foregoing witnesses, with this exception, that the mother had not undressed herself in my presence. I must also add that, Protestant as I am, I felt so disgusted at such conduct, that I could not find language to express to the Rev. Mr. Donovan my horror and indignation at such a system.

(Signed) "E. D. ROWLAND, Medical Student at Guy's Hospital."

BOMBAY.

We announce, with pleasure, the arrival of 4 Nuns by the last overland Mail, for our Convent.—*Catholic Examiner August 2.*

The Ahmednuggur Correspondent of the *Gazette*, writes:

"The Roman Catholic Bishop is here just now on a visit. I understand he was most cordially received and treated by the Brigadier and other Officers who have met him, the papal aggression and all other differences being forgotten. The beautiful Chapel I observe is lighted up every evening since the Bishop's arrival, and a number of people, principally youngsters, are to be confirmed with much ceremony, in a few days. Do you know if the R. C. Bishop gets travelling allowance as the Protestant Bishop does, and how much praise, at all events, for coming such a distance, in such weather, to visit his flock.—*Ibid.*

The following extract from a Letter of Government to His Lordship the Right Rev. Dr. Hartmann will be read with pleasure by all who are interested in the education of the Catholic youth of this Presidency.

Military Department, No. 1956.

Bombay Castle 3rd August, 1852.

Sir,

5. With reference to the request submitted in the latter part of the second clause of the 4th para of your letter, I am to state, that His Lordship in Council considers that the Orphan children of soldiers, Protestant, or Roman Catholic, whose guardianship, from their parents not having otherwise provided for them, may pertain by law to Regimental Commanding Officers, ought certainly to be secured as far as practicable, against being educated in any other than the religion of their Fathers, and it will therefore be made obligatory upon Commanding Officers of the Hon'ble Company's European Regiments, in all such cases, either to place the children under the care of persons of the same religious persuasion, or to place them in the Byculla Schools, or Roman Catholic Orphanage at Bombay, as being the mode of disposal most likely to accord with what their Fathers would have desired.

6. I am to observe that the representation submitted in the 5th para of your letter, that the children of Roman Catholic soldiers were "constrained" to read the Protestant Bible, and in some cases to learn the Protestant Catechism and Prayers, has been found upon enquiry to be without foundation.

7. The complaint as now renewed in the 6th 7th and 8th paras of your letter, has reference rather to a constraint imposed by the existing system upon which Regimental Schools are established and conducted than to any undue interference on the part of Commanding officers, to compel the use, as class Books by Roman Catholic children, of the Protestant Bible, Cate-

of the false and distorted forms under which she is but too often represented.

To a sincere Catholic, the subject is one of extreme pain. Amid the recriminations of polemical warfare, it is difficult to preserve charity uninjured; it is still more difficult to restrain honest indignation within due bounds; under the galling consciousness of unjust and unworthy imputations. Abuse and invective may be borne,—declamation and denunciation lose their power to wound, as the excitement of the moment passes away,—but misrepresentation or calumny, the imputation of false principles, or the suppression of known and true vindications, is an insult to the understanding, as well as to the temper; provoking, the one by its malice, as much as by its unworthiness it calls up pity or contempt in the other.

Far from us, however, be feelings such as these. We write far more in sorrow than in anger—we seek not idle, not even necessary, recrimination—not to retort upon our adversaries, but to justify ourselves—not to reflect upon those who have misrepresented our belief, but to remove in all charity and peace, the effects of the misrepresentation. For ourselves and our fellow-Catholics, this is a task of supererogation. Every Catholic, who knows his religion as it really is, and as it is represented in the literature of England, is but too familiar with the justice of the title prefixed to these pages. But there are others who know our doctrines only from books, and whose only estimate is formed from the data which their own literature supplies. To these—our Protestant countrymen of every denomination—we would offer a few pages of commentary upon that voluminous text from which chiefly if not exclusively, they have had opportunities of estimating our principles and our practice.

A stranger, judging from the nature of the constitution, and the principles of the religion of England, would pronounce, that in British public opinion—and especially as regards religion—should be free as the air we breathe—free from prejudice,—free from passion,—free from every unworthy influence. It is not, as in a Catholic country, where the whole inquiry is narrowed into one comparatively easy question, which once decided, authority is the guide for all the rest. On the contrary,—rejecting all aid of authority, disregarding the opinions of any “uninspired man or body of men,” guided solely by private judgment in the formation of a creed,—it is the glory of Protestant England to have shaken off the “unscriptural and unchristian yoke” of Rome, and to live and breathe in the free unfettered liberty of the Gospel.

To guard this freedom from injury—to preserve it from every influence which could impede its exercise—to increase and extend it by every possible device—would appear to be the duty of every consistent citizen of the Protestant common-wealth. Hence, to resist the growth of prejudices, to uproot those which, amid the anarchy of religious revolution, had interwoven themselves into the public mind; to place on a footing of the most perfect equality the rival claims of all the various religions which challenge inquiry,—these would seem obligations inseparable from the idea of Protestantism,—direct consequences of that grand principle which is the soul and essence of its being. For a stranger, this would be a natural, but alas! a sadly mistaken, impression. Prejudice, in some one or other of its forms, would appear to enter into the constitution of the human mind; and there are few however enlightened, who can claim an exemption. England, with all her boasted liberty, is the slave of prejudice; in her institutions, in her society in her literature—prejudice of country—prejudice of religion. It is the growth of centuries, deepening in its dye as each year rolled on, becoming every day more inveterate in its hold upon the public mind. We need not say, that the fear and detestation of Popery is the great centre from which it emanates. Political antipathies and religious hate, mutually supporting and supported, combined to foster and perpetuate it; time and usage threw an air of venerableness over traditional calumnies, which had originated in interested falsehood and ignorant credulity; abhorrence of Popery was made the test of orthodoxy in politics, as well as religion; and prejudice the most servile, bigotry the most blind, warped themselves into the very essence of public opinion in free, Protestant England! Justice was forgotten,—fair play was flung to the winds,—or, if they were remembered, it was the justice proclaimed by Cromwell's troopers in Ireland, “What is yours is mine; what is mine is my own;”—it was the fair play of the poor plebeian in Juvenal,—

“— ubi tu pulsas, ego vapulo tantum!”

It would be tedious to trace the causes which contributed to maintain and foster this unnatural state, of things—causes, positive, as well as negative—to be found as well in the untiring exertions of the enemies of Catholicity, as in the constrained inactivity of its followers and friends. A glance through the history of the Catholics under Elizabeth, James, and the succeeding reigns, will show that the policy of the ascendant party, originating in fear, real or pretended, was the

mainspring of all their operations. Under Elizabeth, the claims of her royal cousin of Scotland, and the universal sympathy called forth by her unjust and heartless persecution, demanded no small activity on the part of the enemies of Mary and religion, in order to render both sufficiently unpopular for the security of Elizabeth and of Protestantism. The skill with which the Babington conspiracy was improved for this purpose, and the fatal ~~account~~ to which it was turned by the minister, (who, if he did not originate, at least encouraged and suffered it to ripen), were a lesson of Machiavellian policy destined to serve many a black and bloody purpose in our history; the bugbear of Popery and its horrors, so successfully employed by Cecil and Walsingham, has been a ready instrument for their successors on many a subsequent occasion. It is impossible to suppress a shudder for human nature, while we contemplate the fearful success with which it was used to excite the terrors of the nation, and flatter the silly vanity of the monarch, in the horrid tragedy of the gunpowder-treason.—the industrious malevolence with which all the details of this cruel exhibition were prepared and arranged by the crafty minister, and the treacherous duplicity with which, in the after working of the plot, (his own doings,) the excesses into which a few fiery and weak-minded youths had been seduced, were traced to the imputed principles of the common-faith professed by the Catholic body. Even amid the civil strife of the unhappy reign of Charles I and of the commonwealth, the contending parties did not forget their common hatred of Catholicity. In the succeeding reign, the apprehension of a Popish successor was industriously employed to fan the no-popery flame; it was one series of calumnies on the Catholics, each more absurd and atrocious than its predecessors. The fire of London, which the "tall bully" lyingly commemorated as a Popish treason—the ill digested fabrications of the ruffian Oates—and the still more extravagant inventions of Fitzharris—each served the purpose for a day, keeping the public mind in a perpetual ferment; and the anti-Catholic feeling in full activity; and its last great outbreak, in the riots of 1780, may serve as an index of the intensity with which, even while concealed, it never ceased to burn.

From the political relations of the Catholics the transition was easy to the superstitions of their creed. The press and the pulpit overflowed with misrepresentation. Nonconformity brought with it the charge of disaffection recusancy was construed into idolatry—disloyalty was represented at the necessary consequence of the Pope's temporal power,—and

the disregard of faith with heretics, the absurdity of transubstantiation, the worship of the saints, and the adoration of relics and images were thrown in to heighten the picture; and even when better times, and a less credulous spirit, brought an amelioration of the laws which thus originated, the structure and wording of the test and allegiance oaths may furnish some idea of the inveteracy with which the extravagant and revolting calumnies had fixed themselves in the minds of the people.

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THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clive Street.

Bengal Catholic Herald.

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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyutta Street, Calcutta.

loped in other departments of the Ecclesiastical vineyard, further prompted our desire to possess you, and now crowns our joy on this blessed day, when we open our ranks, and, still more, our hearts to receive you. Specially is it because we have observed you—all Catholic Ireland has observed—while you sat in the chair of St. Malachi, giving proof of those virtues that marked the 'great Priest' described by the Prophet, 'who in his days pleased God, and became a propitiation in the time of wrath.' We have seen you unite firmness in the discharge of duty, with peculiar gravity in the selection of your means, which showed that while you loved God you had a tenderness for man. And if the most devoted attachment to the See of Saint Peter, combined with your love of your country and allegiance to the throne—if the soundest and most varied learning adorned and set off by humility beyond the power of affectation—if ardent zeal for souls, tempered and directed by consummate prudence—if, in a word, qualities apparently the most opposed, blended, however, and harmonized, so as to produce the burning and shining light of the sanctuary—if these, and such as these be grounds for any confident anticipation of the future then may we be allowed to hope that the hand of God has directed us in suggesting, and the Sovereign Pontiff in decreeing, your Grace's removal to this all-important see; and it may be permitted us to take some share of pride in having been instrumental, even in a subordinate degree, in bringing about so desirable a consummation.

"Let, then, the 'Te Deum' peal forth to speak our joy and thanksgiving as we proceed, under the appropriate auspices of the glorious Apostles SS. Peter and Paul, and in obedience to the mandate of their illustrious successor, Pope Pius IX., to marshal your way to the throne of the great St. Lawrence, there, as we hope and pray long to preside, the heir at once of his jurisdiction and virtues.

"Feast of the Holy Apostles Peter and Paul, A.D. 1852.

"WALTER MEYLER, Dean.

WILLIAM YORE, Parish Priest."

His Grace replied in the following terms. He said—Right Rev. and Very Rev. brethren, allow me to return you my thanks for the kindness you have manifested towards me on this occasion of receiving me amongst you. I cannot pretend to be able to express my feelings of thankfulness on this occasion—not being prepared to do so by reason of the very short notice that I received of there being an intention to present an address to me; but I will take an opportunity to express my sense of your kindness at length on a future occasion. Feeling my own unworthiness and my own weakness, I cannot attribute to myself the many merits which you are pleased to ascribe to me; and I can only refer to your great kindness the generous manifestation of regard with which you have now honoured me. That manifestation encourages me to hope that I will be supported in the arduous duties now devolving on me by a body of Clergyman distinguished alike for their charity, piety, and learning, the monuments of

whose Christian zeal surround us on all sides in this country. I am induced to hope that, with their co-operation, I may be able to supply my own imperfections, and discharge the duties of my arduous office to the advancement of religion and the benefit of community. The blessed and memorable festival of our Church following on this day, I look upon as most auspicious having been selected for my entrance into the duties of this high and holy office. It reminds us that "the foolishness of God is wiser than the wisdom of man," and that the weakness of God is more powerful than the strength of men, and teaches us also to rely upon His almighty wisdom and mercy. The poor fisherman of Gallilee, untaught in worldly lore, was selected by that Divine wisdom, and sent to preach the Gospel of Him crucified in the centre of Pagan and imperial Rome. He preached the Gospel to the Gentiles, and consummated a life of devotion to his Master by a death like His. But triumphing in death, he left after him to his successors to the end of time the light, the Faith, which shall never be quenched; and we now find the Chair of Peter filled by one of the noblest, the most pious, and gifted Pontiffs that ever presided over the Christian Church—the illustrious Pius IX. It is in his name I come amongst you, and all this pomp and splendour attendant on my reception on this occasion reflect respect not so much on me as on the Viceroy of heaven who sent me. May no power of earth or hell ever detach us from that rock of truth whereon our holy Church stands still triumphant and unscathed by the storm of ages. May it be always our pride to devote our exertions for the honour and glory of God, and for the salvation of souls.

The procession then again formed, and issuing from the sacristy proceeded round the walls of the church to the principal entrance. His Grace walked beneath a canopy of white satin, trimmed with gold, supported by the Lord Mayor, John Reynolds, M.P.; John O'Connell, R. Kelly, T.C.; H.W. Wilberforce, and M. Errington, Esq. The choir, chanting the "Te Deum" headed the procession, which entered the church, and advanced to the high altar, where the august ceremonies were proceeded with.

The scene presented in the interior of the church at the commencement of the ceremonial was in the highest degree solemn, imposing, and magnificent. The vast structure, to its remotest angle, was crowded with persons of both sexes. The end gallery, beneath the organ, commanding a view of the altar and sanctuary, was thronged principally with ladies, and the great centre nave to the rear of the lower choir (where were seated the Prelates and Dignitaries) was filled with a dense congregation, comprising numbers of the resident gentry and the leading Catholic citizens of Dublin, as well as many of other Christian persuasions. The side aisles and transepts were occupied by multitudes of citizens of both sexes, and of all classes, all evidently deeply impressed with the solemn character of the approaching ceremony.

Within the sanctuary surrounding the steps of the altar were the following Dignitaries:—Priest

Assistant, the Very Rev. Dean Meyler, wearing a rich cope of white and gold; the Archdeacon of Dublin, the Rev. Dr. Hamilton, robed in dalmatic of cloth of silver, flowered with gold, the Rev. Dr. O'Connell, wearing a similar robe of the same costly material; the Rev. Mr. Pope, robed in dalmatic of cloth of gold, bore the Archbishop's cross; the Deacon of the High Mass, the Rev. Dr. Laphen, P.P., St. Catherine's, robed in vestments of white and gold; Sub-Deacon, the Rev. Dr. Cooper, similarly robed; the Organists of Ceremonies, the Rev. Dr. Ford, and the Rev. Dr. Woodlock, in soutanes and embroidered surplices.

Prostrate at the altar's foot, robed in cope and mitre, and holding the pastoral crosier, knelt the pious and revered Paul, Archbishop of Dublin, and if over true and unassuming piety, if ever a mind absorbed in the contemplation of Heavenly things, and a heart filled with sincere Faith and love of God and his neighbour, such as may become a true Christian Prelate, were exemplified in the men and demeanour of any Minister of the altar, they were all evident in him who knelt in presence of that mighty congregation, humbling himself in spirit before the altar of his God.

Among the other dignitaries and parochial Clergy present we observed—

The Very Rev. Dr. Yore, P.P., V.G., St. Paul's; Rev. Dr. Newman, Ref. Dr. Curtis, S.J.; Rev. Flanagan, P.P., St. Nicholas's; Rev. Dr. Russel, O.S.D.; Rev. Dr. Moriarty, President of All Hallows College; Rev. Dr. Eunis, P.P., Booterstown; Rev. Dr. Roche, P.P., SS Michael and John's; Rev. Dr. Doyle, P.P., St. Michan's; Dr. Dowley, Rev. Dr. Maher, Carlow; Very Rev. Dr. Renshan, President of Maynooth College; Rev. Dr. Dixon, Rev. Mr. Kelly, P.P., Naul; Rev. Mr. Costigan, P.P., Lusk; Rev. Mr. Marshall, Rev. Mr. St. John, Rev. Mr. Dunne, P.P.; Rev. Dr. Farrelly, Rev. Mr. M'Kenna, P.P.; Rev. Mr. Pooney, P.P.; Rev. Mr. Lyach, P.P.; Rev. Dr. Mr. Roche, P.P., Bray; Rev. Mr. Brennan, P.P.; Rev. Mr. Grant, P.P.; Rev. Mr. Meagher, P.P., Cathmines; Rev. Mr. Kelly, P.P., Kilkenny; Rev. Mr. Fernando, Rev. Mr. Keenan, P.P., Maynooth; Rev. Mr. Callen, S.J.; Rev. J. Smith, P.P.; Rev. Messrs. Pope, Druke, Irwin, Mulligan, and O'Farrell, of the Metropolitan Cathedral; Rev. Messrs. Murphy, Walsh, Dunue, Lyons; Rev. P. Cary, Newbridge; Rev. P. J. Gilligan, Rev. Mr. Murtagh, Rev. Mr. Moore, Falmers-town; Rev. J. Smith, Irishtown; Rev. Messrs. Cogan and M'Mahon, St. Michan's; Rev. Mr. Smithwick, P.P., Baldoy; Rev. Mr. Fay, Meath-street; Rev. Faylor, Castleknock; Rev. Mr. Callaghan, dikto; Rev. P. Murphy, &c, &c, and a great number of other Clergymen, whose names were unable to learn.

The choir of Priests was stationed at the Epistle side of the sanctuary without the railing. The choir was led by the Rev. Mr. Lyons, of Carlow College. The other members were:—Rev. Messrs. Dunne, Cavanagh, Woods, Harold, and Mullally.

As the procession advanced up the aisle the

grand hymn, "Te Deum Laudamus," was chanted, which continued during the time the Archbishop remained kneeling at the foot of the altar. At the conclusion of the hymn the Archbishop was conducted to the throne, permanently erected at the Gospel side of the sanctuary; and when his Grace was seated, the Clergy approached in order, one by one, and made the usual obeisance, and, kneeling, received his Grace's blessing. The attendant Clergy then unrobed his Grace, who then assumed the vestments of crimson colour appointed to be worn on the Feast of Martyrs. Meanwhile the Deacon and Sub-Deacon of the Mass, as also the Deacon and Sub-Deacon of the ceremonies (who had retired to the sacristy to lay aside their white vestments), now issued forth robed in vestments of crimson velvet. The Very Rev. Dean Meyler, as Priest-Assistant, was now endued with a crimson cope; and when the robing of the Archbishop had been completed, his Grace assumed his mitre and crosier, and approached, with his attendant Priests, the altar's foot. Here the mitre and crosier were laid aside, and, bareheaded, the Archbishop of Dublin proceeded to celebrate his first Mass in that character. The organ above, with its well-appointed choir, pealed forth the "Kyrie Eleison," and the joyous strains of the "Gloria in Excelsis" were rendered with solemn and splendid effect.

After the first Gospel, the Rev. Dr. Moriarty ascended the pulpit and preached an eloquent and appropriate sermon.

After the sermon the High Mass was proceeded with, and at the conclusion the organ and choir burst forth with a grand hallelujah.

The Archbishop, after leaving the altar, again ascended the throne, and the Rev. Dr. Laphen, after the ceremonies of the confession in the name of the Faithful had been gone through, proclaimed the usual indulgence granted on such solemn occasions by the Church.

The absolution was then pronounced with due solemnity, and after the usual prayer and hymn the ceremonial concluded.

Thus ended one of the most solemn and impressive scenes witnessed by the Christian public of this metropolis for many years.—*Freeman*.

PREJUDICES OF OUR POPULAR LITERATURE.

(From the Dublin Review.)

Plutarch, in the preface of his fifth book, assigns as his reason for recording the infamous lives of Demetrius and Antony, "that we shall more easily imitate the example of the good, if we be not entirely with the characters of the wicked." It is under the influence of a feeling somewhat similar, that we enter, though with reluctance, upon the present subject. The search after truth may be assisted by a knowledge of the falsehood opposed to it; the true character of the Catholic Church may be gathered from an exposure

THE BENGAL CATHOLIC HERALD.

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

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, September 18.

THE ABSTRACT AND THE REAL WORLD.

THE world! what an idea of vastness does that little monosyllable convey to the mind. In its abstract, mysterious, dimly visible character, it conjures up a thousand gorgeous images of gigantic proportions. The world! that stupendous globe rolling in unbounded space, with its countless millions of living, breathing objects; its mountains that tower above the clouds, and its oceans of unfathomable depth. The world! that mighty stage where Heroes and Demi-gods have played their parts; where the Macedonian conqueror, surrounded by the spoils of nations, wept that he could gather no more; where the imperial warriors of Rome dragged monarchs and princes at their chariot wheels; where in our own times, a Corsican adventurer disposed of kingdoms and principalities as if they were the mimic powers of a chessboard. The world! that boundless battle field where human blood has been

poured like water to fertilize the plains of Marathon, Philippi and Thrasimene; and centuries later, of Marcngo, Austerlitz and Waterloo; where rapine and cruelty have followed the devastating track of conquest; where the curses and groans of the wounded and dying are unheard or unheard in the tumultuous shouts of victory. The world! that exhaustless site on which the crumbling yet magnificent ruins of the Past, contrast strangely with the Palaces and Temples of the Present; on which the Pyramids have stamped themselves as the giant guardians of the old centuries that have gone down to their rest; on which Vesuvius and Etna have laid their firm set power to endure in terrific majesty till the consummation of ages. The world! that relentless monster, sublime in the very fierceness with which it deals destruction whether through the agency of its raging Volcanos, its sliding Avalanches, its floating Icebergs, its Storms that tear up forests by the roots, or its Pestilence that destroys millions by a breath. The world! that all commanding Intellect which has laid its potent spell on the elements; which has disciplined the expansive force of steam to neutralize the influence of winds and tides; has compelled the subtle spirit of Electricity to annihilate time and space; has walked dry shod under the waters of an impetu-

ous river on whose bosom float multitudinous crafts from the stately frigate to the fragile canoe; nay in the pride of its irresistible might has enacted Laws to subjugate the fierceness of the Hurricane Blast. Such is the abstract world, immeasurably vast, mysteriously sublime, and confessedly powerful. Colossal in all its attributes whether for good or evil, for peace or war, for knowledge or ignorance, it stands forth as a stupendous Incarnation of mind and matter!

How painfully different is the real world, shrunk up into more than pigmy insignificance and standing in pitiful contrast beside its giant brother. It is a misshapen stunted Dwarf, spell-bound within a narrow circle and circumscribed even in its little dwarfish movements. It is vain of its very weakness and proud of its follies. It attaches importance to trifles and sets at naught the gravity of wisdom. It has confused erroneous notions of most things. It mistakes servility for respect, hypocrisy for prudence, ribaldry for wit, abuse for energy, ostentation for generosity and so on. It is sly, selfish and deceitful;—a sycophant to power, and a tyrant to helplessness. Such is the real world.

In the abstract world the Spirit of Political Government is a beneficent Power ever watchful to investigate the sources of error and always anxious to protect the interests of truth. It never relaxes its self-imposed and ennobling task of encouraging the labors of Husbandry, promoting the objects of Commerce, and spreading the benefits of Education. Like a vigilant conscientious guardian, it concentrates its powerful energy to secure and augment the resources of its cherished ward—the state. In the real world, the legislative Spirit is a sordid Demon hungering after place and emolument, corrupting by secret bribery the integrity of free election; paralysing by dark intimidation the independence of the National will. It tramples on the rights and privileges of the many to increase the power and influence of the few; and to maintain its brief tenure of office, would unscrupulously immolate the solid welfare of the entire state.

In the abstract world, the majesty of the Law is "hedged in by such divinity,"

its aspect is so serenely awful, that treason, curbed in its desire for mischief, dares not move a finger nor stir a limb. Law is the incorruptible guardian of the poor man's rights; the inflexible enemy of the rich man's oppressions. Its sanctuary is always open for redress to the victims of injustice however poor and lowly; while its punishments always overtake the guilty, however rich and powerful. But in the real world, Law is stripped of its robe of benevolence and is clothed in the habit of despotism. It is an unmitigated tyrant presiding over an iniquitous tribunal to which it compels the poor man to resort, only to grind him down to dust with its iron bill of costs. It knows no mercy except for hardened guilt, and yields no respect except to unblushing effrontery. It confounds the simple and encourages the subtle, it sells its eloquent advocacy at the highest market value. There is no crime so loathesome, no iniquity so double dyed, that is not openly invited to purchase the services of a devoted champion.

The children of the abstract world venerate the very porch of the temple where Faith is gloriously enthroned. They regard her smile as the dearest boon on earth; they invoke her power in the sublimest strain of poesy; they fall down and worship at her gorgeous shrine; a thrill of horror is universally felt at the slightest unhallowed attempt to profane her sanctuary. But in the real world, how fallen is her power, and how feeble her influence; her altar is despoiled, and her temple desecrated: her worshippers are destitute of zeal and divided by faction. They blaspheme her name and heap curses and imprecations on each other's heads. They profess to uphold her principles of peace, but with the blood-stained sword of persecution by their side; they pledge themselves to maintain her precepts of charity, but with the statute book of pains and penalties in their hand.

In the abstract world, the Spirit of Hospitality, in the exercise of her holy calling, welcomes with smiles the way-worn traveller and the famishing beggar, solicitously attends to their minutest wants; piles up the hospitable board to satisfy their craving appetites; prepares

the softest couch to compose their aching limbs; and withal, blesses the opportunity thus given her, to fulfil a sacred duty. But in the real world how altered in her most endearing qualities is this same Spirit of Hospitality. Her mild, cheerful and attentive demeanor is exchanged for a pompous, gloomy and ceremonious deportment. She not only does not greet the timid pilgrim, but repels him with undisguised horror. She makes no effort to lessen by delicate skill, the uneasy sense of obligation, but rather endeavors to enhance its importance even beyond its intrinsic value. In her changed and degraded nature, she has learnt to look with abhorrence on the squalid form of poverty, and to shut the door against the houseless wanderer. But she never fails to welcome with servile obsequiousness every favored child of wealth, and is anxious to secure at her gorgeous but freezingly ceremonious banquets, the proud and pampered sons of luxury.

How glorious is the reign of Commerce in the abstract world. Industry and perseverance are her willing handmaids; peace and plenty her submissive vassals. Her adventurous fleets frequent the most perilous coasts, braving the pestilential vapors of the torrid and the chilling blasts of the frigid zone; floating triumphantly on the heaving billows of the vast Atlantic, or ploughing with unflagging energy the ice fields of the Polar Regions. Equally powerful on land, her monster Trains, laden with the treasures of various climes, travel with a velocity that nothing can impede. She is indeed the active and benevolent genius who unites by a common bond of fellowship the heterogeneous human races in spite of widely scattered habitations, diversified languages and physical differences. But ghastly is the image of Commerce in the real world, and the loftiness of her character is brought down to a low standard. In her new born selfishness, she dares to speculate on the fiercest passions of men, pandering to their most degrading vices, administering to their most unreasonable desires and flattering their most foolish prejudices, in order to add one grain the more to her ill gotten heap. She delights to traffic in the

bones, sinews and muscles of men, trampling on the sacred ties of social life, and desolating the peaceful hearth of domestic love, in order to add one grain the more to her ill gotten heap. She scruples not to sell the hearts and the holiest feelings of men, by making the press an engine of corruption; printing and disseminating the productions of an impure imagination; stirring the incipient follies of youth, inflaming the ardent passions of manhood, and sapping the very foundations of virtue, not from any inherent predilection for vice, but from the same cold, selfish motive of adding one grain the more to her ill gotten heap.

Thus a great, and we believe, an irreconcilable antagonism keeps in disunion the abstract and the real world. Generations, have passed away without having witnessed the slightest movement towards an approximation; and generations, yet unborn, will moulder in the dust, and still the discordant elements of the two worlds shall maintain their repulsive character. And it must be so;—for Light is not more strongly opposed to Darkness, than is the abstract world with its untainted purity, its incorruptible justice, its enlarged charity and its unsophisticated truth, to the real world with its revolting impurity, its overbearing tyranny, its intense selfishness, and its debasing falsehood.

The thoughtless sons of earth, ever hastening onward, never pause to reflect on their divided allegiance and its self-opposing interests. They profess to revere the simple virtue of the abstract world, but cling to the social dissipation of the real world; they pay a silent homage to the one, but an eloquent tribute to the other; the dignity of the one increases their admiration while it keeps them distant; the familiarity of the other diminishes their respect but draws them closer. Wiser and happier are the children of light who, by giving their undivided allegiance to the abstract world, are enabled to renounce effectually the glittering but delusive pomps, the showy but unsubstantial comforts, the fascinating but sinful pleasures of the real world.

Selections.

CONVERSIONS.

Doesa.—The Rev. F. Menezes baptized a Hindoo woman, after having carefully instructed her in the Catholic Faith, on the 14th August last.

Patna. The Rev. F. Josaphat, Ap. Missionary received Mrs. Manual, a Protestant, into the Church; and baptized a Hindoo woman.

At Sirdanah, in the Agra Vicariate, a European lady, and a Brahmin female were received into the Holy Catholic Church, by the Rev. Father Michael Angelus.—*Bombay Catholic Examiner Sept. 1.*

ERICSSON'S CALORIC-ENGINE.

(From the *Nautical Standard*, July 24.)

A few weeks ago, says the *Liverpool Albion*, we gave a brief description of the perfecting of an invention entitled "Ericsson's Caloric Engine." As this system of propulsion has engaged the earnest attention of many scientific men on both sides of the Atlantic, we publish the following excellent article, which appears in *Hunt's New York Merchants' Magazine and Commercial Review* of the present month:—

"One hundred and twenty years before the Christian era a wheel, driven by a jet of steam revolved in the Egyptian capital. More than nineteen centuries succeeded, marking their deep furrows upon the broad face of creation, before this whirling toy ripened into the mighty steam-engine, now so familiar to our race. During this vast period of time, sixty generations of men were born, and lived, and garnered for eternity. Of all the millions composing these generations no man had appeared ingenious enough to drive pistons to and fro with that vapour which had turned the playful wheel in Alexandria. That which now seems to have been its obvious application, nearly two thousand years were consumed in finding out. It required but a cylinder, a piston to move within it, grasping a crank, and, with but few and simple contrivances beyond, the steam-engine was complete. That power which had created a rotary motion could produce a reciprocating motion. To establish this neither experiment nor scientific learning was necessary; and if these had been acquired, both could have been abundantly supplied. Great geniuses had appeared, and scattered their rich gifts among men, and had passed away, failing to accomplish that which Watt finally completed. Human skill had multiplied luxuries, human invention had created innumerable comforts; but still mankind were as destitute of a motive power as when the Israelites journeyed from Egypt. At the end of the eighteenth century this power appeared. At length it assumed a form which enabled it to drag heavy burdens upon land and sea; and then as the grim monster blew its

hot breath from its iron lungs, the globe seemed contracted to half its former size.

"In strength it was mightier than any moving thing, and in speed it rivalled the birds of heaven. It has become the strong carrier and the fleet racer. Glowing fires are its food, and its sinews hot vapour. Its unearthly shriek troubles the air and its rolling tramp shakes the earth. It impels huge ships over wide seas, defying the hurricane and mastering the storm. It digs the ore, blows the furnace, wields the heavy hammer and turns the spindle. It toils in the work shop; it toils in mid ocean; and it toils as it bounds along upon its iron track, unchecked by its ponderous train. It has traversed mighty waters walked upon dark and troubled seas, darted through tunneled mountains and coursed along western wilds.

"Its years have been few. The nineteenth century dawned upon its early infancy, and the first half of that century closed upon its gigantic manhood. In this short period of time it has stamped new and everlasting characters upon the history of mankind. It has accomplished a grand, and, we believe, its final destiny. We think its end is at hand, its mission nearly over. If it has been a useful slave, it has also been a costly and dangerous one.

"To prevent this danger, the most watchful care the profoundest skill, have proved unavailing. If the slaughter of our race, caused by its bursting boilers, could be presented to view, humanity would stand appalled. Its course has been marked, and its onward track strewn with mangled bodies. Of this the press, day by day, tells an awful story.

"It is time that this fierce and expensive, though mighty bond-servant should be replaced by one equally powerful, cheaper, and less dangerous. The age is ripe for this change. The experience of the last few years has determined that steam cannot be profitably used for commercial purposes upon the ocean. For a voyage of three thousand miles a large portion of the freighting capacity of the ship is required for coals alone. These with the engine and huge boilers, occupy a part at least space which should be filled with merchandise. The expense of the coal consumed, is enormous; but this could be borne if it occupied less room. In proportion as the voyage is extended does steam, as a motive power, become more expensive; until finally, the entire ship would be insufficient to contain the fuel necessary to feed the engine. A steamer of the Collins' line consumes, we are informed, about one thousand tons of coal for a voyage of 3,000 miles. Double this distance, and although the cost of the coal is but doubled, nearly the entire freighting room of the steamer is absorbed by it, and her power to earn freight is gone. Still increase this distance, with no means to supply fuel upon the route and steam machinery becomes worse than useless. The broad Pacific cannot be traversed by it. Its rich commerce invites the merchant ship and rewards the navigator; but the steamer must hug its shores, and cannot profitably explore its ample bosom. It is the mission of man to hold the earth and its waters in subjection by machinery. By machinery he is destined to lighten the drud-

gery, which, at the dawn of creation, fell upon his race. To accomplish this he has been endowed with genius and inventive power; and, where the force of a thousand giants would be fruitless, these triumphantly prevail. They gave to the world steam as a motive power. It has proved inadequate to the wants of men, destructive to human life, and more costly than the interest of commerce can sustain.

"A new motive power is demanded, and, if the eye-sight and the judgment can be relied upon, it has appeared. It is the most sublime development of force ever seen in machinery. It is exerted by that life-giving, elastic fluid, the atmosphere. It is drawn from that vast magazine through which the lightnings play, and is supplied from that unseen element which sighs in the breeze and roars in the hurricane. We are not intimately acquainted with machinery, nor are we altogether ignorant of the principles of mechanical science. We know enough of both to form an intelligent judgment concerning the wonderful machine to which we allude, and which we have carefully examined. It is not, like most new inventions, presented in a mere model. It does not, like most new inventions, rest in bare experiment. Were these its conditions, the *Merchants' Magazine* would express no judgment concerning its utility, nor indulge in any speculations as to its supposed value. We should leave this talk to those who are supposed to be better acquainted with the science of mechanics and with the practical value of untried inventions, than the editor of a commercial journal. We are not here called upon to perform this task.

"A celebrated painter has said. Let my production be subjected to the judgment of the whole world; but heaven deliver me from that of my own profession! This may not, in a majority of cases, prove to be a just apprehension; but it is quite certain that there is in every profession a conservative spirit, which clings to the knowledge of the past, and distrusts that which is new and untried. This is strikingly illustrated in the case of the steam-engine.

"We all know that at this time, the only mode in use for producing a rotary motion from the reciprocating motion of the piston of a steam-engine, is by means of a crank. It is equally well known that to enable the station engine to "pass the centre," a ponderous fly wheel is employed. Now it will hardly be credited that both these methods were at first condemned by distinguished engineers as utterly impracticable. In 1777 Mr. Stewart read a paper before the Royal Society, in London, describing a method for obtaining a continued circular motion for turning all kinds of mills, from the reciprocating motion of the steam-engine. This he proposed to effect by means of a complicated contrivance which practice soon proved to be worthless. In the course of his remarks, he incidentally noticed the method of obtaining the circular motion by means of a crank, which, said he, "occurs naturally in theory, but in practice would be impossible.

"This paper was, by the council of the society, referred to Mr. Smeaton, one of the most distinguished engineers of that age. He not

only condemned the crank, but the fly-wheel also; and, in consequence of these views, very complicated and expensive means were adopted to produce the desired rotary motion from the reciprocating motion of the piston, until, at length, from necessity, the crank and fly-wheel were adopted and ever afterwards used.

"We have mentioned these circumstances to show the wisdom of the course pursued by Captain Ericsson in not subjecting his invention to the public examination until he could present it in a shape so conclusive as to satisfy the judgment of practical men; and to trample down that carping, sneering criticism with which envy and rivalry sometimes seek to strangle the productions of inspired genius. This, in our opinion, he has accomplished. We have, with great care, examined this machine; the principles and construction of which were fully explained to us by the distinguished inventor. It is alike remarkable for sublimity of conception and simplicity of detail. Like the forces of nature its operations although mighty, are gentle. Two machines upon this plan are now in operation at the works of Messrs. Hogg and Delamater, one of five horse, and the other of sixty horse-power.

"The latter is the most extraordinary piece of machinery we have ever seen. It has four cylinders. Two, of seventy-two inches in diameter, stand side by side. Over each of these is placed one much smaller. Within these are pistons, exactly fitting their respective cylinders, and so connected that those within the lower and upper cylinders move together. Under the bottom of each of the lower cylinders a fire is applied. No other furnaces are employed. Neither boilers nor water are used. The lower is called the working cylinder; the upper the supply cylinder. As the piston in the supply cylinder moves down, valves placed in its top open, and it becomes filled with cold air. As the piston rises within it these valves close, and the air within, unable to escape as it came, passes through another set of valves into a receiver, from whence it is to pass into the working cylinder, to force up the working piston within it. As it leaves the receiver to perform this duty, it passes through what is called the regenerator, which we shall soon explain, where it becomes heated to about 450°; and, upon entering the working cylinder, it is further heated by the fire underneath. We have said the working cylinder is much larger in diameter than the supply cylinder. Let us, for the sake of illustration merely, suppose it to contain double the area. The cold air which entered the upper cylinder, will, therefore, but half fill the lower one. In the course of its passage to the latter, however, we have said that it passes through a regenerator, and let us suppose, that as it enters the working cylinder, it has become heated to about 480°. At this temperature atmospheric air expands to double its volume. The same atmospheric air, therefore, which was contained within the supply cylinder, is now capable of filling one of twice its size. With this enlarged capacity, it enters the working cylinder.

"We will further suppose the area of the piston within this cylinder to contain a thousand square inches, and the area of the piston in the

supply cylinder above to contain but five hundred. The air presses upon this with a mean force, we will suppose, of about eleven pounds to each square inch; or, in other words, with a weight of 5,500 pounds. Upon the surface of the lower piston the heated air is, however, pressing upwards with a like force upon each of its one thousand square inches; or in other words, with a force of 11,000 pounds. Here then, is a force which, after overcooming the weight above, leaves a surplus of 5,500 pounds, if we make no allowance for friction. This surplus furnishes the working power of the engine. It will be readily seen that after one stroke of its pistons is made, it will continue to work with this force so long as sufficient heat is supplied to expand the air in the working cylinder to the extent stated; for so long as the area of the lower piston is greater than that of the upper, and a like pressure is upon every square inch of each, so long will the greater piston push forward the smaller, as a two pound weight upon one end of a balance will be quite sure to bear down one pound placed upon the other. We need hardly say, that, after the air in the working cylinder has forced up the piston within it, a valve opens, and, as it passes out, the pistons, by force of gravity, descend, and the cold air again rushes into and fills the supply cylinder, as we have before described. In this manner the two cylinders are alternately supplied and discharged, causing the pistons in each to play up and down, substantially as they do in the steam-engine.

"We trust our readers will be able, from the brief description we have here attempted, to understand at least the general principles upon which this machine operates. Its cylinders draw their supply from the atmosphere. The cylinders of the steam-engines are supplied by scalding vapour, drawn from hissing boilers. The caloric engine draws into its iron lungs the same element which expands those of the most delicate child, and derives its motion and its power from that sustaining source upon which depends the existence of all animate life.

"We have endeavoured to explain the construction of the caloric-engine. Its most striking feature consists in what is called, by its inventor, the regenerator. Before describing this, we will present the grand idea upon which it is based. First, let it be remembered that the power of the steam-engine depends upon the heat employed to produce steam within its boilers. It will be seen that, from the very nature of steam, the heat required to produce it amounting to about 1,200, is entirely lost by condensation the moment it has once exerted its force upon the piston. If, instead of being so lost, all the heat used in creating the steam employed, could, at the moment of condensation, be conveyed to the furnace, there again to aid in producing steam in the boilers but a very little fuel would be necessary: none, in fact, except just enough to supply the heat lost by radiation. The reason is obvious. Let us suppose the steam has passed from the boiler, has entered the cylinder, has driven the piston forward, and is about to pass into the condenser, there to change its form, and be again converted into water. This steam, yet in the cylinder, and unconden-

sed, possesses all the heat it contained before passing out of the boiler. It has driven the piston forward, but in that effort it has lost no heat. That source of power it still contains.

"Let it be supposed that the heat contained in the steam could, at the moment it is converted into water within the condenser, be saved, and by some device, be again used to create steam from water within the boiler, with what exceeding cheapness could the power of the steam-engine be employed. But it is quite impossible thus to re-employ the heat of steam; it cannot thus be saved; and hence every effort to economize in this manner, would be unavailing.

"The propositions we have here advanced were, it appears, more than twenty five years since familiar to the scientific mind of Captain Ericsson. He was at that early period deeply impressed with their importance; and regarding heat at the sole source of motive power, was anxious to discover some element in which it could be so employed that after giving motion to machinery, it should be returned to act over and over again for the same purpose. But little reflection was necessary to convince him that steam was not this element. It must consist of some permanent gas, and atmospheric air seemed admirably adapted to the purpose. Accordingly it was employed by him.

"In a work entitled *A Dictionary of the Arts of Life and Civilization*, published in London in 1833, the author, Sir Richard Phillips, mentions an engine which Captain Ericsson then had in operation in that city as 'his application of excited or rarefied air to the performance of those powers of machinery which hitherto have been made to depend on the intervention of boiling water and its steam.' The author further states that he has with inexpressible delight seen the first model machine, of five-horse power, at work. With a handful of fuel applied to the very sensible medium of atmospheric air, and a most ingenious disposition of its differential powers, he beheld a resulting action, in narrow compass, capable of extension to as great forces as ever can be wielded or used by man."

"The author adds, 'The principle of this new engine consists in this: that the heat that is required to give motion to the engine at the commencement is returned by a peculiar process of transfer and thereby made to act over and over again, instead of being as in the steam engine, thrown into a condenser, or into the atmosphere, as so much waste fuel.'

"During the last nineteen years Captain Ericsson has employed much of his time, and expended large amounts of money, in overcoming those practical difficulties which are ever stumbling-blocks in the way leading to the successful development of a great principle in new machinery. This he has now achieved. The principle of his invention, as stated by Sir Richard Phillips, is still retained, embodied in that practical and complete form which renders this engine economical, absolutely safe, durable, simple in construction, and in action effective.

"Let us now attempt to describe the regenerator to which we have referred. Without this the machine we examined would possess, in point of economy no advantage over the best

constructed steam engine. With it the advantages are incalculable. We have already fully illustrated the leading idea conceived by Captain Ericsson of employing heat over and over again. To attain this is the object of the regenerator.

"For the purpose of understandings this instrument our readers will bear in mind the construction and operation of the machine." We have before stated that atmospheric air is first drawn into the supply cylinder, from whence it is forced into a receiver, and that from this it proceeds towards the working cylinder, before reaching which it passes through the regenerator. This structure is composed of wire net, somewhat like that used in the manufacture of sieves placed side by side, until the series attain a thickness say of twelve inches. Through the almost innumerable cells, formed by the intersection of these wires, the air must pass, on its way to the working cylinder. In passing through these it is so minutely subdivided that the particles composing it are brought into close contact with the metal which forms the wires. Now, let us suppose, what actually takes place, that the side of the regenerator nearest the working cylinder is heated to a high temperature. Through this heated substance the air must pass before entering the cylinder, and, in effecting this passage, it takes up, as is demonstrated by the thermometer, about 450° of the 480° of heat required, as we before stated, to double its volume. The additional 30° are communicated by the fire beneath the cylinder. The air has thus become expanded, it forces the piston upwards; it has done its working; valves open; and the imprisoned air heated to 490°, passes from the cylinder, and again enters the regenerator, through which it must pass before leaving the machine. We have said that the side of this instrument nearest the working cylinder, is hot, and it should be here stated that the other side is kept cool, by the action upon it of the air entering the opposite direction at each upstroke of the pistons. Consequently, as the air from the working cylinder passes out, the wires absorb its heat so effectually that when it leaves the regenerator, it has been robbed of it all except about 30°. In other words, as the air passes into the working cylinder, it gradually receives from the regenerator about 450° of heat; and, as it passes out, this is returned to the wires, and is thus used over and over, the only purpose of the fires beneath the cylinders being to supply the 30° of heat we have mentioned, and that by radiation and expansion. Extraordinary as this statement may seem, it is nevertheless incontrovertibly proved by the thermometer to be quite true.

"When physical causes productive of unexpected results, are carefully examined, they will always be found adequate to effect what, upon a cursory view, might appear marvellous or incredible. Thus, after an examination of the reasons why this compact regenerator so effectually absorbs and transmits heat, its operation will cease to create wonder, although it cannot fail to excite profound admiration. We will state the causes of its efficiency.

"The regenerator, contained in the sixty-horse

engine we have examined, measures twenty six inches in height and width internally. Each disc of wire composing it contains 676 superficial inches, and the net has ten meshes to the inch: Each superficial inch, therefore, contains 100 meshes, which, multiplied by 676, give 67,000 meshes in each disc, and, as 200 discs are employed, it follows that the regenerator contains 13,520,000 meshes, and consequently as there are as many small spaces between the discs as there are meshes, we find that the air within is distributed in about 27,000 minute cells. Hence, it is evident, that nearly every particle of the whole volume of air in passing through the regenerator, is brought into very close contact with a surface of metal which heats and cools alternately. The extent of this surface, when accurately estimated, almost surpasses belief.

"The wire contained in each disc is 1,140 feet long, and that contained in the regenerator is consequently 228,000 feet or 41½ miles in length, the superficial measurement of which is equal to the entire surface of four steam boilers each forty feet long, and four feet in diameter; and yet the regenerator, presenting this great amount of heating surface, is only about two feet cube, less than 1-1920 of the bulk of these four boilers.

"Involved in this wonderful process of the transfer and retransfer of heat, is a discovery which justly ranks as one of the most remarkable ever made in physical science. Its author Captain Ericsson, long since ascertained, and upon this is based the sublimest feature of his caloric engine, that atmospheric air and other permanent gases in passing through a distance of only six inches, in the fiftieth part of a second of time, are capable of acquiring, or parting with, upwards of 400° of heat. He has been first to discover this marvellous property of caloric, without which atmospheric air could not be effectively employed as a motive power. The reason is obvious. Until expanded by heat it can exert no force upon the piston. If much time were required to effect this, the movement of the piston would necessarily be so slow as to render the machine inefficient. Captain Ericsson has demonstrated, however, that heat may be communicated to, and expansion effected in atmospheric air with almost electric speed; and that it is therefore, eminently adapted to give the greatest desirable rapidity of motion to all kinds of machinery.

"We here close our imperfect description of a machine destined, as we believe, to work a revolution in the commerce of the globe. It consumes but a very small proportion of the coal required for the steam engine. It is entirely free from every element of explosion or of danger. Watchfulness is not imperatively required, as in the steam-engine. If left unattended, the worst that can happen is that after exhausting the heat of its fires, and of its regenerator, it will stop. The one we examined, of sixty horse-power, has been run at full speed during twenty-four consecutive hours, consuming but 960 lbs. of coal. After feeding the fires it continues to run three hours without replenishment, and, after withdrawing them from the grates, it operates

with full power for the period of one hour, in consequence of the astonishing action of its regenerator alone. We believe we have not, in the slightest degree, overrated the immense advantages of this engine, in point, of economy and safety. If we have not, the world may well start with exultation. In magnitude of results no invention can rank with it. The electric telegraph is one of great interest and value, and to him who reflects that the fierce lightning has by that process been tamed, and brought to the very lips of man there to be freighted with human language, and sent abroad to girdle the earth with thought, it becomes sublime. Still, it is greatly inferior, in practical importance, to the discovery of a motive power such as we have attempted to describe. Human speculation fails adequately to estimate its influence upon the social and commercial relations of men and of nations. Its effects will naturally be first exerted upon the ocean. It is here the value of such a power will be most sensibly felt and appreciated. Here it will soon become the strong arm and right hand of commerce. It may be affirmed with confidence that, with engines upon this plan, a ship of 2,000 tons can be propelled from San Francisco to China and back with less coal than is now required for an ordinary ocean steamer to cross the Atlantic.

"The annals of the mechanic arts furnish no instance of an important invention having been brought before the public in so complete a form as to warrant its being carried out on a scale of the first magnitude from the outset. Ericsson's caloric engine will form an exception. A ship is now building for its reception, by Messrs. Perrine, Patterson, and Stack, measuring twenty-two hundred tons burthen, and her engines, which are being constructed by Messrs. Hogg and Delamater, comprise four working cylinders, each of 168 inches in diameter. We have visited both the ship-yard and the engine manufactory, and have inspected with more than ordinary interest the work on which more than four hundred men are now busily engaged. The ship is quite a remarkable structure, both in point of form and strength. The engines being placed, in the centre of the vessel, admit of a better form of mid-ship section than in steam-ships. Of this the builders have availed themselves by giving such a rise to the floor that strength and easy lines for passing through the water are appropriately combined. The lines of the ship, at the entrance, are singularly fine; and yet, by a very judicious application of the 'wave line,' as it is technically called, the bow possesses all the fulness requisite for a good sea-boat. The run is alike peculiar for easy lines combined with stability and requisite bearing. The strength of floor, which is built entirely solid from stem to stern, surpasses anything we have seen in this country, noted, as it is, for producing the best ships in the world. In order to give additional strength to the ample timbers, the entire frame is banded by a double series of diagonal braces of flat-bars of iron, let into the timbers at intervals of about three feet, each series being rivetted together at all the points of intersection. In addition to the ordinary cen-

tral keelsons, there are six engine keelsons, bolted on the top of the floor timbers, for three fourths of the length of the ship. On these keelsons the bed-plates of the engines are secured by bolts passing through the floor timbers. These bed-plates extend over the entire area occupied by the engines, and present a continuation of iron flooring not witnessed in any steam-ship. The security thus attained is further enhanced by dispensing entirely with the numerous holes through the bottom of the vessel, which in steamers are necessary, and have often brought that class of vessels to a sinking condition. The engines being arranged in the centre of the vessel the decks are not cut off as in steamers; and, as the whole of the machinery is confined within a vertical trunk, seventy-six feet long, and eighteen feet wide, ample space is left on each side of the ship for state rooms along its entire length, with unbroken passages fore and aft, on either side. The freight-deck also presents an unbroken area fore and aft, diminished only in width in the central part of the vessel. The coal being carried in the bottom, at each side of the engines the fore and aft hold are clear for freight. The central arrangement of the engines involves, of necessity, a central crank, and thus the spar-deck presents an uninterrupted area, on both sides, the ordinary objectionable crank hatches being dispensed with. The slow combustion peculiar to the caloric-engine renders the huge smoke funnel unnecessary. A short pipe to carry off the gases produced by the combustion in the furnaces takes its place in the caloric-ship. The absence of steam in every form is sufficiently important in producing a more pleasant atmosphere than in steamers; but far more remarkable is the fact, that the quantity of air which will be drawn out of the ship by the action of the supply-cylinder of the engines will exceed sixty tons in weight every hour! Captain Ericsson, in calling our attention to this fact, furnished us with a few figures that we feel certain our readers will need, as much as we did, to comprehend how so vast a ventilation is effected. Each supply piston presents an area of 102 superficial feet, with a stroke of six feet, 612 cubic feet of atmospheric air will therefore be drawn into the engine at each stroke; and when the engine makes fourteen strokes per minute, 8,568 cubic feet. But, as there are four supply-cylinders, they will, in this space of time, draw in 34,272 cubic feet; and in sixty minutes there will be thus circulated 2,056,320 cubic feet. The weight of atmospheric air is nearly 13½ cubic feet to the pound; and thus it will be seen that 68 tons of air are drawn from the interior of the ship, through the engines, and passed off into the atmosphere, every hour. The effect of such an extraordinary system of ventilation, in purifying the atmosphere of the ship, is self-evident.

"The simple construction of the caloric-engine, and the small quantity of coal to be handled will reduce the number of engineers and firemen in the aggregate, to less than one fourth the complement required for steamers. This great reduction in the number of men whose duties are incompatible with strict cleanliness,

will still further promote a purer state of atmosphere in calorific ships than in steamers. Again, as no smoke whatever is produced when anthracite coal is employed the masts and rigging of the calorific ship will be as clean as in sailing vessels. We examined the combustion of the sixty horse calorific engine most critically. No smoke could be detected from it, and we arrived at the conclusion that with such a slow combustion and easy firing, smoke cannot possibly emanate from the anthracite consumed in the furnaces. Europe has scarcely any of this fuel, and, in a national point of view, therefore the introduction of the calorific engine is important. We congratulate the commercial world that this invention is to be presented upon a scale and in a manner commensurate with its surpassing magnitude. The commercial part of this enterprise is conducted by Mr. John B. Kitching, a merchant of the city of New York, who has for this purpose, associated with him a few gentlemen of wealth and high standing. It is fortunate that he possesses the practical intelligence which has enabled him to appreciate the advantages to be derived from the introduction of this new motive power. He at once concurred with Captain Ericsson that its development in practice should so thoroughly test its utility and value that no doubt could hereafter be entertained concerning either. So far as human scrutiny and foresight can penetrate, this invention promises to be the richest boon to commerce and civilization yet attained by the application to machinery of those natural forces created by Omnipotence for the benefit of our race. Upon the manner of its first introduction to the world will in a great degree, depend the time within which it will be made generally available in practice. Mr. Kitching will be remembered as the man whose sound judgment and perfect self-reliance have so contributed to present the calorific engine to the public, that a second trial will not be required to warrant its universal adoption."

THE HOLY SEPULCHRE.

The *Siecle* of Athens gives the following as the text of the firman which definitively regulates the question of the holy places:—

"Hatti-humayun (imperial decree) published towards the end of the month Ravi-ul-ahir of the year 1268 of the Hegira (1852), concerning the question of the Holy Sepulchre, &c., in dispute between the Greeks and the Catholics.

"This is my royal decree concerning the question of the Holy Sepulchre, &c., of Jerusalem, hitherto in dispute, after a rigorous examination of all the documents which are in the possession of my Greek and Latin subjects—a decree which confirms all the privileges accorded to the Greeks by my glorious ancestors, and particularly by my illustrious father, and which have been already sanctioned by myself. Let this decree be for the future superior to every other act.

"Firman addressed to the Governors of Jerusalem, Hafiz Pacha, and to the Cadis of the same city, as well as to the members of the council of that place.

"Whereas the differences which have fre-

quently arisen between the Greeks and the Latins concerning the holy places, inside and outside Jerusalem, have again been renewed in these latter times, a commission, composed of several ministers, illustrious magistrates, and others, was formed with the consent of both parties to examine the question. The object of this examination was the question of the places in dispute between those two religious sects, and which consist of the great cupola of the Church of the Resurrection; the little cupola in the interior of that church, covering the place where the sepulchre of Jesus Christ is situated; the descent from the cross, the Golgotha, situated in the interior of the same church; the arcades of the Holy Virgin; the Church of Bethlehem, and the cave where Jesus Christ was born; and the birthplace and tomb of the Holy Virgin. Of all these places the claims of the Latins for the great cupola, as it belongs to the whole building, for the little cupola, the descent from the cross, the Golgotha, the arcades of the Holy Virgin, the Church of Bethlehem, and the birthplace, are not just, and, in consequence, it has been resolved that all those places shall remain as they are. But as a key of the northern and southern gates of the great church, and of the entrance of the cavern mentioned above, was previously given to the Greeks, as well as to the Latins and Armenians, and as that concession was confirmed by a firman published in the year 1160 of the Hegira (1741), let them at present be contented with that concession. As to the two gardens near the Franciscan Convent of Bethlehem, and also claimed by the Latins, since, according to the ancient and new edicts, they were under the superintendence of the two parties, let them still remain so. The representations on the part of the Latins for exclusive possession of the tomb of the Virgin, founded on some edicts which they possess, are not just; but inasmuch as hitherto the Greeks, the Armenians, the Syrians, and the Copts exercised their religious ceremonies in the holy tomb mentioned above, and considering that the religious worship in the interior of that place, in consequence of the exercise of so many religious forms of worship in the same place, does not belong exclusively to a single one of those Christian creeds, and that it is known that, in virtue of ancient concessions, the Catholic Christians also perform their religious ceremonies there; in consequence, and on condition that not the slightest change is to be made in the administration and present state of the tomb in question, the confirmation of that concession to the Catholics is declared to be just. The rights accorded to the Greeks, subjects of my puissant empire, and confirmed by me in virtue of imperial decrees, and in maintenance of which is one of the particular objects of my royal solicitude, having been solemnly approved of by me, no person whatever will be permitted to undertake any act whatever contrary to the present decision, on what concerns the Church of the Ascension, in the Garden of Olives, at Jerusalem, since hitherto the Latins have exercised their religious services there once a year, that is to say on the day of the Ascension of Jesus Christ, and that the Greeks exercise

their religious ceremonies outside the church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above mentioned. But considering in my royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter. In order that mention be made of this state of things in the firman issued in the month of Deval of the Hegira (1254) and in the royal order passed on the subject, we have rendered an imperial ordinance, in conformity to which the present royal decree has been published by our imperial divan, and which has been handed over to the Greeks. You, taking cognizance of that act, are to direct all your attention to prevent any violation of the above-mentioned decisions, not only on the part of the Greeks, Armenians, Syrians, and Copts, but also of the Latins."

THE ELECTION AND THE "NO POPERY" CRY.

The interests involved in a contested election are of two kinds—the first attaching to every member who is returned, the second only to certain men in certain districts.

From Connemara to the Orkneys the nation must needs feel an anxiety and interest in the return of every member who is to make up an unit in the grand total which represents the national will; and when we consider the popular constitution of these islands and the vast influence which that constitution, either directly by the *prestige* of our power, or indirectly by the force of our example, is calculated to exercise on the destinies of mankind in every portion of the world, we may well regard the result of every election as an event of no trifling magnitude in the history of the world. But beside this general interest, there are contests for certain places where the constituency is large and important, the candidates distinguished and influential, and the principal clear and well defined, which attract an attention and an interest which no mere increase or diminution of Parliamentary strength can adequately represent. Such, we must admit, were the recent deplorable contests for the towns of Liverpool, such the lately terminated election for the University of Oxford, and such the pending conflict for the representation of the metropolitan country of Middlesex. As far as we are able to judge, the principle at stake in the rivalry between Mr.

Bernal Osborne, and the Marquis of Blandford is exactly the same as that which animated the opposing parties in the recent election for Liverpool.

We shall not readily be suspected, after the indignant protest to which we have given utterance, of any wish to support the Pope or defend his aggressions. But let us ask those who stifle the voice of truth and reason by the cry of 'No Popery' whether they have ever considered what those words mean, and whether, if they should be able to return a Parliament composed of members elected under this cry, Popery will cease to exist. They may recall the Parliamentary grant from Maynooth, but when they have done so, will Popery cease to be the religion of millions of people of these islands, possessing votes, returning members, and equal to themselves in the rights and privileges of citizenship? Do they really wish to put an end to the reign of toleration—to rescind the Emancipation Act, and to reimpose upon the Roman Catholics those grinding civil disabilities, the disgrace of our nation, our Parliament, and our faith? Do they believe that when they have destroyed Maynooth, the Roman Catholic religion will die of inanition for want of priests to perform her ordinances, and that because they are not suffered to be educated in Ireland they will not be educated at all? Has experience of past ages shown that the Roman Catholic religion can be put down by acts of Parliament, by hustings' invective, or popular clamour? And if we must have Roman Catholic citizens, and they must have priests for the exercise of their religion, are they prepared to prove that these priests will be better subjects or better citizens if educated at Salamacca or Valladolid, Donay, or St. Omer, than if brought up within the jurisdiction of British law and under the spirit of our noble constitution? If those things are not so, if Popery will exist whether they shout against it or no, and exist in a form only the more malignant for the public obloquy thus heaped upon it, is it wise to take this question as a guide, and neglect the far weightier interests over which the elector really may exercise some control.—*Times*, July 19.

THE GRAND BANQUET AT THE EXHIBITION OF THE ARTS AND MANUFACTURES OF IRELAND.

The hour fixed for the banquet was seven o'clock, and punctual to the time appointed, the Lord Lieutenant arrived at the entrance to the grand banquetting hall, built expressly for the occasion: there he was received by the Mayor, Sir W. Hackett, and the members o

the Executive Committee of the Exhibition. His Excellency was ushered into the reception room, annexed to the banquetting hall, a spacious apartment, gracefully fitted up and decorated with pink and white draperies, in the oriental style, and presenting a very elegant and unique appearance. The guests and subscribers had begun to arrive at an early hour, and with the exception of those who were to sit at the principal table, with his Excellency, took their places in the hall as they arrived. The Mayor, Lord Bernard, the High Sheriff, Sir Robert Kane, President of the Queen's College, the Lord Bishop of Cork, the Dean of Cork, Colonel Beamish, and several other gentlemen remained with the Lord Lieutenant in the ante-chamber, while dinner was being served. At about half past seven it was announced, and his Excellency and staff, together with the other leading visitors, entered the Dining Hall, when grace having been said by the Lord Bishop of Cork, the company sat down to a most varied and admirably arranged dinner.

The caterer of the dinner was Mrs. Fitzgerald, who deserves the highest credit for the excellent manner in which it was served up. When the vast number of guests is taken into consideration, and the consequent difficulties as to attendance, and so forth, it is no more than justice to say that everything connected with the culinary department, and the attendance was such as to merit the highest praise. The quality of the viands, and in an especial degree of the pastry, ices, and the like, was most excellent.

The Banquet Hall itself presented a most beautiful aspect. Decorated by Mr. Dillon Richard Boyland, of Dublin, it would have been impossible for any one who had witnessed it but a few days before, to imagine that the beautiful saloon, or rather gigantic Eastern Tent, into which his skill and taste had converted it. The walls and painted roof were lined with pale yellow and white cloth, in alternate stripes, and all round the former there were beautifully blazoned the arms of the various Irish corporate towns, Dublin, Limerick, Belfast, Waterford, and Clonmel, and Cork. The armorial bearings of the Earl of Eglinton, with his motto, 'Gardez bien,' adorned the northern extremity of the building, oppose the chair, and behind the principal table were *The City Arms and the Royal Arms*. Two ranges of tall fluted columns, divided the hall into a central and two side aisles, and light and graceful gas chandeliers, nine in number illumined the festive scene. The entire character of the hall was most peculiar and attractive, and we do not believe a single individual entered it who was

not struck with its beauty—indeed magnificence is the word that would most appropriately convey an idea of the effect produced by it on the spectator. At half past seven o'clock his Excellency, accompanied by the Lord Bishop of Cork and Sir William B. Hackett, entered the Banquet Hall, amid the vociferous applause of the assembled multitude.

Sir William B. Hackett, Mayor, occupied the chair, on his right sat the Lord Lieutenant and the Earl of Egmont. On his left we observed the Most Noble the Marquis of Thomond.

SPEECH OF THE LORD LIEUTENANT.

One of the most remarkable incidents connected with this exhibition, was the speech delivered by the Lord-Lieutenant. There were upwards of 1,000 gentlemen present, the majority of whom, we have reason to believe, entertain different political and religious views from those of His Excellency, notwithstanding, they as well as the general inhabitants of the city gave him a "cordial reception." The health of Lord Eglinton having been proposed by the Mayor, who presided on the occasion, and drank with enthusiasm. His Excellency returned thanks in a really eloquent, hearty and good nature spirit, perfectly free from all appearance of official reserve. He—if the expression might be used—"pitched into" the subject with a will. He expressed himself highly flattered, and pleased by the reception he had met with. He felt assured that this exhibition must contribute to the promotion of the industry, the practical science and the prosperity of Ireland. It is true, said His Excellency, but let us quote:

"It is true that we have not here the statues of Italy, the Austrian carving, or the velvets of Genoa, but we have what you and I value more; we have the products of our own country (applause.) We have the marbles of Cork, Kilkenny, and Connemara (cheers). We have our linens, our lace, embroideries, and we have the produce of the industry of the sons, and the handiwork of the fair daughters of Erin (cheers). But let me ask what is it that Irishmen cannot accomplish, whether it be in the highest walks of human ambition, or in the humblest works of genius? Does not Irish blood fill the veins of the conqueror of the mightiest Empire the world has ever seen (hear, hear). In him whose career of glory, not one defeat or one selfish act has tarnished; and does not the capacious mind of Wellesley spring from the same stock (applause)? Was it not Irish genius that shone in the illustrious Grattan, that sparkled in Sheridan, that gave command to Burke, that taught Goldsmith to delineate nature—(applause)—that enabled your own Moore (cheers,) to

bring forth words of beauty and fragrance, sweet to our hearts, but nervous as the arm with which they were struck (applause)? And to come to your own city, I believe, was it not Cork genius that made Curran what he was? And may I ask does modern art own a better or a more worthy votary than Maclise (applause)? I must also pay a passing tribute to those nameless thousands who have contributed to that show, which we have inaugurated to-day.

After enjoining the people of Ireland to seek in the arts of peace for that prosperity which they so much needed, His Excellency proceed:—

“Would that all Ireland could see what we have seen to day; would that they could see the peaceful strife and honest emulation which the city of Cork has given birth to; (hear, hear.) I have alluded to railway enterprise, because I believe it is one of the things which conduce most to the prosperity of any country—(hear, hear)—but I believe there is no country, from its peculiar circumstances, to which it would be so great a blessing if it were carried out as it should be, as to this country; and I believe, that if the plan, which emanated from the capacious mind of one of the greatest statesmen of England, had been carried out, we would have seen Ireland happy and prosperous (cheers). An humble follower of Lord George Bentick, I would have voted for that bill and now in the position which by the favour of my Sovereign I hold, I shall conceive it my duty to encourage railway enterprise. I will remember that it was shortly after my arrival in Dublin that I received a deputation headed; by Sir Edward M'Donnell who brought before me, what I conceived to be an injustice at the time I heard it, the amount of interest which was charged by government on the loans which they had made to Railways in Ireland. I am young in political life, but still strongly as I felt the injustice of the case which was brought before me, I was obliged to give a common place answer, (hear, hear.) But that did not prevent me from making my representation to those who hold the pursestrings of the country—and I rejoice to say that those representations were met in the spirit in which they were made and though perhaps this is not a place to introduce such matters, still, as I conceive what I am about to announce is a national benefit, and this is a national assembly, I have great pleasure in announcing that the government has acceded to my request—and I am authorised to state that the interest on the government loans to railways in Ireland will be reduced from five to four per cent. with the

option of conversion into terminable annuity (cheer). I can only say, gentlemen, that I entirely concur in the few words which I saw in this speech of one of my colleagues, the Chancellor of the Exchequer, that the claims of Ireland for assistance are irresistible (applause). It is not often that the representative of his Sovereign, in this country, has an opportunity of addressing those whom he governs in an assembly such as this, but I seize on this with the greatest eagerness, because there is nothing so near my heart as to endeavour to persuade the people of Ireland that I am accuated with the most earnest desire to benefit them (hear). Some, perhaps, through mistake, but others I fear from malice, would persuade you that I am foreign to you, and that I am not actuated by kindness towards you (cries of “no, no”). Believe me, for it is the case, that I already feel in affection for the warm-hearted people among whom I find myself, that I already love the beautiful island which is placed under my charge, that I look upon the duty which has been committed to me, not only as one for the evil or good fulfilment of which I must answer to my Sovereign, but as one for the evil or good fulfilment of which I must hereafter answer to my God (cheer).”

The day after the banquet the Committee gave an aquatic fête to their excellencies the Earl and Countess of Eglinton, and the invited guests. The party sailed down the beautiful river Lee to the fine harbour of Queens-town, where the vice-regal party went on board the *Ajax* 60 guns. In her immediate neighbourhood the *Prince Regent* 92 guns—The *Hogue* 56—The *Rodney* 92, and the *Arethusa* 50 lay at their anchors. These vessels saluted His Excellency by the usual number of guns.—*Freeman's Journal*.

AMERICAN SLAVERY *versus* IRISH LAND-LORDISM.

It is not too much to say that the law of landlord and tenant has occasioned as much bloodshed in Ireland, in proportion to our population, as the slave trade ever produced in Africa or America. But, unfortunately, the English people are not equally anxious to modify that law. Like the law of landlord and tenant, the power to do what they will with their own, which was acknowledged in the African prince and the American planter, gave birth to that cruelty and bloodshed which disgraced the slaves and planters of the colonies. There must be rebellion on the part of the slave—indeed we do not hope for passive acquiescence—and there must be

orality on the part of the traders and slave-owners, drivers and auctioneers, who are, of course, jealously suspicious that the victims whom they sell may become the chustisers of their cruelty. In a word, the slave laws of America deprive men of their liberty, while the land laws of Ireland deprive men of their lives. Here is the difference: In fact, the state of things in a slave state is the counterpart of the condition of Ireland. There is a curious affinity between the state of things in Virginia and the state of things in Ireland.

In Virginia the planters have too much power—an unjust and cruel power over their labourers. In Ireland the landlords have too much power—a power of life and death to their tenants—over the land. Virginia and Ireland are accordingly, in externals, very much alike. There is in Virginia the most copious water power in the United States, the most abundant minerals, and noblest rivers; but the ample rivers are not stemmed by steamers—the buried minerals slumber in the matrix of the strata—the water power is not employed to turn mill wheels and machinery. There is a dead, torpid inactivity—a sluggish, wilful negligence—the idle rivers flow copiously but uselessly alongside the uncleared lands, which, uncultivated, unbroken, untilled, and unprofitable, all wilderness and waste, produce miasma in place of wheat—the virgin soil, teeming and pregnant with opulence, is solitary and unpeopled. It is not nature in Virginia that is stingy or niggardly of her treasures but man, who jealously grudges the occupation, use and possession of the land to his brother man. The most ample and boundless tracts are, in Virginia, left to the wild choughs and squirrels, and the most meagre farm is grudged or refused to the toiling author of wealth. There are no peasant proprietors in Virginia, and there is none of that bustle and activity, that traffic and commerce, which swell and roar in the free population of New York. In Virginia the tiller of the land turns the earth in a lazy somnambulant manner, precisely like the half-hearted labourers of Europe where their tenure of land is precarious and “at will”—for such is the nature of things that the slavery of land, the trammelling and shackling of estates, the monopoly of the soil, has as baneful and killing an effect upon hearty toil and enterprising exertion as the slavery of human beings. The land loses its inhabitants, and gradually thins into a houseless solitude; where the cultivator is crushed into the painful and degrading attitude of a bondsman, and where not the man but the soil is in thralldom, and unattainable to the multitude in fee, the consequences are in like manner

as in Ireland, depopulation, waste, and hopeless stagnation.

The law of America has pronounced slaves to be chattels; and the slave-owner justifies his retention of his human live stock by alleging that he has purchased his slaves with the sanction and countenance, if not the encouragement, of the laws. Englishmen, of course, reply that such laws are immoral and unjust, and that the buying of men is an empty cheat, inasmuch as no one could sell what was not his own, and that the rights of human nature are not to be annihilated by any length of possession, or any number of dishonest sales. Now, these English arguments apply equally well to Irish land. It might be said to landlords, you have no right to effect those sweeping clearances, which convert the whole island into one great pauper asylum, and which afford death an opportunity of rioting uncontrolled, and wasting life without limit. It might be said, you have no right to produce all the horrors of slavery by your mismanagement of land, any more than the American planter by his disposal of man; you have no natural right to evict the tenantry wholesale. It is a usurped power, precisely like that which buys and sells the negroes, and which has been given to the landlords by parliaments, consisting exclusively of their own class, and from which all other ranks were jealousy shut out.

It was not thus in the ages of Faith. In the middle ages—that is, in Catholic times—the land was not treated by the law as simply private property any more than the negro is now considered private property. Even at the present day land is not treated—it cannot be treated—on the same terms—on the same footing—as moveables. There are many others (all the inhabitants of the nation in short) who have often rights in a piece of land besides him who gets rent from it—rights, too, which are recognised by the legislature, as in the case of railroads. In the language of law it is not merely the occupant who is a tenant; the landlord is named and treated as a tenant; both are tenants in law. In Catholic times the peasant held his field and garden on the same tenure by which the noble held his estate. In Catholic ages the husbandmen who occupied the glebe were tenants of a great landlord on the same terms and in the same manner in which the earl was a vassal of the crown, and the power which is exercised so cruelly to sweep away the rural population has been usurped since the so-called Reformation.

To us it seems perfectly obvious that the Irish people are not cared for so much by the legislature of Britain as are the pagan negroes,

otherwise the land laws of Ireland, which produce sufferings which have not been equalled in that infamous traffic, would not continue to disgrace the statute book, and spread desolation through the country. But wherever the land is not free the majority of the people must be slaves, or, what is quite as bad, exist perpetually in a state of famine and rags.

We maintain that the law of landlord and tenant as it stands—empowering the landlord to evict so unjustly as it does—calls aloud for a change as much as ever did those ordinances which Queen Elizabeth established for the promotion of the slave trade. In fact, the slave laws of America are better, if anything, than the land laws of Ireland; they do not involve famine; and if they occasion the scourge to whistle on the back, they do not occasion famine to destroy the life of the negro—they do not fill the channel houses with such hideous and ghastly skeletons. A system like that which exists in Ireland, producing the same misery, the same waste of resources, and more destruction of life than the slave trade, producing all the bad consequences of the slave trade, and making drivers of the proprietors of land, ought to be abolished like that infamous traffic, the trade in slaves.—*Tablet, June 3.*

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED BY SHewing THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE: TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

[CONTINUED.]

Assuredly, to imagine that the whole Church could have continued in profound peace, while all the faithful were divided by so great a diversity of belief, we must also suppose, that the men, who then lived, were of a different species from the men of the present century, and were not subject to the emotions or the same passions. For, whatever knowledge we have of men, such as men now are, leads us to judge, that it is absolutely impossible, that bishops, priests, religious, and even lay persons, who recounted each other impious or idolatrous, could abstain from maintaining their respective opinions, by writing and by controversy; from endeavouring to withdraw from error those, whom they thought to be engaged in it; from arraigning them before the ecclesiastical tribunals, or, from condemning them, if the accusers had au-

thority to condemn—proceedings, which never could have been adopted without great clamour, and commotion, and without a rupture of communion.

To remain in this lethargy and indifference, amidst such disunion, the men of those times must have had neither charity for their neighbours, zeal for God, nor attachment to their own opinions. That is, they could not have been men, since all the emotions of our nature fire us, to endeavour to impress on the minds, of others the convictions, we ourselves entertain and regard as true, and to oppose, strongly, opinions, that are contrary to our own.

I know not, what could affect those who are not struck by so palpable absurdities. But that these absurdities may be more manifest to such persons, I entreat them to consider, what occurred in the last century, when Luther, Zuingleus, and Calvin undertook to, change the received belief of the Church regarding the Eucharist.

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THE BENGAL CATHOLIC HERALD.

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

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 25, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD

Calcutta: Saturday, September 25.

BOOKS.

WHAT a treasure is a well-stocked Library and how cheerful is the light of its polished and glazed shelves of glittering authors! To the intelligent mind it is an enviable asylum from the artificial forms of Society;—you find yourself among friends, old and attached friends, who have clung to you from boyhood upwards; who have never deceived you by insincerity or annoyed you by caprice; whose advice is without self-interest, whose instructions are without tediousness, who point out your faults without offending your delicacy, and who correct your defects without exciting your resentment. They are the most convenient as well as valuable companions you can have, always at hand, always at your service—equally true and zealous on trifling as well as important occasions. You summon them or shake them off at your will, they not only never intrude, on your privacy, but they never take offence at any amount of neglect on your part.

And then the infinite variety of their attractive qualities, without the pride, the superciliousness, the inconstancy that are generally attached to them, in the social circles of the external world! Where, but in a well stocked and judiciously selected Library, will you meet with such friends,—witty, humorous, solid, gentle, unobtrusive, moral, philosophical and religious, suited to every mood of your varying temper, exercising every faculty of your enquiring mind!

But if the benefits derivable from a course of sound reading are solid and manifold, not less important are the mischiefs that necessarily result from the unrestrained use, of an ill-assorted Library. Nay the evil is in a much greater ratio than the good; because it is an easier task to inflame the passions than to arouse the mind, to excite the imagination than to convince the understanding. Every thinking being knows how much calm deliberate attention is necessary to arrive at any moral truth on the practical adoption of which probably depends the happiness of a nation; on the other hand with what facility does the mind receive the impressions which the light, frothy literature of the age is designed to produce, impressions as vivid as they are evanescent, as pleasing as they are unprofitable!

We are induced to make the above

remarks by the fact, which now stares us in the face, that the metropolis of British India is being inundated with the overflows of the Press in the British Isles. As is usual with every process of disruption, the swollen waters in their angry course not only destroy the fair harvests of the careful husbandman, but deposit an alarming quantity of feculent matter loaded with pestilence and disease. Cheap, unwholesome and ill-printed volumes are imported by thousands, and dangerously circulated by means of those itinerant dealers who are to be found in every street and alley, vending their pernicious wares at prices that place them within the reach of very limited means.

The books thus widely disseminated are of the worst description of literary trash and we think it our duty to warn catholic parents of the danger which threatens the sanctity of every domestic circle, in the seducing shape of these portable and glittering volumes. The mischief not only extends generally to all classes of Christians on account of the gross immorality that pervades the works in question, but to the Catholic Community especially, as containing artful reflections on the principal doctrines of their Church. The enemies of Immorality, seem to have an instinctive horror of Catholicism, against which their most envenomed darts are always directed. They regard neither time nor place, they consider neither facts nor probability, but obstinately following the bent of their impure hatred, and defying the ordinary rules of decency, they endeavour to vilify the principles of that Church which has stood the fiercest assaults of Infidelity for more than eighteen centuries. We shall give an instance which not many days ago was accidentally brought to our notice. A very young person received, as a friendly gift, one of these new and cheap publications very showily bound in colored cloth and rather attractively gilt. The title of the book excited our attention as indicative of something that was not exactly suited for youthful reading. On looking over a few pages, we found that one of the principal characters was a catholic whom the author was pleased to draw as a liberal minded man who did not scruple to

marry a protestant young woman. Our curiosity was thus awakened, we persevered in the repulsive task of reading page after page of a very foolish love-story, in which a boy and a girl are made to suffer a number of unmeaning hardships none of which bear in the slightest degree on the subject of religious difference. Our readers may probably judge of our horror when, in the unsatisfactory course of our progress through this silly and hitherto innocuous romance, we stumbled on a chapter where, without the slightest preparative warning being given, a catholic priest is suddenly introduced as a systematic seducer and a cold-blooded murderer! We refrain from naming this vile production of an obscene mind, because we feel a conscientious dread of being in any degree partakers in the sin of its circulation. And thus a book of the most dangerous tendency as to religion, of the most pernicious influence on morals, and of most vitiating effect on taste, was in a moment of thoughtlessness put into the hands of an innocent young person by an intelligent, sensible and scrupulous catholic, who if he had had the slightest suspicion of the danger, would have recoiled with horror at the idea that he was about to become the unhappy instrument of propagating a foul and wicked calumny against the purity of a Church in whose defence he would undoubtedly stake his very existence.

The example we have cited is pregnant with instructive warning. The auctions in Calcutta are every week offering for unlimited sale, quantities of mental trash, and the unlicensed hawkers who purchase these for a trifle, are the indefatigable circulators of this trash throughout the length and breadth of the town. We think it our duty to call the serious attention of catholic parents to this dangerous state of things. They cannot be too careful in their endeavours to guard their domestic circle from the contagion of immoral and irreligious works. It were better a thousand times, that the youthful mind should remain unlettered in the school of worldly wisdom, than have its priceless innocence bartered for such perishable knowledge!

THE EXHIBITION AT CORK.

THE subjoined extract from the letter of an esteemed and intelligent correspondent, will doubtless interest our readers as conveying the sentiments of an Irish catholic whose zeal in the cause of his religion and his country is superior to every consideration of mere worldly splendor. There is apparently something hollow in the viceregal manifestation of goodwill when contrasted with the recent very stringent measures of the Derby Government against the Catholics of the United Kingdom. We shall however content ourselves for the present by giving the opinions of our esteemed correspondent:

"I have the pleasure to send you Co.'s Rs. 15, for the Catholic Orphanages; and hope after the Doorga-Poojah to be able to forward the poor Children without giving any trouble to the managers of the Orphanage. More massacres of the Irish Catholics or rather victims offered by the High Priests Russel and Derby to their Gods; may God Almighty reward them and every man according to his works! You no doubt Sir have read the account of what was called the national exhibition at Cork! let those who think that such a pageant and at such a time fore-badows better times for Ireland indulge in the vain hope; it appears to me that it was got up for stage effect to divert the people's minds from more serious matters and to serve as a cloak (a flimsy one) to throw over the insults offered to the Catholics; and how was this exhibition opened? with mock solemnity by Protestant parsons decked in gorgeous apparel chanting Protestant hymns and reciting Protestant prayers in the face of Catholic Ireland: how proud we ought to be of such a farce! how consoling to hear that Lord Eglinton was received with deafening acclamations by all classes! If so, and I can hardly believe it, more shame to them, our holy religion teaches us loyalty, but the Catholics need not have made such enthusiastic demonstrations of their loyalty to the Scotch representative of Royalty, at this particular time; it would have been much more becoming had they received him with a dignified at the same time respectful silence neither hissing nor cheering; and I think it would become then still better had they appeared in mourning for their poor massacred brethren. However he succeeded in flattering the vanity of some silly souls, by telling them that the great and glorious Wellington had Irish blood in his veins: yes the blood that many of the spurious Irish may boast of, the blood of Cornwells' drummers and fifers. Now who cares a straw for the poor old man? It is true he was a successful manslayer in his time, but in a few years when he is gathered to his fathers, he and his titles and fame will

be consigned to that oblivion which such mighty deeds as he has performed merit. Apsley house will be crumbled to dust when the Catholic Orphanages of Calcutta will be lasting monuments of the piety and devotion of the Catholic portion of its inhabitants. But the royal representative has promised great things for Ireland, he has promised to make the Government reduce the interest from five to four per cent on money borrowed for rail-roads. Glorious news! but who is to benefit by the boon? a few brokers and jews, the sons of Hudson the notorious rail-road contractor one of whose sons was the ousted candidate for the representation of an Irish county, and De Israeli."

Selections.

REVIEW.

Brownson's Quarterly Review for April. Boston: B. H. Greene. London; Dolman.

Brownson's Review for the present quarter contains an acute and profound metaphysical paper on Mr. Francis Newman's work, "The Soul, her sorrows, "and Aspirations;" a most interesting and masterly article on the opposition between the two worlds, Catholic and Gentile; another on Austria and Hungary, chiefly with reference to Kossuth and his reception in America; and, thirdly, an article entitled "Paganism in Education," in which Dr. Brownson reviews, at considerable length, the Abbe Gaume's pamphlet, *Le Ver Rougeur des Societes Modernes*. Those of our readers who have studied the Bishop of Orleans letter, of which we gave a translation last week, will be glad to see what the ablest Catholic publicist of the United States has to remark upon the question. Dr. Brownson says:—

We do not question the Faith or the piety of the Abbe Gaume, but we cannot bring ourselves as a Catholic to believe that a system of education has been adopted and pursued for four hundred years by the most illustrious religious orders and congregations, the most able and learned Doctors, and the greatest and most heroic Saints under the supervision of the Church, and at least with her tacit approval, which is directly fitted to Paganise society. It seems to us that we could hardly say so without impeaching either the vigilance or the infallibility of the Church herself. Education is a part, and an important part, of the mission of the Church, and to suppose that she has fallen into a grave mistake on the subject, or has utterly failed in her judgment of what is essentially a Christian education, or what is essentially repugnant to it, is in our judgment, more than we can do compatibly with our Catholic Faith. To do so would be only to follow in the track of Savonarola, who has not yet been cleared of error, and proved to have been a good Catholic. Of course we do not mean that it is

a matter of Faith that heathen text-books should be used in our schools, or that educators are not free to disuse them, or that it is not lawful to maintain that it would be well, or indeed that it is even necessary, to discontinue their use; but we do doubt our right to contend that their use has been incompatible with Christian education, and has been the cause of the Paganism in modern society. The Abbe Gaume is free to maintain that it would be well, and that, under existing circumstances, it is necessary, to banish the ancient Greek and Latin classics from our schools but not, in our judgment, that the Paganism of modern society has resulted from their use, and that in suffering them to be used the Church has acted as unwisely as the artist who, wishing to cast a hero, poured his molten metal into the mould of a horse.

We do not believe, moreover, with the Abbe Gaume, that education is all powerful, and that the child is as ductile as wax in the hands of the educator. Never is the child purely passive ready to receive any form you may choose to give it. This is the error of Robert Owen, and of the Socialists and Communists generally. It is the doctrine of all those who are at war with society as it is, and who ascribe the depravities of individual character to the depravities of the social state in which character is formed. No child is purely passive in the formation of its character. The soul is essentially active, and acts in receiving as well as in transmitting. Do your best you cannot cast all children in the same mould, and turn them out good Christians. Some children, in spite of the most adverse influences, nay, it would sometimes seem, in consequence of adverse influences, grow up firm, loyal, devout Christians, whose life is most edifying to study. Others, brought up in the most careful manner, piously educated, and kept for years in ignorance of evil, wilt down before the first temptation, and end in being thorough reprobates. Education is the ordinary means, under Divine Providence, of forming Christian character but it is not infallible, and often fails utterly of its end, even when no objection can be brought against the quality of the education furnished, or against those who furnished it. The same regimen will not produce the same effects in all. Even the blessed Apostles were an odour of life to some, and an odour of death to others. In the same family, in the same school, you find some turn out all you could wish, and others turning out the reverse. Always must you make allowance for innate differences of disposition, and for the free will of children.

There is, in the author's doctrine on education a latent Pelagianism, and an assumption of the innate goodness or perfectibility of human nature. Education, as he treats it, is merely a human means of forming character, and he, unconsciously no doubt, reasons on the supposition that human nature has the capability by development and cultivation of being elevated to the Christian order. There is in this a forgetfulness of the corruption of our nature by the fall, and of the necessity of grace to enable us to overcome them. Christianity, in all its parts, lies in the supernatural order, and neither Christian belief

nor Christian character is possible by any conceivable culture which is merely human. We are not born Christians, but infidels and heathens. Nor are we born with the seeds or germs of Christianity in our soul, either as to Faith or as to character, and they are implanted in us only by regeneration. The seeds or germs with which we are born are the seeds or germs of Paganism, and the more full and through the cultivation of our nature, the more complete and through Pagans do we become. Hence it is that no education, no training, however wise or judicious, orthodox or pious, can infallibly insure Christian Faith and character—for as long as we remain in the flesh we have within us the seeds or germs of heathenism, ready at all times to spring up, and which can be prevented from development only by the grace of Christ.

The author, it seems to us, mistakes the effect for the cause. The middle ages, he tells us, were thoroughly Christian, and were so because education was Christian. Would it not be truer to say that education was then Christian because society itself was Christian? If education was then Christian, whence came, if the character of a generation is determined by it, the generation which in the fifteenth century, broke the Christian mould and introduced the Pagan? The generation which broke with the middle ages, and sought to revive Greece and Rome, must have been formed under a Christian system of education, and therefore, according to the author, could transmit only the Christian family and society. How, then, did it become so Paganised as to substitute the Pagan mould for the Christians? Certainly the generation that changed the mould had already become Paganised, and Paganised, if the author is to be believed, under a system of thoroughly Christian education. How, if by education you can always determine the character of the rising generation, and through it of society, did that generation become so Paganised? That generation had not been cast in the Pagan mould, yet it had become Pagan. How, with this fact staring him in the face, can the author assert the infallibility of education?—or that, if the mould was changed, the change was not the effect, but the cause, of the Paganism of modern society? It strikes us, therefore, that it would be far more true to say that there is Paganism in education because society itself is Pagan, than that society is Pagan because there is Paganism in education.

Finally, so long as Paganism prevails in society, the mere exclusion of Pagan class-books can hardly be expected to banish Paganism even from education. The education which forms character is given far less in schools and colleges than in the family and in society, and far less by the text-books studied than by the personal character of school-mates, and of teachers, and professors. The Pagan books usually read in Catholic colleges have very little influence on the young, and the evil influence they are likely to produce is after the student has left college rather than before, and therefore at an age when, according to the author, the character is already decisively formed. We can see no great harm a

good conditioned boy, at the age when they are usually studied in Catholic colleges, is likely to receive from Casar's Commentaries, Ovid's Metamorphoses, abating a few dirty passages, Virgil's *Æneid*, Cicero's Orations, and Sallust's Histories, or from Xenophon's *Cyropædia* and *Anabasis*, Homer's *Mind*, and, with a few exceptions, the Greek tragedies, read as they are, not for their principles or doctrines, but for their language and the beauty of their form. If the tone of society, of the college, and of the professors be thoroughly Catholic, the pupils will imbibe very few false notions from these books. The injury that is done by classical literature, we think, is done chiefly at a later age, when read for its principles, or for the instruction and amusement of learned leisure, or at least where the tone and tendency of the family and society are Pagan. It is very possible that the classics have, amid prevailing heathenism, some slight influence in exaggerating the evil, but in general our age is so much more heathen than ancient Greece and Rome, that the study of them not infrequently has ever a corrective tendency. Moreover, we know that some of the most pious Doctors and greatest Saints of Church have been educated in Latin and Greek through the medium of these books. The author tells us that the sixteenth century was the golden age of the classics, and we would ask him what age has been more distinguished for the number and greatness of its canonised Saints? The seventeenth century, again, was a century of powerful reaction against Protestantism, and it, too, in France and Spain especially, was eminently distinguished by piety, zeal, and sanctity. Yet it was precisely in these two centuries that the system of education the authority condemns was in its greatest vigour, and the most generally adopted. If we come down to the eighteenth century we find society fall off in its classical studies almost as much as in its Faith and piety. Experience is far from warranting the sweeping censures of the excellent Abbé Gaume.

* * * * *

You are obliged to confess that the system of education adopted in the middle ages did not save society from the Protestant rebellion, every whit as violent and as wicked as the Jacobinical revolution at the close of the last century, but you do not regard that fact as a condemnation of it. You seek the causes of its failure in something else than its supposed defects as a system. Why not be equally liberal and just to the modern system? Why make the Jesuits more responsible for the Paganism of the eighteenth and nineteenth centuries than the mediæval educators for the Paganism of the fifteenth and sixteenth centuries? The argument, *Post hoc, ergo propter hoc*, is not always valid, and we see no reason for counting it more valid in the eighteenth century than in the fifteenth.

What were the proximate causes of the Pagan reaction of the fifteenth century, or of the new outbreak of heathenism in the eighteenth, we do not know. We have no theory to explain the presence of either at the precise time it appeared, or to tell why either might not have just

as well appeared a century earlier, or a century later. All we know is, that there was in the fifteenth century a powerful Pagan reaction, which gave birth to the Protestant movement and revolt, and that there is now in society a widely prevalent heathenism, affecting Catholic countries in some degree as well as Protestant countries, and to which is to be ascribed our modern Jacobinical revolutions and socialistic movements. At either epoch the real origin and cause of the heathenism are to be sought, not in this or that erroneous policy, in this or that system of social organisation, or in this or that system of instruction and education, but in our fallen and corrupt nature. Every man in his fallen state is naturally a heathen, and the Paganism which at any time or in any country obtains is nothing more nor less than the natural expression of what every one of us without grace is in himself. By whatever causes faith is weakened, and men are led to neglect the means of grace, heathenism is promoted. What these particular causes are, and why they operate at one time more than at another, in one country more than in another, is just as difficult to explain, as why of two friends, having equal opportunity, one shall be converted and the other shall remain an infidel; why, of two women grinding at the mill, one shall be taken and the other left. We know that it is so, but why it is so we do not know.

The middle ages were not as completely Christian as many modern romanticists dream, but their errors and defects were not in general errors and defects of Faith. They transgressed the law of God through pride or passion, but they did not erect transgression into a principle, and, like modern times, invent theories to justify it. Consequently, you had in general only to touch the conscience to bring the sinner to the confessional. Education could then be Christian, for society was Christian, as to Faith in all, as to practice in many, and especially in those intrusted with the instruction of the young. This Christian education, no doubt, tended to preserve Christianity in the family and in society, and to check the manifestation of the heathen tendencies of our nature. But the education was Christian because society was Christian, and only in a weaker sense was society Christian because education was Christian. After the rupture, society, which in fact never was and never will be thoroughly Christian, but only relatively so, became heathen in its principles and theories, and education, though it remained Christian in school, became to some extent pagan out of school, and unable to resist the pagan tendencies of human nature itself and the pagan influences of society. It is far less what is studied in school that makes our youth grow up pagan, than the influences of pagan society out of school. Yet these influences acting on the schools may have made them less Christian than they were in the middle ages, and they again may have reacted on society and augmented its heathenism. But except where the state has restricted or denied the liberty of education, and banished, as in France for the last sixty years religion from the schools, we do

not believe this has been to any great extent the case in Catholic countries, though it undoubtedly has been in Protestant countries. However, heathenism is now prevalent in society, and it is not by education alone nor chiefly that we can expel it, for the simple reason, that so long as society remains heathen, whatever your schools, you cannot withdraw your children from heathen influences.

We are undoubtedly to make constant and deadly war on the heathenism of the age. In prosecuting this war it may be found necessary to place the same interdict on the literary remains of pagan antiquity that the Church always places upon the literary productions of contemporary heretics, because the prevalence of paganism may have made them in some sense the works of contemporaries. Whether this will be so or not, we do not know, and happily it is not for us to decide, since we are not in Holy Orders, and the care of all the churches does not devolve on reviewers. This is a matter for the decision of those whom the Holy Ghost has placed over us. Some whose opinions we are bound to respect, and do respect, appear to think it is necessary to exclude the classics from the studies of the young. Others, equally deserving our respect, think it is not, and till the proper authority decides, we have no opinion on the subject. All we venture to say is, that in our judgment the banishing of the Greek and Roman text-books usually studied by our youth will of itself do little towards checking the evil complained of. It will cut off only a feeble rill, while it leaves the main torrent to pour in the poisonous floods of heathenism.

We have as we never cease to repeat, no faith in specifics, no confidence in the man who proposes to cure all ills with a "Morrison's pill." All the evils of society, however wide they may spread out their branches, spring from one and the same root, and are really destroyed only as you cut off that root itself, and deprive them of the sap by which they live. This root is our own corrupt nature, and nothing is really remedial, or any thing more than a mere palliative which instead of curing is pretty sure to aggravate the disease, that does not heal this nature itself, or enable us to keep its evil affections in subjection to the law of God.

In a word, we have full faith only in prayer and the sacraments as the instruments of salvation, whether for the individual or society; for there is nothing of which we are better assured than that the salvation of either is of God not of man, and, as we often say, that God will prosper who means the glory of which does not redound to Himself.—(Pp. 238—247.)

Our readers will appreciate the calmness and sagacity, and at the same time the great deference to authority with which Dr. Brownson has treated this difficulty. The existing state of society is the real evil we have to contend with, and that was brought about by a variety of causes. Unquestionably it availed itself of classical literature, and classical literature in turn has reacted upon it. But to as-

cribe the tremendous change in the European mind to this cause only cannot be admitted on a general view of history. The chain of heresy is very easily traceable from the Manichæans downwards. Heresy seized classical literature as its weapon at a particular period; but heresy, of Paganism is only an ulterior form, extated before it in the corrupt heart of man. The Catholic Church is in fact engaged in battle with a Paganised state of society, which attempts to turn all human knowledge, not the classics only, to the purposes of infidelity. The study of physical science, of the philosophy of history, and many or most other subjects we might mention, infected as it is by the very air which the student breathes in France, is, no doubt, full of danger to the Faith, as the classics are full of danger to the morals. When the stomach is diseased, the patient is apt to blame every dish he eats of as the cause of his indigestion. And so it is in one sense; he hardly has the power of digesting anything well, nevertheless, he must eat. He is ordered to choose his food carefully, to take plenty of air and exercise, and to correct the constitution by proper medicine. M. Gaume would probably say that the patient may have to abstain for a time from one or other sort of food. This, too, we admit. We only contend that it would be impossible to name any branch of study which has not been abused, and which is not actually at this moment abused by the rationalism of modern Europe. Classics are no more and no less in this predicament than physical science and the philosophy of history. Like those studies, their use is not taken away by their abuse. They must be adjusted, regulated, interpreted by a sound Catholic system, and, we quite agree, an excellent means of this would be to adopt a large admixture of select portions of the Greek and Latin Fathers. An investigation into the use that may be made of that immense mine of Christian literature in our schools and colleges would be a most worthy object on which our greatest scholars might bestow a portion of their leisure. There is no doubt, and it is a painful reflection, that the rich stores of thought, extending over so large and so splendid a space of the Church's history, embracing, too, her history in so many different lands, and under such a variety of conditions, as is to be found in the works of the Holy Fathers, such as Saint Augustine, Saint Ambrose, Saint Chrysostom, Saint Basil, &c. &c., are totally unknown to our Catholic youth, though they have the instruction in the Greek and Latin languages which would fit them to receive some tincture in studies that would be such immense assistance in forming their minds in a Catholic mould. If the

movement originated by M. Gaume, exaggerated as it perhaps very naturally is, in a country like France, and in such an age, ends in this result, it will turn out to the great advantage of the Catholic cause. The more reason such a result should not be endangered by any incautious or undue vehemence.

PREJUDICES OF OUR POPULAR LITERATURE.

(From the *Dublin Review*.)

[CONTINUED.]

Added to all this, and completing the work thus but half accomplished, was the sedulous care with which all opportunity of self-justification was denied to the accused. It was impossible, except by stealth, to introduce or publish in England any vindication of Catholic principles; nor have the declaimers against the inquisitorial policy of Rome ever conceived any prohibition of heretical books more vigorous than that which, in free England, under Protestant beth, excluded all Catholic works from the realm. With so much strictness was it enforced, that an especial license of the Archbishop of Canterbury was necessary in order to import any "Popish book or pamphlet published beyond the seas." In Strype's *Life of Archbishop Whitgift*, one of these licenses is preserved, which may show the motive of the prohibition, and the rigid exactness with which it was executed. The archbishop permits a bookseller, Ascanio de Renialme, to bring into England a few volumes, yet "upon this condition only, that any of them be not dispersed or showed abroad; but first brought to him, or some of her majesty's privy council that so they be delivered, or directed to be delivered, forth unto such persons only, as by them, or some of them, shall be thought most meet persons, upon good considerations and purposes to have the reading of them."* This, one might suppose, would be deemed sufficient caution. Yet even this permission, limited, and almost negatived as it is by the restriction, drew a torrent of obloquy upon the primate, from which Whitgifts thinks it necessary to vindicate him.†

The prohibition was renewed under fines in the following reign;‡ and even so late as the middle of the last century, Dr. Alban Buttlar's valuable library having been sent by mistake to the palace of bishop of Norwich, his lordship felt himself justified, in defiance

of a courtesy due to an eminent brother clergyman, in retaining the books in his own possession under shelter of the existing law. Fortunately for the humble priest, he had a protector in the Duke of Cumberland, who remembered with gratitude his services to the English prisoners after the battle of Fontenoy. An order from the Duke quieted the whole scruples of the uncourteous bishop; and relieved him from the disagreeable charge of this Popish library.*

Nor was it the importation alone which was proscribed; the statute of James prohibited the sale, under the same penalty; and the laws regulating the general censorship of the press, as long as they continued in force, were such as effectually to prevent the publication within the realm. It was ordained that no book or pamphlet be printed without the license of the archbishop of Canterbury or the bishop of London†—a very effectual check, it may be believed upon the operations of the Popish press; and the Court of High Commission took cognizance of all publications to the detriment of the Church of England. These restrictions of the freedom of printing, though removed towards the close of Charles the First's reign were subsequently revived by the Long Parliament; nor was it till the year 1694, that they were entirely removed. To this combination of severe and unjust restrictions, add the unjust and powerless position of the Catholic party, and it will be easy to account in the perfect impunity and probable security from contradiction which the state of the law afforded, for the origin of every calumny, however monstrous, and the growth and continuance of every prejudice however groundless or extravagant.

Unhappily, also, there is but too much reason to believe, that, with a very large section of the influential opponents of Catholic principles and Catholic claims, but little regard was paid to the vindication of the one, or the arguments advanced in support of the other. There seems to have been at all times a great deal of that feeling which Luther manifested in his early controversy;—that seeking of arguments, not for the love truth, but in the lust of triumph—not to convince the gainsayer, but "to annoy the Pope." The same principle was transferred to other controversialist. Not only was the evidence of Catholic truth not sought, but it was carefully pushed aside, if, under all these disadvantages, it forced itself into notice. Calumnies, whose falsehood was all but evident, and whose refuta-

* Strype's *Life of Archbishop Whitgift*. London, 1718, pp. 268, 269.

† *Ibid.*, p. 269.

‡ *Ibid.*, Jac. I, cap. v, § 25.

* *Life of Dr. Alban Buttlar*, p. 19.

† See *Dublin Review*, vol. vii. p. 522. See also Blackstone, book iv. cap. xi. § 13. Note.

tion was more than notorious, were asserted, and re-asserted as if the truth had never been called in question. The well known fable of Pope Juan is a remarkable example of this dishonourable spirit. The story is told by Bayle, in his life of Blondel. D. Blondel, though a Calvinist minister, and a bitter enemy of Catholicity, had devoted his learning to the examination of this fable, long current with the fanatics of his party. In 1617 he published at Amsterdam † a most learned and masterly refutation, demonstrating its utter want not only of probability, but, in the history of the period even possibility. Immediately a storm was raised on all sides ‡ against the daring and impolitic innovator. "Some," says Cotterelles, whose words are cited by Bayle, "condemned him, at first sight without considering the matter at all:—indignant at the loss of the occasion of insulting the Catholics, and taunting them with their *Papers*." Others, while they admitted the solidity of the refutation, condemned him, a minister of the reform, for abusing his leisure on such a subject—he should leave to the Papists, they said, the labour of clearing away their own filth—he should not devote his learning to the refutation of a fable which it was the interest of Protestantism to perpetuate: "*fabula quom pro vera habens historiâ Protestantium intersit.*"* What a testimony to their belief in the merits of Protestantism!

Under all these unfavourable circumstances we have occasionally found some honest enough to advocate our cause. But the boon was embittered by the air of patronizing pity with which it was accorded. The whole tone and manner was rather a palliation than a defence. It seemed to say thus much and no more—that "after all, we were not as bad as people believed; and that the wonder was we were not worse." The obligation too which this act of kindness conferred upon the friendless party was occasionally construed into the privilege of abusing us at will; and the indignation with which some of these condescending patrons repel the charges of less privileged assailant; while, at the same time, they themselves indulge in screams and ridicule, reminds us of an anecdote related of Henry II by Fitz-Stephens. The bishop of Worcester, the king's cousin, had offended him by neglecting to attend the coronation of the young prince. Henry with his usual intemperance, called him 'traitor,' and loaded

him with every species of abuse. "One of the courtiers who were present thinking to please the king, sharply took up the bishop; and after him 'another abused him with opprobrious language.' But the king changing the object of his anger said to this latter nobleman; 'Worst of wretches, dost thou think that because I say what I please to my cousin and bishop, it may be allowed thee, or any other person, to abuse or threaten him? I am scarce able to restrain my hands from thy eyes!'"

DR. CAHILL'S THIRD LETTER TO THE RIGHT HON. THE EARL OF DERBY

HOUSE OF LORDS—MAY 21

"Earl Derby said—what I have stated before is, that her Majesty's government have no present intention of making any alteration in, or proposing any repeal of, the existing act by which an endowment was granted to the College of Maynooth" (Hear, hear)

HOUSE OF COMMONS—MAY 21.

"Mr. Spooner, in answer to the appeal made to him as to whether he believed in the present session that an inquiry could be carried to a satisfactory conclusion, would at once say that he did not think it could" ("Hear, hear" from the Opposition)

"The Chancellor of the Exchequer said—The vote meant that the house of Commons should express an opinion whether there should or should not be an inquiry in respect to the system which was carried on at Maynooth, and when he heard the words "a mockery and a delusion" used with respect to this debate and the manner in which it had been conducted he must say that with regard to the people out of doors, it would indeed be a farce and a mockery, if after all that had been said and all the feeling that had been expressed, the house did not come to some conclusion on the subject of Maynooth" (Hear, hear)

"The Attorney-General for Ireland said—the hon. member for Middlesex referring to the Established Church, renewed the old exaggeration with respect to the value of its property, and the right hon. member for the University of Oxford, as well as the noble lord the member for London warned the friends of inquiry to be careful what they were about, lest they should bring about the reconstruction of religious establishments in Ireland generally. As a representative of the Church, however, he (Mr. Napier) would not accept of that statement. If it was thought that a desirable thing, on its own merits to interfere with the Established Church of Ireland, let such a proposition be brought forward, and he would give it a fair consideration. He did not forget that in earlier days that Church had neglected its duty, that Ireland condemned it, that the Almighty condemned it, but let it be borne in mind that England did not condemn it. Now, however, that it had become in active and living Interpreter of God's Word speaking in the native language, and had acquired spiritual power, an inquiry into the Establishment was menaced, with a view to its reconstruction."

* Caernarvon, Wales, June 2nd 1852.

My Lord Earl.—The history of our imperial legislature affords no parallel of the hypocrisy, the meanness and the trick, by which the government of England is now systematically executed, I presume to express towards your lordship, personally, the most profound respect; but what politician of any age of England's history has ever seen such contradiction, such swaddling, such shuffling, or, as it is now-a-days termed, such "dodging," as are all contained in the extracts quoted above? The mover (Mr.

* He gave a second edition in Latin much enlarged, in 1675. The first is in French. Bayle, Art. Blondel, T. I. p. 610, 11

† Non sine offensione omnium Protestantium.

‡ Prefat. Apologetica, apud Marra, p. 312

Spooner) for the Maynooth inquiry, who, but some few days ago, spawned such filthiness on the confessional, now gives up that inquiry as not likely to lead to a "satisfactory conclusion;" next comes your Chancellor, who contradicts the mover, and thinks an inquiry necessary to "satisfy people out of doors," and to escape being branded with the charge of "mockery and delusion;" your lordship next comes forward in the order of the political dodging, and takes a course peculiar to yourself, by stating that you have no intention of making "any alteration in the act of the endowment of Maynooth," from whence it must be concluded that all the past debates on Maynooth have been a mere parliamentary farce; and lastly, your Attorney General for Ireland concludes the official melodrama with a kind of ministerial doxology, in which he declares, as *ex-officio* theologian to your lordship, that the Irish (Protestant) Church has "neglected its duty" (oh! strange fact)—that it had been "condemned by Ireland and the Almighty" (what a happy coincidence of opinion between Lord Roden and the Almighty)—that at present that same condemned Church has learned to speak and pray in Irish (oh! liturgy of Elizabeth)—that consequently (the Lord be praised) it has again recovered the good opinion of Ireland and the Almighty! and is at the present moment (oh! boast of Oliver Cromwell) "the active and living interpreter of God's Word." I declare I have never read in the same number of words coming from the members of any respectable society so much trifling inconsistency, reckless insult, and swaddling puerility as may be collected from these specimens of cabinet wisdom. I assure you, my lord, nothing but my deep personal respect for your lordship prevents me at present from laughing in your face, seeing the ridicule and contempt with which your administration must be covered all over the world before every man of common sense and common honour. Who can avoid smiling in melancholy scorn at seeing the reigns of government in this great, and powerful, and enlightened country entrusted to men who plainly avow that they are humbugging the nation, and that, in order to please the unjust cry of a ferocious bigotry, they are keeping alive the feelings of religious rancour, and without necessity or a useful aim ranging two hostile parties of our common country in a perilous and sanguinary struggle?

And is there never to be an end of this furious malignity against the Catholic name? Is the British parliament to assemble, year after year, uttering the grossest falsehoods, publishing the basest lies, and encouraging the most relentless persecution against the creed of Catholic Ireland? From Dioclesian to Elizabeth, from Julian the Apostate to Lord John Russell, there never has been displayed in any part of the world a more debased system of shameless misrepresentations, ribald insult, and debauched lies than has been promulgated from your senate house against the Faith of two hundred and fifty millions of the present population of the world, against the creed of your English ancestors, and against the venerable and imperishable

records of all that has been great, learned, and virtuous of the past eighteen centuries in every nation of the earth. This frantic warfare did not begin in drunken clubs or in infuriated fanatical enthusiasm; it did not commence in Tyburn or Smithfield. No, it burst forth in the British senate—it was first announced from the Treasury benches—it originated with the Premier of England—it was the offspring of the English cabinet—it was planned in silent deliberation, urged in ministerial eloquence, and executed under the sanction of parliamentary wisdom. It employed Lord Minto to deceive the Pope—sent Peel to light the fires of Switzerland—licensed Canning to endorse the pillage of the monasteries—gave a military medal to Garibaldi—sped Kossuth—aided Haynau to erect scaffolds to hang men and to flog women, encouraging Bismarck, and transported Smith O'Brien; and while standing in Lombardy, in the sight of Europe, flinging the red hissing balls of sanguinary revolution over all the nations, it was seen, at the same time, turning with the other hand the leaves of the Bible, polluting God's Gospel with a reckless hypocrisy, and provoking the indignation of man and the vengeance of God. Yes, my lord, the legislators of England, during the last three hundred years, have practised the reformation act of presenting the appearance of sanctity in language while perpetrating in fact the blackest enormities of crime. From Dean Pletcher, who had the shocking indecency to preach incongruous holiness to the Queen of Scots, while the perjured executioner uncovered his murderous axe, down to the Jumpers of Connemara, it is all the same system of lies, hypocrisy, and guilt. And, as a matter of course, from the 4th of November, 1850 (the date of the Durham letter), up to the present sittings of your "Crime and Outrage Committee," there could be no possible phase of calumny and insult put forth in sanctimonious baseness against the discipline, the doctrine, the practices, and the Ministers of the Catholic Church, which has not been shamelessly exhibited with a perseverance, a malignity, an indecency, and a fury, which have no parallel in the history of modern times. Depend on it, my lord, that all this base slander and national injustice will end in the disgrace of your name, and in the weakness of national power: Vespasian and Caligula tried this policy before the administration of Lord John Russell, and they failed; Attila attempted in this day to uproot the Gospel and letters before the time of Lord Palmerston; and while the furious Hun is forgotten, they both survive; and Tom Cromwell was appointed the head of a commission similar to the plan by which you now assail Maynooth, and Catholic colleges still remain, in spite of Cromwell and his royal profligate master. All the enemies of Catholicity through the past ages have had the malignant triumphs of their short space of life against our Church; and they are all now dead, and she lives. Their lives were counted on the narrow scale of years, months, and days, but her age is reckoned on the endless revolving circle of ages: she enjoys a perpetual spring of youth;

they are sealed in the frozen winter of death. Their forgotten ashes are now inorganic clay; the grave-worm sleeps in their black hearts, and brings forth her young in their disastrous brain, while her lofty spires, and million altars, and myriad congregations, spread all along the nations, from the golden gates of the east to her sombre turrets in the western twilight, proclaim her activity, and her life, and her jurisdiction, wide as the rational horizon, and comprehensive as the human family. Depend upon it, my lord, you are placing yourself in a wrong position, by employing the prestige of your great name, (for great it is) in the cause of bigotry, persecuting a people whose loyalty is without a stain, and inflicting an unmerited insult in gratuitous vengeance against a seminary, which, during the venerable period of upwards of half a century, has sent forth a Priesthood, the teachers of morality, the abettors of public order, the promoters of peace, and the too faithful and zealous defenders of the stability of the English throne. Your lordship has acquired great practical power—you have a just, political, illustrious reputation amongst your followers—and hence you can, with prudence, calm the storm of party strife, subdue the rage of religious prejudice, and be the father of your country, not the demagogue of a ferocious faction. Those who presume to know best your lordship's sentiments assert with confidence (what I am anxious to believe) that you are personally and sincerely opposed to the religious persecution of Catholic Ireland; and that the tide of popular opinion running against you, you are forced to yield to the public clamour. But it must not be forgotten that it was your official predecessor who has excited this popular fanaticism; and hence your lordship, who now holds the helm of the stateship, has only to reverse the machinery, go back to the liberal, just course of Sir Robert Peel, silence insane devils, unite the conflicting energies of the empire, give liberty to conscience, correct past errors, and surround the throne with the civilised courage and the invincible fidelity of the universal people.

The entire aim of the present English legislation in reference to Ireland is based on insult, misrepresentation, and injustice; the minds of men in office are so infected with a hatred towards everything Irish and Catholic that it is painful to hear in every society where the traveller mixes one unbroken tale of the grossest lies and the foulest bigotry. The slanders uttered in the houses of parliament have passed for legalised facts through all the walks of life in these countries; and although one listens at every turn to the most monstrous calumnies, it is perfectly useless, in the present diseased state of the public temper, to attempt to correct their absurd statements, or to allay their ferocious rancour. Time alone, and the good sense of the generous English people, will remove this wicked scheme of the English government; and as sure as the swollen tide will recede in due time to the opposite shore, the excited feelings of the nation will yet recoil in accumulated anger against the base ministry which could, from motives of vengeance or mischievous

power, gain majorities by perjury, make laws, by political prostitution, and stamp on the doors of the senate house a notorious national life on the religion and the people of Ireland. Perhaps the most fatal error your lordship has committed since the commencement of your administration is the foolish malice of your spiteful attorney in his Orange interrogatories at "the Crime and Outrage Committee." The attempt to connect the Priest with the murders of Louth is a clumsy device, and shows what the heart of your subordinate could execute if he had the power. But the Priest stood considerably beyond the range of the Orange rifle, and the lead fell harmlessly at the feet of the unsuspecting victim. I consider the assassin of character and the assassin of life to stand in nearly the same category of guilt; and the Priests of Louth must in future begin to learn that they have foes in power with hearts as deadly scarlet as the murderers of Bateson. I could wish it lay with the rules of parliamentary usage that my oppressed poor countrymen could appoint me as an occasional chairman of that committee, and I think I should be able to prove to the satisfaction of the whole world that the English government are the real assassins of Ireland—that the English Church is the great Biblical mill where all the lies against religion and morality all over the world are manufactured—that Lord Palmerston is the Captain Rock of Europe—and that Lord John Russell is the "Ryan Puck" of Ireland. If I were permitted to examine the Archbishop of Canterbury, and Lord John Russell, and Lord Truro for three hours, I should hope to elicit a perfect mathematical demonstration, that all the lies, and all the uncharitableness, all the religious rancour, and all the smothered hatred, that, like the tide, rises and threatens to roll in flooded devastation over the barriers of Irish society—all the disorders, and the hearthburnings, and most of the riots of Ireland, are solely to be ascribed to the irritating, unceasing provocation and insults of the Established Church. I should be able to prove that each successive government of England have robbed Ireland (by successive enactments of oppression) of her commerce, her protecting laws—have transferred to England every removeable place of honour or emolument—have purchased her constitution by bribery—have debased her leaders by corruption—have drained her resources, weakened her strength, gutted the national fabric of her ancient rights, and left her a helpless victim, a whining beggar, and a chained slave at the gates of England. I could prove that laws are made to protect the Irish trees and the Irish fences—that the fishes and the foxes are taken within the care of our cruel masters, but that the poor Irish Catholic, the poor faithful, grateful enduring Irishman, is placed at the mercy of a capricious cruel landlord, that he may be ejected, exterminated, and banished without appeal; that he is deprived of the right to live in the country of his birth; that the laws leave him friendless, unprotected, deserted; that the cruelty of his legislators fills him with revenge; the ill treatment of his landlord teaches him retaliation; that the combination of his superiors against

him produces a corresponding confederacy of his class; thousands perish by his side from extermination, disease, and hunger; that the laws make him savage, and their administration provokes him to revenge, and in his madness and fury he stains his hands with murder; and while he erroneously, yet naturally, thinks, you kill his class in tens of thousands, he cannot be restrained in his wild anger from taking your lives in dozens. More lives have been lost in Ireland since '47, under the vile, accursed administration of the Whigs, by extermination, starvation, and exile, than have fallen in all the countries of Europe during the late revolutionary wars of Napoleon; and while my unhappy country is starved, banished, murdered, and shovelled, and pitted, by the cruellest and most heartless government that ever degraded the name of law, and while their tyranny still rolls over the soil like a spring tide forsooth "a committee of crime" is called together to try (by jibbing and insult) to trace to a few assassins in Louth the hearthburnings, and the disorganisation, and the wild frenzy by which the Whigs have torn asunder the very frame of society. My lord, I am not drawing a picture to my own taste. I am copying from your original, which I abhor. I am sketching the strict historical truths of Ireland; and, so help me God, I look upon the framework and the administration of your laws, together with the monstrous grievance and the provoking insult and lies of your Church Establishment, to be the cause of all the disasters of Ireland, the source of our social disorders, the root of all illegal combinations, and the sole maddening draught which arms the hands of the assassin, and stains our country with the red mark of murdered blood.

Lord Derby, I hereby, accuse you and your subordinate with a shameful and an insulting perversion of our oppression and your conduct, to attempt to shift the murders of Louth, which your laws have notoriously excited, from your own guilty heads, to the shoulders of the zealous, pure, unoffending Priest. That is to say, while Ireland lies at your feet a bleeding corpse, assassinated by your treachery, you, forsooth, summon a jury and in ferocious mockery, you examine into the cause of her death, while you yourself are stained with her blood, and the reeking knife is seen in your hand. This insulting hypocrisy and conspiracy is a crime which no time can efface—it is a sin against the Holy Ghost, since it ascribes the wicked results of your own unjust laws to the agency of the holy Priest of God. Ah! my lord, we have received already superabundant insult from Russell and his despised cabinet; but, surely, while the rotting masses of human flesh still are scented on the putrid air of Skibbereen—Russell's word—while the oozing blood still reddens the clammy pit in Lord Sligo's field at Westport (where fathers, mothers, and children died under a melting sun without covering, in the wild agonies of scarlet fever and desertion), you should not have permitted your Attorney to add the last drop of shameless provocation to our former trials—while the history of the workhouses of Ballinasloe and Bellinrobe is recollected—while the name

of Gross Ireland is remembered—while the smoking roofs of demolished villages are still seen—while the emigrant ship is still labouring under its load of your ragged, starved, and exiled victims, your man should have the decency not to outrage every feeling of common sense by ascribing the clear, palpable, ferocious results of your own vile legislation to the humble Minister of God, who would arrest the murderer if he could, who councils obedience to the laws, honours the Queen, and prays for his enemies. And he is only one of a class. Every Priest in Ireland is the same. It is our duty to respect even your bad laws, to maintain obedience even to your cruel authority, to support even a wicked administration, to aid you in the suppression of all illegal societies, and to die, if necessary, in defence of the throne. Lord Derby, you have behaved very badly to insult us by the shameful insinuations of your Orange official. We are not able to resent this cruel injury, this crying injustice; but we have the gift of speech left in spite of your "Committee of Outrage," and we shall make all nations re-echo the meanness, the indecency, the venom, and the sneaking, cowardly insinuations of your swaddling Attorney; and we shall inform all mankind that, while religious intolerance and fanatical persecution are certainly given up in every country in the civilised world as obsolete and disgusting, England alone keeps up her heavenly hatred—England alone sickly mottoes from the canticles carved on her Protestant mousetraps, electrotypes her reformation-crockeryware with orthodox prayer and lovely hymns, and pours the malignant lemon-juice of her saintly hypocrisy round every word of Godly slander which she utters on Ireland.

Your Irish Attorney, my lord, has thought proper to enter the field of theology in the exact quoted above, and in his swaddling divinity has made some gross-mis-statements, or rather blunders, in reference to my creed. He is very candid in saying that the Irish Church had neglected its duties, and was condemned by the voice of Ireland and Heaven; but that having recovered from her Church frolic, she is now rather a sober, well-conducted Church, and is going on very respectably indeed in her line, having had the advantage of learning Irish, within the last twenty years, and thus is enabled by vernacular flippancy to be an active servant and very lively in the interpretation of God's Word. Really, my lord, your theologian is no great witch in logic, or he could never have uttered such a facetious admixture of the forcible, comical, and the feeble religious, as is contained in the official extract of his notable speech. I think, my lord I understand him when he stated that Ireland condemned the Irish Law Church. Your theological lawyer must have alluded to the tithing system, when the Widow Ryan's son was shot in Munster—when the murder of Carrickshock was perpetrated for your Church in open day—when Father Burke of Meath refused to take the census of his butchered flock—and when the cross-roads of Ireland were red with the blood of the Irish Catholic, slain in the name of God, in order to feed the profligate luxury of the huge

time much posterior to that of Berengarius : so that, according to Blondel, even Lanfranc, Guimond, and Alger, could not have taught that doctrine. Albertin, well aware, that it was impossible to sustain so evident an extravagance, felt it necessary to improve the plan of Blondel. The years of Albertin were unhappily wasted in searching, through the writings of the ancients, for difficulties to obscure the truth. To secure himself against the charge of innovation, he labours to impart an appearance of probability to the extraordinary subversion, which he is forced to admit, of the ancient faith. The most plausible arguments which he has collected to make this subversion probable, may be reduced to these:—

First, then, he represents the whole world as unanimous, up to the year 600, in the belief, that the Eucharist was the body of Jesus Christ, only in sign and figure, or rather in virtue and efficacy. He then acknowledges, that the belief of the Real Presence could not have been established all at once. "We must not imagine," he says, "that these errors of of Transubstantiation and the Real Presence"—thus he designates the Catholic doctrine on the Eucharist—"could have sprung up instantaneously, like mushrooms." "This change," he continues, "was effected gradually; and it has reached its present station, only by many circuitous byways."†

After this candid admission, he proceeds to erect a series of imaginary steps, by which he supposes this belief to ascend; and in order to fix the foundation of this series in the year 635, he labours to prove, that Anastasius, the Sinait, a distinguished religious of Mount Sinai, originated the doctrine of the Real Presence, in a work, which he wrote against certain heretics called Gaiantes, and in which he states, that what we receive in the Eucharist, is not the antitype, but the body of Jesus Christ.

Assuming what he attempts to prove regarding Anastasius, Albertin assails the character of this learned religious, and charges him, with having innovated the doctrine and language of the Church. Her doctrine, because he taught, not the Real Presence, for, this Albertin will not acknowledge, but the hypostatic union of the divinity with the bread, by which union the bread became the body of Jesus Christ, and the wine his blood; because the bread and wine being united to the person,

they were, by consequence, united to the body and the blood of the Redeemer. Anastasius innovated the language of the Church, because, says Albertin, up to the time of that writer, the Church had always professed, that the bread and the wine were the antitypes of the body and blood of Jesus Christ.

But, as the opinion which Albertin ascribes to this writer, can be traced to no other source than Albertin's own imagination, Blondel, by another stretch of imagination, maintains, on the contrary, that Anastasius innovated the language of the Church only, and that he introduced no substantial change in her doctrine—so easy a thing is contradiction, when men pursue arbitrary conjectures, not for the purpose of discovering the truth, but for the purpose of estranging themselves from the Catholic faith.

Albertin next pretends, that these two innovations were adopted, in the year 720, by Germain, Patriarch of Constantinople; in 740, by John Damascene; afterwards by the bishops of the second Council of Nicea, in 787; and by Nicophorus, Patriarch of Constantinople, in 800—that the novel language of Anastasius passed from the east into the west, and that it became current there, as appears from the works which were published, at the desire of Charlemagne, by the Council of Frankfort, held in the year 794. For, in these works, Charlemagne, and the bishops who composed the council, decide, that "the Eucharist is not the image of the body of Jesus Christ but his real body." Hence according to the history of Albertin, we must conclude, that the belief of the impanation of the Word—that is, the assumption of the bread into a unity of the person of the Word—was diffused in less than a century, throughout the entire east and west.

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* Non putandum est eos de transubstantiationis, et reali presentia abusum, in instanti, fungorum instar prodidisse.—Albertin L. 3, p. 907.

† Mutatio paulatim facta est et tandem per anfractus eo protracta.

**THE
BENGAL
CATHOLIC HERALD.**

‘ On · body, and one spirit—one Lord, one Faith, one Baptism. ’

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THE
BENGAL CATHOLIC HERALD.

Calcutta : Saturday, October 2.

OUR LIBRARY.

HAVING warned our readers of the moral danger to which their domestic circle is liable from a want of caution in the selection of books, we think it incumbent on us to direct their attention to works of a beneficial tendency, and to make the *Herald* the happy medium of conveying this useful information.

Under the head of OUR LIBRARY then, we shall from time to time endeavor to furnish our subscribers with honest and impartial Reviews of valuable Catholic Publications, illustrating our remarks by copious extracts so as to put our readers in a fair position to judge, whether the works so noticed, are suited to their peculiar tastes, or are likely to supply their particular wants. We shall also draw occasionally on Protestant Literature whenever we find it free from sectarian bitterness and party misrepresentation. In thus catering for youthful minds,

we shall scrupulously regard the quality of the viands. Wholesomeness, of course, must be an essential ingredient, for without it, the repast that should strengthen, would only injure the constitution.

By means of these Reviews, we propose to ourselves the pleasing as well as useful task of benefiting the rising generation and at the same time promoting the cause of Catholic morality. The extracts from works of acknowledged worth and talent, will undoubtedly serve to develop the highest faculties of the mind; to store it with valuable thoughts on a variety of important subjects; to awaken a correct taste for literary composition; and above all, to give profitable occupation to leisure hours that might otherwise be spent in dissipation or vice.

Many of the works from which we intend to make our selections, are too expensive to be easily accessible to a great number of readers, whose confined means will not allow them to indulge to its full extent their ardent desire for information. To such it will be a gratification to be allowed the opportunity of making themselves acquainted with the general character of valuable works, and of perusing some of the best passages as specimens of their authors' intellectual powers. There are also annually published several volumes of high literary

merit, but which are in some measure objectionable on account of their anti-catholic bias. It will be our duty to analyse some of these productions; to oppose their misleading tendency; to separate the chaff from the wheat; and to place before our readers the portion that is not only unexceptionable, but positively excellent.

We commence our task by noticing an excellent volume of travels published during the present year, entitled :

JOURNAL OF A TOUR IN EGYPT, PALESTINE, SYRIA, AND GREECE. BY JAMES LAIRD PATTERSON. M. A.

This is a well written work of great interest to all those in whom a serious and contemplative spirit, has frequently excited the desire to glean every information of scenes and places so awfully connected with the sufferings of our Redeemer. The following extracts from the author's preface will at once show the peculiar turn of mind which originated the journey to the Holy Land :

"When, indeed, I began the journey I have here recorded, I was a Protestant, but one of the school called "Puseyites", whose characteristic it is to maintain Catholic belief, on ultra-Protestant principles. I had been brought up to think most Catholic dogmas false, but the pressing needs of human nature, and the deductions of reason, equally induced me to throw off a system which recognizing both, but satisfied neither. The profound necessities of the human spirit compel assent to the august mystery of the Incarnation, and the laws of thought forbid those who think at all to allow it to lie as a mere historic fact, unapplied and inapplicable to these necessities. Yet such a fact has it become (where it is held at all) among Protestants!"

"It was, then, to escape from so impossible a state of spirit and mind as that through which, in one direction or another, the thinking Christianity of England is now working its way; to draw near to this great infructuous truth, and haply to vivify a chilled and frozen being in the fays of a far off sun, that I set out for Jerusalem. The universal Church of God was indeed ever present at the very doors; but I knew it not. An inexorable national tradition, and the teaching of men better and wiser than myself, veiled and disguised the sacred entrance, and so I fled from Her accents whose invitation I was in truth seeking. My hope, in the then state of my belief, was, that I should find support for the "high-Church" views in the religious state of the East. Never was there a more signal mistake. The attitude of the Anglican Establishment towards the Church is indeed paralleled to a certain extent by the schismatic bodies of the East; but, while they for the most part utterly

reject the Anglican claims, they themselves afford the best examples of those sins for which she remains cut off from the Catholic Church. In the mirror thus held up, I saw, what birth and education had disguised to me in my own communion—the essentially abnormal and maimed condition of local and national Christianity."

"Thus, at length, at the birthplace of Christianity, and the cradle of its Lord, I discovered that for which I was seeking; for the maze of diverse roads leads but to one true centre. My journal, therefore, is, as it were, an Ariadne's thread; perchance it may lead some one at least a part of the entangled way. But further, Catholics may wish to read a Catholic's account of the holy places, and of the state of the Church in the East, and for them I offer my slender contribution to the torrent of modern literature."

It will be seen from the above, that a solemn motive induced Mr. Patterson to undertake a journey which with all the ample means and skillful appliances of the present age, is not yet free from perils and hardships. It is matter for rejoicing to every sincere Catholic that one so highly gifted, has at length found repose in the communion of the true Church.

Our author leaves Cairo on his great pilgrimage, and he thus gives vent to his religious feelings :—

"At length I write in our tent in the Desert, and that with no small exultation. We went to an early mass this morning, and started about half-past nine. Our road lay past the desert palace, and a mosque with some beautiful "early English" arches, and then by the garden of Matariéh, which seemed a fit beginning for our immediate pilgrimage to the Holy City. As we rode past it, I was saying the service of the day (4th Sunday in Lent), and was happy in thinking that this was, beyond a doubt, the very road by which Israel and his sons came down, to find Joseph ruler over Egypt; and by which, in the fulness of His own time, the real Joseph came down, and, as a beloved "child", was called, a "Son out of Egypt", to go up to Jerusalem and suffer many things. "Behold, we go up to Jerusalem" (gospel for first Sunday in Lent) has long been my Lent text: here, it comes home with renewed force and meaning. God grant that this may, indeed, be an *upward* course for us."

The following paragraph is forcibly and eloquently written, is characteristic of the writer's tone of mind, and kindles a solemn enthusiasm in the reader :—

"We got away about ten, and shortly crossed the bed of the Wad-yei-Arish ("torrens Ægypti"), or river of Egypt, and entered Palestine. As we did so, I recited the "*in exitu*,"

* It was here that Baldwin of Jerusalem died.

as I had looked forwards for months to do, with much gratitude for our hitherto success and enjoyment in this our pilgrimage. Scarcely had we crossed the torrent-bed when the country altered its character, and we felt that we had left Africa, and entered the more smiling realms of Asia. The desert does not cease, but a belt of less dreary sand stretches along the coast hence, as far as Gaza, and produces in some places corn, and all along a profusion of small but very sweet flowers, which form a delicate sward on the gently sloping hills. After the waste we had passed, this improvement was a most delightful accessory to the pleasure of at length treading the hallowed land of Palestine. There seemed something symbolical, too, in the character of the country: it was quite a plain, homely country (and reminded me of some of our Oxfordshire heaths on the uplands; such as Shotover), without striking views, or contrasts, or strange produce of nature, or traces of ancient occupation. A greater contrast to Egypt—that strange land, without a parallel in its natural condition, without a rival in its remains of a most remote antiquity—cannot be conceived; and I thought they might shadow forth the World and the Church.—The world, full of charms and of interest, old, but renewing her age with a hundred novel and exciting devices; boasting her age as though she should last for ever, and putting forth a rank array of carnal delights. Such is Egypt—But this country is such as men of the world would hurry through and esteem lightly; peaceful, homely, asking labour, and demanding hope and faith of those who would reap her fruits, decked with lowly flowers of gentle scents, trodden under foot of the infidel, and her true children despised by him. Egypt, to the children of Egypt, is the most enchanting of lands: to them she opens the gorgeous treasures of her thousands of years of proud empire, and of wisdom which left no room for faith: to them she pours the profusion of pleasant food, and enriches her soil for them with the waves of her exulting and abounding river, bearing on its bosom an annual fleet of those who seek to enjoy this life and to prolong it. But to come up thence into Palestine, he, who will, must gird up his loins, and cross a wilderness. As patient as the enduring beast that bears him, he must be as one that has here no abiding place, must eat the dry food and drink the scanty water, which they who live in Egypt spurn. At noon the scorching sun, at night the cold desert wind and dews, will try him, and pierce the frail covering of his removing tabernacle; and when he has made good his passage, there stand no pyramids, the work of man's right hand, to thrill his coming gaze—no mighty temples, curiously wrought, to tell of, when he sits at home; no river to glut his thirsty eye, greedy of moisture, and spread the grateful shade of palm-groves deeply on its banks: a few lowly hills, clad in slender green scarcely veiling their nakedness, and tiny flowers, which his camel treads down with its huge feet, only to rise again, and scent the air with their bruised sweetness—here and there a small herd or flock of sheep browsing on wide-spread pasturage: such are

the objects which meet the traveller's eye. If he is a Christian he will thank God, and as he carefully lays up some little nameless flower, "born to blush unseen", he will remember that He who made this land, and made it holy, esteemed such above the garish pomp of all man's greatness, and pronounced him "in all his glory, not arrayed as one of these". Such are some of the thoughts which crowded into the mind as our camels paced on solemnly and staidly towards Gaza."

The first sight of Jerusalem is thus feelingly described:—

Tuesday, March the 26th. being Tuesday in Holy Week, I (most unworthily) had the privilege, never sufficiently to be esteemed, of seeing the Holy City. We set forward soon after sunrise, and walked in advance of the camels over the hills which intervened between us and our longed-for end. When we reached the brow of the third of these, we were told we should see Jerusalem; but on turning the angle of a wall, we found yet another crest intervening. Strung up as we were to the utmost pitch of expectation, this respite was only the source of its renewal to a painful degree. At length the moment arrived; we stumbled over the last few paces of the hill's crest, and the long line of the battlements of Jerusalem emerged from the valley beneath our eyes. A few paces forward, to assure us of the truth, and then we fell to the ground; while a crowd of thoughts laboured within me, and I strove to collect them into an act of praise and thanksgiving."

"We struck off from the road, among some palm trees. When we spoke again, one said, "Praise be to God!" the other, "I fear to go on!" and so we walked on in silence, gazing (should a Christian be ashamed to confess it?) with eyes dimmed by tears of joy, on the walls and towers of the holiest place on earth."

In our second notice of this interesting volume, we shall favor our readers with the author's solemn and religious description of the Holy City.

Selections.

CONVERSIONS.

A Hindoo Adult was baptized at the Fort Chapel, Bombay, by the Rev. F. Joseph.

KIRKEE.—A Hindoo woman with her four children have been baptized at Kirkee by the Rev. F. Andrew, Catholic Chaplain at that station.

BELGAUM.—The Rev. F. Maurice, Catholic Chaplain, has baptized four Hindoo adults and administered conditional baptism to a Protestant Woman.

MERRUT.—Two Soldiers have been received into the bosom of the Catholic Church

by the Rev. F. Morin, Catholic Chaplain at Meerut.—*Catholic Examiner* 16th September, 1852.

The Rev. R. Belaney, vicar of Arlington, in this country, has resigned his living, and has been received into the Roman Catholic Church.—*Brighton Gazette*.

STATE OF RELIGION IN FRANCE.

In looking on the state of Catholic affairs all over the world, that more especially in France, people are very apt to consider not so much the energies which the Church puts forth, as the multitude and ferocity of the enemies opposed to her. France is called the very workshop of rebellion against all laws, human and divine—a volcano whose destructive fury seems never to be spent, which, after it has apparently been subdued, every now and then bursts out again when you least expect it, and overwhelms the fabrics which have been built over its ashes. And yet if the forces of evil thus displayed are in the highest degree appalling, it surely ought not to be forgotten that there is an expansion of good quite as extraordinary. No one who has not turned his attention to the details of the state of religion in France can be at all aware of the astonishing power which the Catholic Church has brought to bear against the torrent: the inexhaustible fertility of invention; the patience and zeal with which she keeps throwing out institution after institution to meet the needs of the times; the completeness of the reconstruction of the Catholic system; the tenacity of its hold on France; the fidelity with which it has, in spite of every difficulty, either retained or restored its ancient character in the national mind, when all the old political ideas have been wiped out—these are facts only lost sight of because they are wrought out in silence, and gradually, not with the crash and tumult of revolutions.

The statistics given, merely in the way of business by the *Almanach du Clergé de France*, of the monastic and charitable institutions in any one diocese, would, of itself, show the hold which, in spite of all political appearances, the Catholic Church must have over French society. We will take one of these at random, and it shall be that of the diocese of St. Brieuc, in the department of the Cotes-du-Nord. In that diocese, the Brothers of the Christian Schools have one establishment; the Brothers of Christian Instruction (M. l'Abbé de la Mennais' institute), above 14; the Brothers of St. John of God have at Lehon, near Dinan, a very remarkable establishment for lunatics, where about 400

poor creatures of this class are cared for by those good Religious; there is also a religious institution of M. l'Abbé Garnier, at Lamballe, for the deaf and dumb. Then of religious women there are St. Brieuc the Religieuses de Notre Dame de Charite du Refuge for penitents, for the education of young girls, and "a class of preservation." The Filles du St. Esprit, who attend to hospitals, to education, to the visiting of the poor at their houses, especially in the country, have 49 establishments in the diocese of St. Brieuc. The Religieuses of St. Thomas of Villanova, who also attend the hospitals, have 5 houses; the Ursulines, (education), 4; the Augustinian Nuns, (hospitals and gratuitous education classes), 4; the Filles de la Croix education and spiritual retreats), 4; the Filles de la Providence education, gratuitous classes), 2; the Religieuses de la Retraite (education), 1; the Sisters of Charity of St. Vincent de Paul, 2; the little Sisters of the Poor (of whom our readers will have read the highly interesting account which lately appeared even in *Chamber's Edinburgh Journal* of a house of their institute in London); one establishment at Dinan; the Filles de la Sagesse (education, workrooms, visiting the poor), 5; the Filles de Ste. Marie de Brovus (education, gratuitous classes, visiting the sick, teaching the deaf and dumb), 8; the Filles de la Divine Providence de Crehen (schools and retreats), 5; the Filles des SS. Coeurs de Jésus et de Marie, called the Religieuses de St. Quay (classes and retreats), 1; the Sisters of the Holy Trinity (education 1; the Religieuses de la Providence de Rouille education and gratuitous classes), 4; House of Orphans at St. Brieuc (called Nazareth), and at Louvain; establishment of the Holy Family, founded by Mlle. Bagot, at St. Brieuc, for old women and destitute little girls. In the city of St. Brieuc, moreover, is the central society of the "Union of Prayers for the Salvation of France," founded in 1848, by Mgr. de Méz, and constituted an arch confraternity by Pope Pius IX., under the title and invocation of Our Lady of Hope. The number of Associates in France and the colonies is nearly 50,000. The Holy Sacrifice is daily offered on the altar of Our Lady of Hope for France and the Associates. Such are the Ecclesiastical returns of a single diocese, in no way remarkably distinguished from any other of the 84 dioceses of France. Can Protestantism show anything approaching to the religious energy which it displays? We will now instance one or two other dioceses, though our space will only allow of our presenting them in a tabular form, without always specifying the objects to which they

are devoted. The list of religious congregations and communities in the diocese of Cambrai is as follows:—

English Benedictines at Douai	1
Trappists	1
Jesuits	1
Charitains (Brethren of St. John of God, who attend to the care of lunatics)	1
Brothers of the Christian Schools	22
Brothers of St. Gabriel (care of deaf and dumb)	1
Marists	2
Brothers of Christiap Doctrine	3
Carmelites (contemplative life)	2
Clares	1
Capuchin Nuns	1
Dames de Flines, of the Order of St. Bernard	1
Franciscan Nuns	1
Ursulines	2
Bernardines	1
Sisters of Holy Providence of St. Teresa in this and three other dioceses	34
Filles de l'Enfant Jésus	29
Réligieuses de la Ste Union	52
Augustinian Nuns	6
Benedictine Nuns	1
Franciscan Nuns of N. D. des Anges	4
Sisters of Charity of St. Vincent de Paul	10
Sisters of Providence	8
Filles de la Sagesse	5
Religieuses du Sacre-Cœur	1
Religieuses de Louvencourt	1
Sisters of the Infant Jesus	1
Sisters of the Congregation of Notre Dame	1
Sisters of the Good Shepherd	1
Sisters of St. Mary, otherwise called of St. Francis (care of the Sick-Founding Hospital.)	1
Filles de la Croix de St. Andre de la Paye	2
Sisters of the Holy Family	16
Réligieuses du Bon Pasteur d' Angers	2
Sisters of the Bon-Secours	1
Sisters of the N. D. de la Treille (care of the sick, household work, servants, &c.)	2
Sisters of St. Joseph	1
Réligieuses de l'éducation Chrétienne	1
Sisters of Providence	3
Augustinian Nuns, called Black Sisters (care of the sick)	2

The following table gives a similiar list for the diocese of Lyons:—

Brethren of the Christian Schools, Marists, Brethren of St. Viator, Brethren of St. Joseph, Penitentiaries, &c., in a great number of localites throughout the diocese.	
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Sisters of St. Charles	1
Sisters of St. Joseph	1
Sisters of Notre Dame	4
Sisters of Charity	5
Sisters of St. Martha	2
Sisters of the B. Sacrament	3
Sisters of St. Michael	1
Ursulines	7
Trinitarians	2
Sisters of Charity and Christian Instruction	2
Sisters of St. Régis	1
Monasteries of the Visitation	2
Sisters of Marie-Thérèse	1
Sisters of Nazareth	1
Sisters of the Word Incarnate	1
Sisters of the Sacred Heart of Jesus and Mary	1
Sisters of the Perpetual Adoration	1
Sisters of St. Elizabeth	1
Sisters of the Bon Secours	1
Little Sisters of the Poor	1
Réligieuses of the Sacred Heart	1
Sisters of St. Clare	1
Carmelites	1
Trappistines	1
Sisters of the Presentation	1
Sisters attending the Hospitals	5

We had marked many other dioceses as affording statistics of equal or greater interest, but even these will probably give many readers a greater idea of the real state of religion in France than they have perhaps hitherto had. It is obvious to remark that the preponderance of religious institutions for female education is very great: we are not denying that there is in French society, a tremendous amount of infidelity to which women, by their natural constitution of mind, and from being exposed to fewer temptations, are less liable than men, but surely the Church shows her wisdom and zeal in turning this to account, and acting upon society by the devotion of that portion of the community which remains the most steadfast to the Faith. It is, as at the first origin of Christianity, when even Disciples had fled, the women remained near the crucifix of our Lord. The *Universe* of May 18th last, in an article on the state of religion in France, showed very beautifully the effect upon society of female education, being chiefly in the hands of the "Sisters." We will conclude with the following interesting quotation from that article, though we are not aware how far the contrast established in it between the state of Italy and France holds good:—"Let us enter one of the primary schools taught by the Sisters, the better to appreciate their importance. We see there nearly all the young girls of the parish receiving gratuitously, not only religious instruction,

but the asylum which preserves them from dissipation, and which relieves their parents from cares often incompatible with their other labours; they learn reading, writing, needle-work, &c. We see these young girls, happiness depicted on their countenances, attach themselves from infancy to the Sisters, and through them to religion; we see them, when they leave the school, diffuse the good order of Christianity in their family, and recal them, by word, and example, to their religious duties. At Easter-tide, it is often these young girls who induce their parents to go to confession, and thus to return spiritual life to those from whom they received their earthly existence. It is in these schools of the Sisters, and not in the philosophy of history, that we find the explanation of the difference which exists between France and Italy with regard to the discharge of religious duties. In Italy the men practice them more than the women, because there the boys have everywhere religious congregations which hold the same place which is occupied in France by the primary instructors. In France, on the contrary, the women practice more than the men because in most of the villages the girls receive their education from the Sisters, whilst the Brethren of the Christian schools are only an exception, if you compare their numbers with those of the primary instructors of the University."—(*Univers* of May 18th, 1852.)—*Tablet*.

CATHOLIC EDUCATION—CLASSICAL STUDIES.

LETTER OF THE BISHOP OF ORLEANS.

[The Bishop of Orleans (Mgr. Dupanloup) has addressed the following letter to the Superiors and Professors of little seminaries, and to the other Ecclesiastics charged in his diocese with the education of youth, on the employment of the profane authors, Greek and Latin, classical studies. The questions on which his Lordship's comments have arisen from M. l'Abbé Gaum's late work, entitled "*Le Ver Rongeur des Sociétés Modernes*," to which we have already called the attention of our readers.—*Ed. Tab.*]:—

Gentlemen—

Several among you have been alarmed by the lively and ardent controversy lately raised on the subject of the employment of Pagan authors in classical instruction. They have asked me what they ought to think on this point, and whether they might continue without inquietude to give to their pupils instructions against which such grave accusations are urged.

Without entering, Gentlemen, into the depth and the details of a controversy which the learned labours of M. l'Abbé Landriot, of the Rev. Fr. Daniel, and of the Rev. Fr. Pitra, will not be slow, I believe, in suitably disposing of, I will reply simply, as I ought to do, to the question which you have addressed to me: and I will say to you that you can continue to go on as you do, without any inquietude of mind, without any trouble of conscience.

The respectful study of the Holy Scriptures, and the explanation of the Christian authors, Greek and Latin, have in your system of instruction the place which is befitting them, that which has always been reserved to them in the majority of the little seminaries and other places of Christian education.

You do on this head, Gentlemen, what it is good to do, and you do it in the measure demanded by the age of your pupils. You know, besides, in the instruction which you bestow upon them, how to use the profane authors in a Christian manner; and in the attentive solicitude which continually possesses me for everything which concerns the education of those dear children, I have never perceived that any of you have neglected the precautions necessary to be taken, whether in the choice of editions and texts, or in the explanations proper to be given in each class.

This, indeed, Gentlemen, is but a very simple praise for you, and one which you share in common with all truly religious teachers who ever existed.

It is sufficient to read Rollin's "*Traité des Etudes*," and the plans of studies which remain to us of the seventeenth century, to see that the Christian authors have never been banished from classical instruction in the houses of education where religion presided, and that in them they always applied themselves to teach the profane authors in a Christian manner.

There have ever been pious and learned men, such as Father Thomassin, who have made express treatises to teach us how to study in a Christian manner the historians and the poets of Paganism. You are not ignorant that the great St. Basil of Cæsarea has left a celebrated discourse on this interesting subject.

I know well that behind these grave authorities you will not be sheltered from the accusations, the noise of which has alarmed you. But at least your consciences will be enabled to rest in peace on the main force of these accusations themselves.

Doubtless, it is somewhat painful to hear them; but, if on examining them attentively, you find that they are worthless, it becomes

easy to reassure yourselves on the noise which they make, and you will readily become as tranquil on this point as I am myself, when I shall indicate to you some of the authorities and of the reasons which absolve you.

What, then, are these accusations?

It must be confessed that, in appearance, they could not be more weighty than they are; they accuse literary instruction in the form in which it has been given for three centuries in the houses of Christian education, of having broken in all Europe, manifestly, sacrilegiously, unhappily, the chain of Catholic instruction.

They proclaim—borrowing from the Sacred Scripture their anathemas against Pagan idols—they proclaim that such a system of mental culture is the cause, the beginning and the end of all the evils from which modern society is suffering: *Infandorum idolorum cultura, omnis mali causa est, et initium et finis.*

They accuse the most religious teachers, the most celebrated congregations devoted to education, the Benedictines, the Jesuits, the Oratorians, and others in great numbers, of having cast generations in the mould of Paganism, and of having produced the Pagan generations which we behold.

They call them innovators, who have introduced Paganism in education, men of invigilation who saturate generations with Paganism, and allow them to be ignorant of Christianity.

The houses of education, even those which are kept by Ecclesiastics or by Religious, and in which classical Paganism reigns, are scouted as the first sources of Communism and of irreligion.

Assuredly, I repeat, it must be confessed that the accusations could not be more violent; but your good sense, Gentlemen, is sufficient to remind you that this violence is the very thing which ought, least to trouble you. Reason and truth do not go to such excesses.

Doubtless this is the reason why, up to this day, the colleges kept by the religious congregations and the little seminaries continue simply to teach as they did formerly, without the superiors of those congregations either in France or Rome, or the Bishops or the Heads of Orders having thought it their duty to bring about in classical education the REVOLUTION which is demanded. I say the REVOLUTION, for it is a REVOLUTION which they demand. I cite the exact word now and I underline it; it has been employed by those who reproach you with being innovators.

I need not call your attention, Gentlemen to the circumstance, that you do not here stand alone at the bar. Your fellow-defen-

dants are numerous and illustrious; they are, as you perceive, all the religious teachers of youth for three centuries; they are all the congregations devoted to instruction, without exception, the most ancient, the most venerable, the most holy.

The zeal of your accusers goes so far that it fears not to comprehend in its proscription the Holy Father themselves. Yes, among the Holy Fathers whom they wish to place in the hands of children, and to substitute for the Pagan authors in grammatical or literary studies, there are some whom we are to distrust; and they do not fear to say and to print that these are the majority of the Latin Fathers; because as representatives of the transition from Paganism to Christianity, they still preserve Pagan forms in their style. There are even some of them, such as the admirable St. Paulinus, Preduntius, the great Pope St. Damasus, St. Avitus, and others whom they altogether exclude from the programme of studies, because, though Christians in the idea, THEY ARE STILL PAGANS IN THE FORM.

Perhaps one might have here the right to ask those who write these things from whence comes their authority to pronounce such judgments, and who has given them permission to establish a distinction so strongly arbitrary and injurious between Saints, all of whom the Church teaches us to venerate under the same name, under the great name of FATHERS AND OF DOCTORS! But let us not insist more on this, and let us content ourselves with the assurance that, if we are Pagans, we are such in good company; and that the majority of the Latin Fathers are well calculated to console and re-assure us!

See, however, how far people can be led by the transports of zeal! But see, also, how they fail of their object in going beyond it. At the present day that is a frequent enough way of failing of it; it is not the best way. But at least can such a zeal be excused? I will admit it willingly, provided they also admit on the other hand, that it can no longer be heard; for it no longer understands itself.

I confine myself then, Gentlemen, to repeat to you what I said to you just now.

You can go on without disquietude in the practice of a system of teaching, which during so many years has been approved and practised not only by all the greatest minds, but also by the most Christian minds, by the greatest Saints, by all the religious institutions devoted to education, by all the Clergy, as even your accusers admit; by the Bishops, by the Popes, that is to say, by the Church herself.

Here, as you perceive, Gentlemen, authority decides, and good sense decides with her, as it always does.

I could cite to you innumerable testimonies; but I will cite to you only two of them: a great genius, who was assuredly Christian, and a great Saint who assuredly had also genius—I mean Bossuet and St. Charles Borromeo: these two great names suffice for me. It is true that they represent a thousand others, and that their grave words rest on those of Fathers, of Sovereign Pontiffs, and of Councils.

Certainly no one will accuse St. Charles Borromeo of being an accomplice in the excesses of the *Renaissance*. If there ever was a Saint the austerity of whose mind, and the gravity of whose habits and character could have inspired small taste for the Pagan fables, it was St. Charles.

And, nevertheless, it is he who, in the admirable regulations which he made, in concert with the Bishops of the province of Milan, for the execution of the immortal decrees of the Council of Trent, and the establishment of Ecclesiastical schools, traced the plans of Pagan studies, afterwards adopted in all the Catholic seminaries, and in all the houses of Christian education.

(To be Continued.)

THE CARDINAL'S LECTURE.

Our able, intellectual, great and good Archbishop has finished his Lenten labours. His series of Lectures are for the present finished. Thousands, during their delivery on Sunday evenings, have hung with admiration on his lips, and listened with breathless attention to his burning and convincing eloquence. And countless thousands throughout the length and breadth of the land, have perused and studied with feelings of the deepest gratification and pleasure every word and sentence which it has been their privilege to read, and have felt not only their convictions strengthened, and their attachment increased to that one, true Church of which it has graciously pleased God to make him so bright and shining a light, but have raised their souls in humble thankfulness and devotion to the Father of Light for thus making more impregnable that shield by which He has promised to defend His Church against which the gates of hell shall never prevail.

The course of Lectures is finished. And who, in taking a retrospective view of that series, be they the advocates or the antagonists of Catholicity, can fail to discover the fundamental principle which pervades the whole,—the basis upon which the noble and

beautiful superstructure is reared,—to be an axiom ever to be kept in view in theological controversy "TRUTH IS ONE." As one, it is incontrovertible; as one, it is immutable and eternal as the pillars of Jehovah's Throne. Nature may change, decay, and be destroyed; heaven and earth may pass away, and be swept into the fathomless ocean of oblivion, but Truth, it shall remain unharmed and ever reign supreme. Science may plan her ladder and endeavour to scale the heights of Heaven and measure the evolutions and revolutions of the celestial spheres—Science may sweep across the vast ocean and fathom its depths and calculate the width and breadth of its expansive breast—Science may penetrate far below the grassy sward which covers the earth, and bring from thence fossil remains to form the basis of a cycle commensurate with the world's existence—Science may do this, and Reason and Philosophy may find apparent contradictions between her discoveries and truths revealed by God, but, in all, and above all, *Truth is one* and must therefore endure, independent alike of the conclusions of Reason or the maxims of Philosophy.

This Truth, where does it dwell? We search not for it in the records and monuments of antiquity—we look not for it in the annals of the world's history—we seek not for it in the discoveries of Science—we care not to investigate the deductions of Reason in order to find it—nor do we hope to ascertain its existence in the sentiments of Socrates or the principles of Plato. To all these we look in vain. We have forced upon us the conviction that, not Science however lofty, not philosophy however profound, not Poetry however brilliant, avail to show us that in either does this Truth dwell. It is an attribute of God. It is a mark of His Church, and in that Church, alone does it dwell on earth. *The Church is the ground and pillar of truth.* The Spirit of God guides her into all truth.

Who for a moment doubts that the Redeemer established a Church on earth, and that it is the Church which He founded and instituted that was, is and ever shall be the ground and pillar of Truth? Can that Truth which is one, be divided? Can the Church of God be rent and torn in twain, until by the multiplicity of its subdivisions it forms a chaos of conflicting, jarring, discordant elements, and yet, Truth exist? If God has said that in His Church there shall be only one faith, who shall presume to make another faith and yet say that either may be true? The Apostles were commissioned to preach this faith. Their duty was to extend and propagate this faith. But will any one say

that in preaching to the inhabitants of Judea, or Rome, or Greece, or Arabia, they sought to inculcate doctrines or practices of their own invention to the exclusion of those which the Redeemer commissioned and commanded them to preach? They could not. They preached one doctrine, because they proclaimed Truth? for *Truth is one.*

To gain and walk in the light of this Truth is professedly the grand object of all religious denominations. Forgetting that Truth is one and can exist only where there is unity, some rush to the wildest extremes, and others, seeing the Catholic church to be one, and evidently developing to their fullest extent the doctrines and practices of the Gospel, endeavour to approximate as near to her teaching and commands as is consistent with remaining in the position of an *almost* Catholic. *Within a little* are they persuaded to be Catholics. Practically, they are one thing; theoretically they are its opposite. From outward circumstances far more than from inward convictions do they refrain from openly acknowledging and joining that grand system of Truth which God has established in the Catholic church. But for a slight obstacle, a trifling objection, a trivial difficulty, they remain in the broken and disjointed, the jarring and conflicting ranks of Protestantism. We pass by one of our dockyards and see a blank space. Ere long, the keel is laid—the foundation of a noble structure. By and-by, a strong scaffolding is erected, and the beams are one after the other fastened and arranged. They are gradually covered. The exterior of the hull is finished, and the interior furnished and decorated. Stately masts with rigging, sails, and other appendages complete the grand structure of a ship ready to do its duty upon the deep, ready to sweep across the main, to face tempests, and ride regardless of winds and storms. Why does she not go at once into the waters? There she stands ready to bear in her capacious bosom the armament of a nation; to sweep onward to distant shores, and, reckless of danger, to pass along the pathless ocean from continent to continent and from pole to pole. Why, then, does she not go? Standing there, she is useless as a thing of earth. All her props have been taken away, and yet why glides she not into her native element? There is an obstacle which prevents her. There is one small block which is sufficient to counteract the whole momentum of that huge mass. So slight is it that one stroke of the workman can dash it away, and the noble vessel will rush into the waters, and bear it may be, men who shall be renowned in the annals of history; and side by side with her fellows do

the work for which she was destined. But if that stroke is withheld, if the workman refrains from striking that block, there she remains, and will remain, until that slight obstacle is removed. So is it with many who it may be for years have been convinced that Truth dwells only in the church God has instituted. They are ready, as a vessel gradually fashioned, to launch into the Catholic church; but a slight obstacle, a little counter-acting influence is sufficient to keep them from accepting Catholicity, and disavowing a system which has nothing to recommend it but the multiplicity of its sects, the disagreement of its would be-leaders, and the contradictions and inconsistencies of its dogmas.

We earnestly hope and trust that the effect of the splendid series of Lectures, delivered by the illustrious Prelate and Prince of the church who rules over this Archdiocese, in his own Cathedral as well as in the Cathedral of the Bishop of Southwark during the last two months—and which it has been our good fortune to have published *exclusively* in the *Catholic Standard*, will be to remove the film from the eyes of those separated brethren who are now walking in the shadow of death and see not the awful abyss into which their path leads, and to drive out of the hearts of those who are Catholics within a little," that obduracy which still prevents them from frankly and openly confessing their error, and boldly embracing the whole Truth.

They have now demonstration of where the Truth dwells, and can no longer plead ignorance in palliation of guilty, or justification of a persistence in error. The knowledge of Truth and its repository has been brought to the door of every man and woman in this capital and in this kingdom who can hear or read.—*Catholic Standard.*

CARDINAL WISEMAN'S LECTURE
ON CONVENTS, IN ANSWER TO
THE CALUMNIES CONTAINED IN
A LECTURE ON THAT SUBJECT
BY MR. HOBART SEYMOUR.

On Sunday, May 23rd (as we briefly recorded in last week's *Tablet*), his Eminence the Cardinal Archbishop of Westminster visited the city of Bath, and delivered an admirable discourse in the morning at the Catholic chapel in behalf of the Convent of the Good Shepherd. Not fewer than 2,000 people were present, and a collection of 64l. was made for the above-named convent, in the evening, his Eminence delivered a lecture on "Convents or Nunneries," to refute the arguments and expose the gross calumnies and misrepresentations urged lately by Mr. Hobart Seymour in a lecture at the Bath Assembly Rooms (since printed), in which he attempted to prove that "nunneries were subversive of the

civil and religious liberty of the people." Mr. Seymour, we need scarcely remind our readers, is the author of two books lately placed on the Index, entitled "Mornings with the Jesuits at Rome," and "A Pilgrimage to Rome." There was of course, considerable excitement in Bath when it was announced that Cardinal Wiseman was to lecture. The admission was by ticket, half a crown each; but notwithstanding this, such was the anxiety to secure places, that the doors of the chapel were besieged a full hour before the time announced for the commencement of the lecture, and the pressure to obtain admission was inconveniently great.

His Eminence entered the chapel soon after seven o'clock, and took his seat in a chair placed for him in front of the high altar.

After a few prayers had been chanted, the Cardinal rose and opened his lecture with the invocation, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

The exordium of his address he delivered standing; when he addressed himself to the matter of Mr. Seymour's pamphlet, he took his seat in the chair, and remained sitting until the close of his lecture, which occupied nearly two hours and a quarter in the delivery.

The appended abstract is rather a description than a report of what his Eminence said.

After a brief exordium, in which he spoke of the dark clouds that were at present lowering over the Catholic Church of this country, and of the fresh "aggressions" with which each day it was assailed, and after bespeaking a judgment based upon truth in all the controversies between the two systems, his Eminence proceeded to explain briefly his reason for having ventured to call the meeting together. A short time ago he had received a lecture, purporting to have been delivered in this city. He should at once have cast it aside into the heap of similar productions which daily reached him, if he had not been about to visit this neighbourhood, and if it had not struck him that he might make use of the opportunity to inquire into some of the facts touched on in this strange effusion; and if it should please God to give him the means, and health, and leisure, that he might do some good by meeting, what at the first casual and transient glance he saw it contained, some of empty, baseless, and groundless declamation, distorted facts, and sinful fictions; statements without authority, or statements for which the authority had been sought in vain. He spoke as one in the presence of God; and solemnly in His presence did he say that he would not utter one word of the truth of which he was not thoroughly convinced, nor bring forward one fact of which he could not produce the vouchers, and with the greatest pleasure put in the power of any person of credit and honour the means of verifying every word he said.

If we were to believe the statements of those who are now popularly declaiming against nunneries, they would come to the conclusion that they were communities of persons who could have no possible bond whatever which in this world held people together; no common interests, affections, or principles; they would sup-

pose that these persons lived together in great unhappiness, and that there was a peculiar kind of pleasure, on the part of those who had the direction of these establishments, in inflicting misery upon those who were placed within their power; they would have to believe, that after this system had gone on for hundreds of years, the storm of revolutions had broken up these establishments and sent the Nuns scattered through the country, and yet, after the storm had subsided, that these persecuted victims had returned to the old scenes of their miseries, had sought to reconstruct the ruins of their cells, and to end their days in the spot where they had been the victims of unheard of barbarities. Surely these was something strange and contradictory in this; did they ever hear of prisoners who had been released returning to the scene of their captivity, and striving to reconstruct their cells and restore themselves to their ancient fetters? But this was so with these religious establishments; they grew up again and prospered where they had been only a few short years before utterly destroyed.

In answer to the assertion that the conventual life was a compulsory life, the Cardinal cited the example of establishments in Rome, where ladies belonging to the most exalted rank lived in community; their convent presented the same terrible exterior aspect of lofty walls, barred gates, and grated windows, as other nunneries; and yet these high-born dames took no religious vows, and were accessible at all times to their friends. As another example that the conventual life was not enforced unwillingly upon the inmates, he might mention that at a not distant period the revolutionary government of Spain had not only suppressed all the convents in that country, but took away their property, though not without making provision for the Nuns; they were allowed a pension of eightpence a day if they remained in their convents, and tenpence if they left their convent and went to live in the world: not a Nun deserted her convent and accepted the larger pension. If he were asked what was the security that the life of a convent was not one of restraint and of cruelty he would answer, the security that the Catholics were men, that they were human beings, that they shared the ordinary feelings and affections of their race, and that their natural instincts taught them to protect their own daughters from violence and oppression in any shape. For God's sake what interest could he, as a Bishop or Priest of the Catholic Church, have in seeing thirty or forty unhappy people imprisoned together within the walls of a convent? Yet more than this; if they denied to the Catholics the influences of the ordinary feelings of human nature, they would not deny that they were devoted to their Church, that they carried their reverence and attachment to her and dread of her authorities to what Protestants called excess. Well, the Church herself, by her greatest authority—that of a general council, the Council of Trent—denounced excommunication against any one who by art, or violence, or authority, induced a female to enter a convent against her will—

against any one who gave her the veil, received her vows, or assisted at the ceremony. And did they believe that he, or any Catholic Priest, would bring upon his head the excommunication of a general Council?

His Eminence then described what Protestants were usually kept in the dark about, the way in which females were admitted into religious houses. They were, on first application, admitted in the form of a postulate; in this state they neither wore the religious dress, nor attended the offices, and were there rather as visitors than in any other character. When the time of probation—not less than six months—had expired—and up to that time she was at perfect liberty to go forth—there is a secret ballot among all the members of the Community whether she shall be admitted as their companion for life. At this period, fully one-half of the postulantes leave or are rejected. If she is then admitted by the votes of the Community, the Bishop goes, either in person or by deputy, to see the novice alone, to ascertain if she is acting from her own free choice, or if any violence has been used to constrain her, and it is explained to her that the Church will protect her if she has been induced to go thus far against her will. After this, she receives the religious dress in part, and is instructed in the duties of her office. She remains a novice in some establishments one year, in some two, in others four. During this period, also, the aspirant is perfectly free, and can order the gate to be opened and go forth at any time. And again, before the last solemn form of vows is administered, she is examined once more, balloted for once more, and her will searched into in every way possible.

But they had been told of dreadful instances to prove that young girls were forced into these establishments; and here began the disagreeable portion of his task. They were told in this lecture (holding the Rev. Hobert Seymour's pamphlet in his hand), that a person high in authority in the Catholic Church, whose duties led him to accompany the Cardinal Vicar in his visitations of the nunneries, had told the writer, that to his certain knowledge the majority of Nuns of Rome died before the age of twenty-five of madness. Now, two Catholic gentlemen of position in this city had waited on the author to procure from him his authority for that statement, but without success; and he might say at once here, that all the anecdotes given in that book were given upon hearsay evidence, or upon authority which the writer declined to give up. For himself, he believed this story to be a pure untruth—he meant as to the source from which it came—as to the fact he hesitated not to pronounce it an untruth at once. The excuse given for not yielding up his authority for the statement, was that his informant might get into trouble at Rome, might be imprisoned, perhaps, without a trial; but he (the Cardinal), if he would only substantiate his statement, promised that he should do so without the smallest danger—he would be bound to any amount that not a hair of his head should be injured. But, he was sorry to say, he did not believe such a statement had ever been made; it might be a mis-

conception from ignorance of the language of the country, or from some other cause, but he should refuse to believe it until the means of verifying it were produced, and he denied any man the power or authority to make statements without giving the accused the means of verifying them.

Of other instances cited in the pamphlet of Mr. Seymour—the story of the novice who had stabbed herself and died at the foot of her father, and of the Nun who rushed from the convent and drowned herself in the Tiber—the Cardinal repeated the same assertion; they were without authority, or at all events the author had declined to give up his authority for those stories when applied to, to name the convent where the event took place, and had contented himself with saying that the occurrences were the general talk of Rome.

Of the cited examples of "deported" nuns, they had in like manner sought in vain of the writer of the pamphlet for a verification of his statement; and of deportation generally he would only entreat them to make the inquiry whether the Nuns who went abroad were of full age and did see by their own consent; if this were so, what was to prevent their going to an affiliated establishment on the Continent, if they thought fit? There were but few convents in this country, in fact only two or three, that were affiliations of convents in France. All the rest were perfectly independent. But if a Nun chose to join one of the affiliated houses, she was quite aware that one of the conditions which she accepted was that she should go to any of the affiliated institutions to which it might be desirable to send her. There was no hardship in this; it was one of the conditions upon which they were received into the Community.

The daughters of Protestant Clergymen had been spoken of as having been inveigled into these asylums; but how many of these had first been driven out of their homes by their parents? He could bring instances, recent instances, and names—to any person of sufficient honour and integrity to warrant his entrusting them with so delicate a matter—of young ladies, the daughters of Protestant Clergymen, having been driven from their homes into the streets in a winter night, and who had taken shelter with the Sisterhoods of these Communities, and subsequently been provided for. He had had letters, too, from Protestant fathers, offering to settle pensions on their daughters on the one condition of their going into a nunnery; so that it was not the Catholics alone but the Protestants also, who might be charged with endeavouring to force women into convents. One of the cases to which he had referred as recent had occurred no later than yesterday, and in a neighbouring country.

The Cardinal then combated what he described as the "extreme inconsistency and looseness" of Mr. Seymour's statements. The passage descriptive of the "Grand Inquisitor at Rome" was a very striking picture; it required but one feature—the truth. The individual there described had nothing to do with the Inquisi-

tion at all, and the Grand Inquisitor had no place at all in the Papal procession, and never appeared there; the person described was merely the Master of the Sacred Palaces. And then the description of what had been seen when the doors of the Inquisition had been thrown open after the late revolution, and the evidences there discovered of "the sacerdotal villainies of Rome;" why everybody in Rome knew that the whole scene was prepared by the revolutionary party; those who entered the Inquisition on the first day saw none of those things; but then the doors were sedulously closed against the public for three days, and when they were re-admitted all those instruments of torture, those ghastly evidences of crime, were exposed to view. Why nobody in Rome believed now but that the whole thing was prepared; and as for the dead bodies, it was proved by the most convincing antiquarian and other evidence, that the bones found belonged to a cemetery which had occupied the spot before the Inquisition existed. And was it fair, now, to bring forward as a fact what every intelligent person in Rome knew to be a cruel imposture?

As to the right demanded to enter these establishments at any time, he put it to the feelings of English gentlemen and ladies whether they would suffer such a thing in their own houses. Why, then, should the feelings of respectable ladies, living in places they themselves had purchased, be outraged by the prying intrusions of country magistrates and hunting squires?

It was obvious that the intention of the lecturer was to convey, that what was said of the nunneries of the Continent was by implication to be understood also of those of this country. The very demand for legislative interference, the threat of appeal to the Queen as a woman, proved this incontestably; and yet, when the author was called upon by a Catholic gentleman of high family, who had female relatives in these establishments, and whose honour he felt to be compromised by these insinuations, he had declared that he meant to insinuate nothing against the religious communities of this country, and that he only spoke against the system.

The charge that when Nuns entered these establishments they lost their own names and could never more be traced by the world, was almost too absurd for refutation. It was not true; in many of these communities the name was always retained, and in all, the postulate and the novice retained their own names until they took the final vows, and, of course, everybody in the convent knew who they were.

Reading, then, the passage from Mr. Seymour's lecture descriptive of the suppression of nunneries in Milan by the government, and declaration of the existence of a law against their re-establishment, detailing, too, the author's visit in the autumn of last year to the last lingering relic of the nunneries, in which he found no old women, all that remained of the Nuns in Milan—the Cardinal said, now this was a definite statement, the result of personal examination, and clearly intended to rest upon the

credibility of the author; they would understand by that statement that the present government of Milan had suppressed the nunneries, that there now existed there a law against their re-establishment, that there were only two Nuns now left in that city, and that perhaps even these were now dead; they would suppose, moreover, that the suppression of these institutions and the law against their re-establishment had been approved by the Church, for "the established Church of the country" was spoken of in a way to lead to the presumption that it had stood quietly by and consented to such an arrangement. Now, in answer to all this, he would just give them a few facts. He would give them a list of the convents at this moment existing at Milan, with the names of the streets in which they were situated. His Eminence then read, from a written paper, the names and local situations of the houses belonging to three cloistered orders and three non-cloistered; of the former there were four, of the latter eight; twelve convents now existing and flourishing at Milan at the date of his communication from that city, April 2nd 1852.

Moreover, it was said in the pamphlet that there were no religious houses in the whole district of Milan; the fact was, in addition to those he had enumerated within the walls of the city, there were five others in the neighbourhood, making altogether seventeen in a town in which it was stated there was not a single one. Now what was the story about these two old women? The suppression of the religious orders did undoubtedly take place, but it was in 1810, and by Napoleon. Was it fair to represent that as the act of the Church and the government of Milan? All the convents were suppressed except one; but the sixteen others he had named had sprung up since that time in that city of Liberal opinions. But Napoleon had provided a home for those Nuns who had nowhere else to go to; and it might have been that it was the last of these that the author had met with; but the difficulty even here was, that whereas he describes what he saw as happening in the autumn of last year, it was a fact that the building to which the Nuns had been removed by Napoleon had ever since 1818 been occupied as a barrack.

The Cardinal then adverted to the charges that these convents were pecuniary speculations. The portion alleged to be contributed by each Nun was too high; it was not true that 300*l.* might be taken as the lowest; in Rome that was nearly the highest, and the great majority were very far less. In Belgium the portion was only sixty pounds. It was absurd to talk of accumulations of property; the cost of the building, and a hundred other things, besides the maintenance of the inmates, swallowed up all the resources, and these establishments were almost invariably poor, and constantly appealing to the public for assistance. As to the funds being managed by the Rota, or the Propaganda, they had no more to do with the convent funds than the ladies and gentlemen he saw before him.

He felt that the necessity imposed upon him of replying to the loose and vague assertions of

that lecture, had prevented his doing justice to the general subject, or giving them any idea of the great work now being carried on by the religious houses. There was, however, one caution he felt it necessary to give them. It was not to judge of the convents of the Catholic Church by what he saw published concerning those imperfect, and, he might say, miserable attempts at imitation of conventual life in Protestant establishments. The two systems had nothing in common. He knew, of course, what the drift of platform eloquence would be upon this subject; it would be said, "if Protestant convents are so absurd and bad, what must the Catholic ones be?" He begged to say there was not the slightest resemblance between the two. If those things which were published concerning the Protestant religious houses were to be believed—he did not now go on to the argument of their truth or falsehood—but if what was published concerning them was to be believed, he would say that there were things which could not by any possibility have happened in a Catholic convent; it was utterly impossible that in a Catholic convent any Religious could be sent out in the night to travel. Were any Superior to go by railway a distance in the night, and the knowledge of the fact were to come to the Bishop of the place the next morning, the very next post would carry a letter suspending that Superior from her office at once. In the matter of "obedience," too, the Cardinal declared that no such extraordinary acts as those spoken of in regard to Protestant establishments could possibly take place in Catholic nunneries. The "rule" of the house would protect the Nun from the caprice of the Superior, and the former was not bound to do anything but what was in conformity with the "rule."

But, at the same time, he would say that he did feel sympathy for the Protestant ladies who had been so ill spoken of in regard to these establishments. Even the aspiration after that, which was in itself good and noble, did not deserve obloquy, reproach, or scorn; it did deserve compassion, better direction, and prayer. And when he saw, too, a Minister of the same religion called by such epithets as "that unmanly fellow," again and again repeated, and coupled, too, with the statement that the lecturer dared not speak farther of him for fear of his saying something unbecoming of a Clergyman—it did not appear to him to show a want of understanding of the desire to rise from ordinary virtue to something higher and better. The Cardinal concluded by an appeal to the better feelings of the country upon this subject, urging those who heard him not to be carried away by empty declamations and groundless assertions in regard to a system that did so vast an amount of good, and instancing cases of the devotion of many of the Religious in cases of extreme danger and difficulty.

After the conclusion of his lecture, however, Cardinal Wiseman came forward again to supply an important omission. He had overlooked a statement which, if he neglected to notice it, it might appear as if he was desirous of avoiding it. He alluded to the circumstances in this

pamphlet relative to the nunneries of Tuscany—the disclosures which had led to the reform of some, and the suppression of others. This was represented to have happened within the lifetime of many present on the occasion, when the lecture he quoted from was delivered. Now, he knew not of whom that assembly might have been composed, but as these transactions took place some seventy or seventy-two years ago, he put it to them whether it could be fairly so described, and as we were to speak of convents as they are, and not as they were, this consideration was important. But now, as to the fact alluded to. It was true that that investigation did take place; it was just as true that horrible details were given in evidence; but it was equally true that he did not believe one word of that evidence. The inquiry had been instituted by a man who, although holding the position of Catholic Bishop, was almost a greater enemy to the Church than even a declared Protestant would have been. He set about the inquiry with the determination to sap and undermine the Religious Orders; and they all knew how easy it was to get evidence of any kind under such circumstances. If ever there were two women out of their senses they were those whose evidence was taken on that occasion. Any one who read that evidence would be convinced that it was so. In fact, this was only one of those cases the parallel to which history presented in abundance. When Philippe-le Bel desired to destroy the Templars, they well knew that members of the Order were forthcoming to swear to any amount of infamy, all of which history now disbelieves. It was the same at the time of the suppression of the monasteries of this country by Henry VIII.; nor were more recent examples wanting where charges of the most atrocious kind were sworn to—as in that of one of our large public schools—but where the allegations were denied to this day, and were universally received as being the result of the intimidation practised upon those who were called as witnesses, and who were induced to say anything that was suggested to them. This was the simple explanation of the atrocious details of the evidence in the case of the suppressed or remodelled Tuscan convents.

His eminence then pronounced the benediction, and the audience separated. The proceeds of the tickets sold went to the charity schools attached to the chapel.—*Tablet*.

A TREATISE UPON THE EUCHARIST:

IN WHICH THE PERPETUITY OF THE FAITH OF THE CHURCH UPON THIS MYSTERY IS PROVED, BY SHEWING THAT NO INNOVATION HAS BEEN MADE IN HER DOCTRINE CONCERNING IT SINCE THE APOSTOLIC AGE: TRANSLATED FROM THE FRENCH.

SECTION THE FIRST.

[CONTINUED.]

Who can restrain his wonder at the blindness, with which prejudice strikes the judg-

ment of men, when he reads a fable so loaded with contradictions and absurdities, and sees this critic persuaded of its truth? It would be difficult to notice all the assertions so opposed to reason and so inconsistent; with which this fabrication abounds; I shall, therefore, content myself with selecting some of them.

First—Does it appear at all probable, that Anastasius, who could not have been ignorant of the faith professed by the Church in his own time, would, incidentally and without design, advance an opinion formally opposed to that faith; and, instead of declaring, that the opinion which he advanced contradicted the general belief, that he, on the contrary, would propose his opinion as a fixed and indubitable truth, which require no proof. Wherefore, what this writer says of the Eucharist, that “it is not an antitype,” that is, “a sign of the body of Jesus Christ,” does not prove, that he innovated the faith of the Church; it establishes, simply, that in the eight century, it was admitted, without controversy, that the Eucharist was not a mere figure of the body of Jesus Christ, but the very body of Jesus Christ.

Secondly—Is it not absolutely ridiculous, to suppose, with this Minister that the Christians of the east, who were so well supplied with the writings of St. Basil, of the two St. Gregories, and St. John Chrysostom, which were the principal, and almost the only works that were studied by the Greeks,—that they abandoned the faith and language of these Fathers, and the belief in which they themselves were brought up, in order to model both their faith and language upon an incidental passage of a work, composed by a religious of Mount Sinai?

But, is not the supposition more improbable, that this innovation passed into the west, and that it was adopted, all at once, by the bishops assembled at Frankfort? For, these bishops had no knowledge of Greek; and, being forced, by their ignorance of this language, to consult a very faulty Latin translation, the only channel, through which they could learn what had been done in the east, they were, in consequence, betrayed into many errors of fact, by misunderstanding the decrees of the second Council of Nice, and by confounding the Council of the Iconoclasts with that Catholic Council.

Hence, when Charlemagne defines in the work, to which all the bishops affixed their approbation, “that Jesus Christ has not bestowed on us a figure, but the sacrament of his body, that the Eucharist ought not to be called a figure, but a reality; not a shadow, but a body; not a figure of things future, but

that which was represented by the figures”*. —when he observes, that “Jesus Christ has not said of what he gave to his apostles, ‘it is the figure of my body,’ but, ‘it is my body, which shall be delivered for you, it is my blood, which shall be shed for many’—when he says, ‘that what took place at the institution of the Eucharist, took place, not in figure, but in truth,’—the use of such expressions is no proof, that Charlemagne borrowed his language from the Greeks, whom he would have most willingly, contradicted, and whose writings he never read; but, it is an indisputable proof that there was perfect concord, between the Latin and Greek Churches, upon the doctrine of the Eucharist.

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

F. S., thro' Mrs. O'Brien, *Chowringhee*, Rs. 15 0

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BOW-BAZA.

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

H. M., at <i>Burdwan</i> ,	Rs. 5 0
Mr. F. Pereira,	2 0
„ J. Baptist,	2 0
Messrs. Deefholts,	2 0
Mr. E. Baptist,	1 0
„ J. King,	1 0
„ Chas. A. Pereira,	1 0
„ M. T. Lepies,	1 0
„ J. Leal,	1 0
„ F. Stuart,	1 0
Mrs. C. R. Belletty,	1 0
„ R. DeLallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botelho,	1 0
Mr. E. Botelho,	0 8
„ Wm. Salvador,	0 8
„ P. Gill,	0 8
„ Wm. Martin,	0 8
„ J. Nicholas,	0 8
„ J. Andrew,	0 8
„ J. Brown,	0 8
Mrs. B. Pyva,	0 8
„ R. Lepies,	0 4
„ E. Martin,	0 4
„ E. Ambrose,	0 4
„ J. Francisco,	0 4

Expenditure.

Paid Servants' wages and other contingencies, Rs. 25 10
Ditto for a suit of Vestments, 40 0

* Lib. iv. C. 19,

THE BENGAL CATHOLIC HERALD.

'On· body, and one spirit—one Lord, one Faith, one Baptism.'

No. 15.] CALCUTTA: SATURDAY, OCTOBER 9, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta : Saturday, October 9.

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET AUG. 21.

NAPLES.

ST. IGNATIUS'S DAY.—A private letter received in Rome dated the 2nd inst. and given by the *Times*, states that a grand procession took place in Naples on the 31st ult. in honor of St. Ignatius, whose Festival it was.

"The treasury of the cathedral church of St. Januarius (the writer says), contains silver statues of all the patron Saints of this city. These are not less than sixty in number. When the festival of any of them occurs, the Religious Order or Clergy of the church of which he is the patron go in procession on the vigil, and bring his statue from the cathedral to their own Church, where they keep it four days, after which it is conveyed back with the same solemnities, and again deposited in the

cathedral. On the present occasion the order of the procession of the Jesuits was as follows:—A military band, a company of mounted Grenadiers, a second band, a line of about 200 of the extern pupils of the Jesuit College; a third band led by a Father of the Order; the sons of the nobility, members of the Jesuit College; a fourth band, with a triumphal arch, and a representation of one of the miracles of the Saint; the Jesuit Fathers, two-and-two, dressed in surplices, and each with a torch in his hand; a fifth band, the statue of the Saint, surrounded by the officers of the staff; three squadrons of the King's Guards, with foot soldiers drawn up in line on each side of the *cortège*; seventy-three carriages of the nobility closed the procession. The concourse of people was immense. On the 31st the Cardinal Archbishop of Naples, the Nuncio, and the Grand Almoner officiated, and the altars of this magnificent church were continually occupied from the earliest hour till mid-day by Priests from the city and the country. The Grand High Mass for the military commenced at nine o'clock. The soldiers seem to have a special devotion to St. Ignatius. Their conduct and that of the people during the religious service was excellent. The 31st being the Queen's birthday, all the public buildings were illumi-

nated. The illuminations of the fontana Medina were the best. A great number of private houses in the Toledo were lighted up. The theatre of San Carlos was open, and the attendance as good as might be expected during the absence of the royal family, who are at Gaeta. You may have already seen some account of a visit by the police to the house of an Englishman, a Protestant school-master. The authorities directed him to close his school, on the ground that they could not permit him to teach publicly doctrines which the Neapolitans believed to be bad. He refused to close his school, and on the third day after the notice it was closed by force. It was stated that the Jesuits had been mixed up with the affair, but they had no more to do with it than any other of the thirty or forty Religious Orders here. It was the act of the Cardinal Archbishop."

FRANCE.

MORAL CHANGE IN PARIS.—I see a great alteration for the better in the habits of the people of Paris. Sundays are not desecrated to the extent they have been formerly by working on the Lord's Day. Public government works are in great measure discontinued on the Sundays, and I should remark that when here formerly I have seen workmen under the immediate control of the late King busily engaged on Sundays working in the Palace of the Tuileries. Not so now at the Elysée Nationale, where extensive alterations are being made by the President. The Clergy in Paris are most indefatigable, almost rivalling those in Meath. The numbers of people, young and old, soldiers and civilians, that I see daily approaching Holy Communion, is very edifying. It is, however, to be lamented that in the old strongholds of infidelity—the public military schools—that attention is not paid to the Faith and morals of the alumni which the circumstances so strongly demand. Also I have to remark that far more respect is paid now than formerly to the Clergy. The other day, for instance, in going through the splendid Musée des arts et

Metiers the *pas* was invariably given to a Clergyman by the numerous visitors that were conducted by the guardian through the various halls. Also, it is worthy of notice, that one's ears are outraged, or one's delicacy offended, by the language and abominations witnessed, particularly in London, and even in our own Catholic Dublin, in the streets, after-nightfall. I was delighted to see a John Bull very roughly handled by the police, and dragged off to prison, for having used indecorous language in bad French, and worse taste, to a passing female in Rue St. Honoré.

OUR LADY OF LA SALETTE.—The *Union de l'Ouest* publishes the following letter addressed to it by M. Similien, Professor of Mathematics at the School of Arts of Angers:—"In your number of the 15th ult. you announce, from a letter which I had sent to you, that some surprising facts had occurred on the holy mountain of La Salette on the 1st of July, the eve of the *fête* of the Visitation of the Virgin. I now send you the details. A young pupil at the religious establishment of the Visitation at Valence, who had been for three months completely blind from an attack of gutta serena, arrived at La Salette on the 1st of July, in company with some Sisters of the community. The extreme fatigue which she had undergone in order to reach the summit of the mountain, at the place of the apparition, caused some anxiety to be felt that she could not remain fasting until the conclusion of the Mass, which had not yet commenced; and the Abbé Sibilla, one of the Missionaries of La Salette, was requested to administer the Sacrament to her before the service began. She had scarcely received the sacred wafer when, impelled by a sudden inspiration, she raised her head and exclaimed, 'My good Mother, I see you!' She had, in fact, her eyes fixed on a statue of the Virgin, which she saw as clearly as any one present. For more than an hour she remained plunged in an ecstasy of gratitude and love, and afterwards retired from the place without requiring the assistance of those who had accompanied her. At the same moment a woman from Gap, nearly sixty years of age, who, for the last nineteen years, had not had the use

that tremendous sacrifice whereby the redemption of the whole human race was accomplished. His feelings of religious awe and veneration are in happy unison with the solemnity of the scenes around him :

We entered Jerusalem by the gate adjoining David's Castle, which stands about midway on the western side of the city, and turning immediately to the left, passed through the narrow streets to the Casa Nuova, or new guest-house, of the Franciscan convent, which stands near the north-western angle of the city. The frate-forestiero, or deputy-host, speedily came down from the convent, and installed us, with much kindness, in a new and clean room, which opens on a terrace looking into a court below, in which the tongues of pilgrim of many nations were audible. We found, at noon, a plain meal served for the pilgrims of all degrees, whom the good fathers entertain at the festival, and, indeed at any other time of year; and shortly after accompanied the forestiero to the convent (hard at hand) to pay our respects to the father superior, Dom Bernardino. We found him sitting at a table, in the middle of a large room in the convent, and reading some book of devotion, which he quitted with that readiness which shews the man of true charity, to receive us. I presented my note of introduction from the superior of the Lazarists of the Rue de Sèvres, at Paris, and he received us most kindly. We sat some little while, and learnt from the superior, among other things, that they had, at various times, repeatedly sent priests to Abou Gosh, who had been murdered there. A French priest (a professor in the seminary at Tours), whose name I did not catch,* told us he had just come by Sinai and Petra, from Cairo, had been forty days on the journey, and had been robbed at Petra by a large band of bedouins. I believe, however, this was mainly owing to his having an inexperienced dragoman with him. After we had retired we looked at the chapel, which contains nothing remarkable. The choir is behind the high altar, as in all churches of this order, and our conductors told us they were daily six hours in it. Our friend Fra Remigio being busy, we found our way to the church of the Holy Sepulchre. From the court, on its south side, you enter by the only door now open. The exterior, and the mere architecture of the interior, have been so often described in books and engravings, that I shall not dwell upon them. The first object presenting itself on entering, is a slab which covers the stone of unctio, or stone on which the body of our Lord was anointed to the burying, by S. Joseph of Arimathea, and the holy women. It is an oblong, yellow marble slab, and is let into a raised metal frame, and surrounded by four lofty candlesticks. The stone beneath is recognised as authentic by the church, as well as by the various sects, Greeks, Copts, Armenians, etc., and is therefore approached with reverence and prayer on entering. Turn-

ing to the left we found ourselves in an aisle of the circular nave of the sepulchre, in which is a stone marking the place supposed to have been occupied by the women and disciples, who "stood afar off looking on" the crucifixion. This tradition is not recognized by the Church, nor is it rejected. Passing on into the round nave, we saw before us, in the centre, the rich marble tabernacle which encloses the Holy Sepulchre. We paused before the door (facing the choir, now in possession of the Greeks,) for some minutes, and then entered the Holy Sepulchre. The tombs of the Hebrews, "hewn out of the rock," consisted usually of two chambers, one behind the other, the inner one being the actual tomb, and such is the form of the Holy Sepulchre. It is now in the possession of the Greeks, and is covered with a very gorgeous marble structure, in bad taste. We passed through the outer chamber, and then, "stooping down" (for the door is only about four feet six high), we entered, and found ourselves in a chamber about eight feet square: the floor is only the breadth of the door, the remainder (on the right hand on entering) being occupied by the couch or bed (now covered with white marble) on which the body of our Lord was laid. We entered, and withdrew, on our knees, and remained but a few minutes, as the stream of visitors was continuous. We trust daily to visit the Holy Sepulchre during our stay, and therefore were less annoyed than we should otherwise have been by the hurried way in which we were obliged to visit it to-day. On the other side (that is the north) of the Holy Sepulchre is an aisle, in which a Latin altar stands, and facing it is the stone which marks the spot on or near which, a constant tradition affirms, that our Lord appeared to S. Mary Magdalene, when she at first "knew Him not, but supposed that He had been the gardener"; and beyond this is the Latin chapel, or chapel of S. Mary Minor, on one side of whose altar is a recess, in which is preserved a portion of the column to which our Lord was bound for the flagellation. It was removed from Pilate's hall in the Via Dolorosa.

After vespers here we were presented with small lighted tapers, and joined in the (daily) procession to the holy places within the church and its buildings, which are recognised by the Church. A hymn is sung on the way to each, and a collect and appropriate versicles are said at each spot. The column of flagellation is the first of these; the second is the prison, which is now almost subterranean by the accumulation of rubbish. This I believe, was the place in which our Saviour was kept while the crosses were being prepared; and, as Golgotha seems clearly to have been an ordinary place of execution, I suppose it was the common prison or cell thus used; if so, it would be another point of fulfilment of the prophecy, "He was numbered with the transgressors". The next station is the place of the division of our Lord's garments, which is with twenty yards Calvary, on the north-east, and is now in the easternmost chapel of the retro-choir, occupied by the Armenians. We then descended a long flight of steps into a crypt (of the empress S. Helena),

* The Abbé Leduc.

and thence another flight to the cave in which she, miraculously guided, found the cross of our Lord. We then returned to S. Helena's crypt, and thence to the column before which our Lord was crowned and set at nought by Herod's soldiers, which was removed from Herod's palace and set up in the southern chapel of the retro-choir; next, we ascended the steps which lead up to Calvary.

Our author here makes some very sensible remarks on the idle controversy which protestant and infidel writers never fail to raise against the authenticity of the several localities to which tradition has assigned the various solemn scenes connected with the sufferings of our Redeemer. He concludes these remarks with the following eloquent sentiment which must come home to the heart of every pious Catholic:

For my part, I am sure that it is more pleasing to Him, in whose honour and praise I have made this pilgrimage, that I should reverence the places made holy by His presence, even though here and there my reverence be applied unduly, than that, criticizing and carping at traditions in the conceit of superior knowledge and enlightenment, I should suspend my prayer till I acquire a supposed certainty on these points; for we worship not places, nor stones, nor trees, but we adore Him who sanctified them in his earthly sojourning, and who will more easily forgive human errors as to the place, than human stubbornness as to the fact, of His holy incarnation.

In this serious and praiseworthy frame of mind, Mr. Patterson continues his pious pilgrimage. Let the reader however bear in mind that when our author commenced his religious Tour, he was but an enquirer, though humble and zealous, after the Church,—and not, what he has since become, a happy and confirmed member of her Communion. At every step of his solemn Journey from Egypt to Palestine, his doubts are dissipated like mists before the rising sun.

Wednesday in Holy Week, March 27th. Before sunrise, Fra Remigio had called us, and we accompanied him towards Gethsemane, where mass is sung this morning in the Grotto of Agony. Our way was down the Via Dolorosa, or way of sorrows; as we went, Fra Remigio pointed out to us the private marks, known to Catholics, by which the various sites hallowed by incidents in the course of our Blessed Saviour, from the judgment hall to Calvary, are known and recognised. The awfulness of thus tracing the footsteps of our Lord during the last hours of that human life which He both took and laid down for us, is not to be told: it served as a fit preparation for our first visit to Gethsemane. The Via Dolorosa is now

a narrow and almost steep street, commencing near the church of the Holy Sepulchre, to which it, of course, once conducted by a turn now built over and occupied by houses, and reaching thence nearly to the east wall of the city, where it abuts north of the haram or enclosure of the same-time temple, now the mosque of Omar. As we descended, we saw the places where our Blessed Lord fell under the weight of His Cross; that where a woman, since named S. Veronica, wiped from His sacred brows the traces of outrage and suffering, which we shrink from naming; and that where S. Simon of Cyrene was compelled (most happy necessity!) to assist in bearing His Cross. When the Via Dolorosa reaches this, its lowest point, the street which crosses it compels a deflection to the left: the first narrow street on the right after this turn, occupies the site of one from whence our Blessed Lady issued forth to behold the sorrow which pierced her own bosom as a sword. The next turn to the right is the continuance of the sorrowful way, and at its angle our Blessed Lord must first have seen His mother on that awful morning. No tradition has greater authority than this, save those which are mentioned by the inspired writers themselves. It is recorded by all the fathers who treat on the subject; and the place was for centuries watched by a convent of sisters, or nuns, of our Lady of Dolours. From this point, the way ascends toward the gate of S. Stephen. About the brow of the first ascent (for there are two before one reaches the gate) is an arch, attached to a part of the Turkish governor's house which spans the road. This arch is the one on which Pilate, having received our Lord again from Herod, and still finding no fault in Him, but fearing the people, when he had scourged Him, showed Him to the crowd below, and said "Ecce Homo!" "Behold the man!"

Further on, on the left, is a small church, erected some few years ago, which covers the place of Pilate's pretorium, where the flagellation was inflicted; and twenty paces further, on the right hand, is the site of the sacred steps (now at S. John Lateran at Rome) up which our Blessed Lord was conveyed to the judgment-seat of that unrighteous judge. Another deflection under some vaulted arches, and another slight ascent, brought us to the gate of S. Stephen; and, on emerging from it, we found ourselves on a slope or hill-side, which forms the thither side of the valley of Kedron. Opposite was Olivet, with its triple-swelling hills; and near the centre of their rocky base, the white-walled Garden, which, without a question, we felt must be Gethsemane. I know not how I descended the hill, crossed the dry bed of Kedron, and arrived at the Garden: the good Frate pointed out the martyr-place of S. Stephen, and discoursed of other holy sites; but our thoughts flew on before, the name of Gethsemane was in our ears, and the place where He was wont to resort was before our eyes, and we neither heard nor saw till we were there. We hastened round to the gate at the back of the garden, and knelt at the place where, when His

of her right arm, in consequence of a dislocation, suddenly felt it restored to its original state, and, swinging round the once paralysed limb, she exclaimed, in a transport of joy and gratitude, 'And I also am cured.' A third cure, although not instantaneous, is not the less striking. Another woman, known in the country for many years as being paralytic, could not ascend the mountain but with the greatest difficulty, and with the aid of crutches. On the first day of the Novena, that of her arrival, she felt a sensation as if life was coming into her legs, which had been for so long dead; this feeling went on increasing, and the last day of the Novena, after having received the Communion, she went without any assistance to the Cross of the Assumption, where she hung up her crutches; she also was cured!"

DEATH OF COUNT D'ORSAY.—The *Univers* publishes a letter from the Curé of Chambourcy, in which he alludes as follows to the late Count d'Orsay:—

"We, who were present at his death, can say that he died a good Christian, accepting with unexampled courage and resignation the cruel sufferings with which God has tried him during his illness. The Archbishop of Paris, the Abbé Deguerry, and the Abbé Penon, who were present at his Christian death, left the room more than once, visibly affected at his Faith, and at his pious resignation to the will of God."

THE QUESTION OF THE HOLY PLACES.—The doubts raised as to the authenticity of the famous firman granted to the Greeks were only based on certain errors in the translation made by the Athens papers. The substance of the firman is, unhappily, only too authentic and too official. We can hardly picture the deep sadness and indignation of the Catholic people at this act, which, accorded by the Sultan on the morrow, so to speak, of the more or less satisfactory conclusion of the negotiations carried on by France, is an injurious negation of the right of protection which this great nation exercises over the sanctuaries of Palestine. We anxiously await the measures which the French government must adopt, and the effect of the energetic representations which

the Marquis de Lavalette will doubtless make to the *divan*.—*Année de la Religion.*

GERMANY.

PRAYERS FOR FRANCE.—The *Munich Gazette* of the 10th publishes a notice from the French Ambassador at the court of Bavaria to the French residents, informing them that on the 15th there will be a "Te Deum" in the Church of St. Louis, at Munich, and a service of thanks to the Lord for the benefits that he has bestowed upon France, with prayers for his benedictions, on the Prince President and his government.

PROGRESS OF CATHOLICITY IN THE RHEINISH PROVINCES.—The *Journal de Francfort* of July 28th complains that "the Clerical party" never gave greater signs of life or showed more activity than within the last two years. "One convent springs up after another; associations multiply themselves, and important sums of money are devoted to similar objects. Cologne, Coblenz, Treves, and Düsseldorf, have received Carmelites, Nuns of the Good Shepherd, Sisters of Schools, Lazarists, and others; Aix la-Chapelle, however, leaves other cities in this respect far behind. Ten convents are already founded there, we are told, and ladies of great distinction and wealth are flocking in to receive the veil. As for associations, in one year the number of the societies of St. Vincent de Paul has been augmented by 145 conferences, and the Association of St. Charles Borromeo, the fund of which in 1851 amounted to 24,388 reichsthalers, has been increased, during the same year, by 3,000 members."

CANADA.

CATHEDRAL OF MONTREAL.—We learn from the *Minerve* that it is in contemplation to rebuild the Catholic Cathedral of Montreal on a piece of ground at the top, and on the right-hand side, of St. Denis-street, known as the Cote St. Louis: this will be one of the most advantageous and commanding sites for such a building in Montreal. The

Hon. D. B. Viger and M. Charles Lacroix have offered a piece of ground for the purpose, and several citizens have offered to contribute a sum of money, requisite to purchase an additional lot of land adjoining.

A NEW DIOCESE.—We learn from *Le Canadien* that the District of Three Rivers, which had till now continued to form a part of the metropolitan diocese of Quebec, has been erected into a separate diocese, and the Very Rev. Mr. Cooke, V. G., and Curé of Three Rivers, has been nominated by the Holy See first Bishop of the new diocese. Thus the Ecclesiastical province of Quebec comprises seven dioceses—Quebec, Three Rivers, Montreal Bytown, Kingston, Toronto, and Red River, or the North-West Diocese.

NEW ZEALAND.

CONSECRATION OF A NEW CHURCH.—On Sunday, December 7th, 1851, the ceremony of the consecration of the Catholic church recently erected at Thronndon was performed by the Bishop, attended by his Priests, with all the usual imposing rites.

The time appointed for the consecration was nine o'clock, and by that hour the entrance to the church was thronged by a most numerous and respectable assemblage of both sexes. About a quarter to ten o'clock, when most eyes were directed to the Bishop's residence, the procession appeared slowly advancing in the following order:—three girls, the centre and tallest of them, bearing a banner on which was beautifully drawn the figure of the Virgin Mary; scholars of the girls' schools, all neatly dressed in white; Maori girls and women, exceedingly well attired, Sisters of charity, habited in black cloaks, veils, and bonnets; scholars of the boys' school, the leader bearing an appropriate banner; three boys, the centre one bearing a large silver crucifix; the Bishop, arrayed in his sacerdotal vestments, bearing the crosier, and accompanied by nine Priests. The Bishops, and the Priests, and attendant boys then stood in front of the church, reading prayers and performing other rites; after which they made the circuit of the church, and sprinkled its walls

with holy water, as he went; on his return he knocked at the entrance door, and spoke several sentences in Latin, and was answered from within. Thrice this part of the ceremony was repeated, and when he knocked at the door for the third time it was opened, the Bishop entered followed by the procession, amid the melodious sounds of music, vocal and instrumental, and soon the church was filled, in every part, by an eager and anxious throng, who numbered at least 600 persons. The consecration was then proceeded with.

The altar presented a beautiful sight; it was decorated in the most tasteful manner with flowers, lighted with wax tapers, and ornamented with emblems. In continuing the ceremony of consecration the Bishop traced with his crosier the Greek and Latin alphabet, in the figure of a cross formed on the floor, while the canticle of Zacharias, the father of St. John the Baptist, was being sung. At the termination of the consecration, and quite unexpectedly, the Maories, of whom we understand there are about eighty converts to the Catholic Faith, commenced singing a psalm in such a correct and impressive manner as to cause quite of sensation among the spectators.

It is but seventeen months since the large plot of ground lying to the north of the top of Hill-street was void of buildings, unfenced and uncultivated. Now it is crowned with a neat Bishop's residence, a convent, several lodges, a girls' school, a boys' school, and a church; a large portion of it is neatly and substantially fenced in, and well cultivated as a garden. More buildings are shortly to be erected, which will make the place worthy of the name of the Catholic's village.—*New Zealand Spectator* and *Wellington Independent*.

OUR LIBRARY.

JOURNAL OF A TOUR IN EGYPT, PALESTINE, SYRIA, AND GREECE. BY JAMES LAIRD PATTERSON. M. A.

[SECOND NOTICE.]

The author enters Jerusalem, "the holiest place on earth," the theatre of

enemies came upon Him to devour Him, they stumbled and fell.

It is in vain to attempt to write the thoughts which occupy the mind at such times. I must recite the bare facts of our pilgrimage, without comment or reflection. We entered the Garden, and stood beneath the shade of those eight venerable olive trees, whose bulk and age render it at least possible that they sheltered their Creator in the days of His flesh.

Turning short to the left, we descended a passage which leads into the Grotto of the Agony. This was once a mere overhung cave in the side of the hill, such as abound in Syria and Palestine; but the *décroulement* of the soil from above, and the heaped-up rubbish of the thrice-destroyed city, have nearly rendered it subterranean, and closed it in on all sides. It is, as the Gospel says, about a stone's throw from that place where our Blessed Lord bade His three apostles tarry while He went forward to seek retirement for His agony and prayer. Here we found a large congregation assembled, and the mass of the day was sung. In it, the lecture of the Passion (according to St. Luke) occurs. May the remembrance of that awful history, sung on the very spot which it has consecrated, never fade from my mind. On the altar is the inscription, "Ilic factus est sudor Ejus sicut guttæ sanguinis decurrentis in terram." "Here His sweat was as drops of blood falling down to the ground." What Christian could read them without tears of compunction and gratitude?

God is not slow to reward such fervor joined to such humility. The dews of heavenly grace descend freely on the soil which was so fitly prepared to receive the blessing. Our author and his travelling companion W—— are irresistibly drawn forward. They feel that their anxious enquiries, their unceasing solicitude, their gloomy scruples, are giving way to a glorious conviction of the truth! Mr Patterson thus feelingly records this scene of holy triumph:

Thursday, in Cæna Domini. We went to High Mass at the church of the Holy Sepulchre, where it was celebrated pontifically by the very rev. father guardian, who officiates as vicar in the absence of the Latin patriarch. An altar was prepared before the door of the Holy Sepulchre. The great solemnity of the ceremony, and the richness of the vestments and sacred vessels, contrasted in a very edifying way with the humble mien and coarse garments of the monks of S. Francis. The chief event of this function was the Easter communion of clergy and laity, who to the number of many hundreds, including the Catholic consuls, received the body of our Lord, at the very entrance of His sepulchre, with edifying devotion. The sight of so many poor and young people (who form in an especial manner the heritage of the Church) receiving the Blessed Sacrament, and the know-

ledge that their souls had been prepared for that privilege by the sacrament of penance, was very touching, and filled us with emotions of joy, only dashed by our own exclusion from the sacred feast. I could but think, on seeing the clergy receive under one kind, how unfounded is the vulgar accusation that the Roman Church makes a distinction between clergy and laity in this particular: the fact is, that the distinction is between celebrant and non-celebrant. Whenever a clergyman, of whatever degree, communicates at a mass celebrated by another, he receives in one kind. It is, moreover, merely a matter of discipline, for in most of the Eastern Catholic rites the laity communicate in both kinds now; and this variety of usage seems to have prevailed from the very earliest times. Communion in one kind, was apparently the ordinary practice before the fifth century; for when it was perceived that the Manichæans of that period refused to take the element of wine, because of certain errors which they maintained, Pope S. Leo had to enjoin communion in both kinds to all, as a protest against that heresy.

At this mass a second Host is consecrated, and reserved for the function of to-morrow (Good Friday), when, in horror of the bloody sacrifice of the cross, offered on that day, the Church does not offer the sacrifice of the altar. This host is placed in a chalice, and reserved on another altar till the morrow. In the afternoon we went to matins, which conclude with the Miserere. On this night the church of the Holy Sepulchre is left entirely to the use of the Catholics, and the services of the mandatum, or washing of the pilgrims' feet, etc., occupy nearly the whole night and the next day till noon, when the church is again opened. We were unaware of this arrangement, and left the church after matins. We walked out to Gethsemane, and remained musing and conversing concerning the scene which, as on this night, it had witnessed, till sunset surprised us, and the gates of the city being closed, we were shut out for the night. It was the hour of the institution of the Blessed Sacrament when we found ourselves excluded from the Holy City: a coincidence which I think only struck us at a later time. The next morning we again tried to enter the church of the Holy Sepulchre, but the doors were still closed, and we remained in the courtyard while the solemn and affecting service of the adoration of the cross took place on Calvary itself. I knew not what change had been at work within our minds, or rather, I knew whence it was; but this is not the place to speak of such things as pass man's understanding. So it was, that when we returned home and sat in the stillness of our room till near noon, one thought was in our minds. We felt that the moment had arrived when conviction had done its work, and the call of Providence must be obeyed in faith, or perchance forfeited for ever. Suffice it to say, that about noon-day on Good Friday, two more souls obeyed the call of Him who, when as at that time, and at that place, He was lifted up, began to draw all men to Him. Without speech or concert, the act of submission was made by each severally.

Yes! the faint and weary pilgrim has at length reached the end of his pilgrimage. The scale has fallen from his eye of flesh, and he stands in unclouded vision before the shrine which was long the object of his secret homage. To fall down and adore, to offer up to God the warm tribute of gratitude for this signal mercy, to bow submissively to the authority of His Holy Church, were but the natural acts of this spiritual regeneration. In the following portion of his diary, Mr. Patterson thinks and feels like a new-born Christian in whose awakened mind the vague sentiment of an undefined worship is rapidly acquiring the substantial form of an active religious principle. As a fair specimen of this improved feeling, the reader will be struck with Mr. Patterson's judicious remarks on the use of jewels and precious ornaments in the service of the Church :

Thursday, in Easter week, April 4th. We were admitted by conditional re-baptism into the Church at the convent of S. Salvator. Afterwards the father guardian received our abjuration, sitting in his chair in front of the altar. D. Michael Ciryli, apostolic missionary of the Maronite rite in Cyprus, was good enough to be my sponsor, and D. Abdallah Commandari, a secular priest of this diocese, at Bethlehem, of which place he is a native, filled that office for W——. The intervening week was mainly passed in meditation and retirement, and in other preparations for this, the greatest event of our lives. It would be unfitting to record these details here; but it is a pleasing duty not to mention them without testifying the gratitude we must ever feel to the father guardian and our excellent father confessor, for their extreme kindness and delicacy of conduct and assistance, during this time. The whole Catholic community, indeed, testified an interest and concern, such as fervent charity dictates, in the course and manner of our conversion, for which I trust ever to be grateful. The consideration of the step we were about to take—the cost and the consequences of it, occupied us too fully to admit of other things, and we therefore rarely left our rooms and the adjacent terraced during this eventful week. In the evening of this day, however, we attended the procession and ceremony of the entombment in the Holy Sepulchre. The procession began at the column of flagellation: a sermon was preached here in Italian by father Bernardino, a most eloquent preacher. We then moved on to the chapel of the parting of the garments, where father Louis preached an admirable sermon in English, on the unity of the Church, typified by the seamless robe of our Lord. On Calvary a crucifix, with a movable figure, was planted in the very socket in which the cross once was erected. Here father Antonio preached on the crucifixion, in

French. The image of our Lord was then taken from the cross, and conveyed down Calvary, to the neighbouring stone of unction, whereon it was laid, and wrapped in fine linen by the father guardian. Here a sermon was preached by one of the parochial clergy, which seemed to move the crowd of Arabs very deeply. The argument was, that the sufferings of our blessed Lord indicated a love, not less than divine, for mankind, and hence, that He was true God as well as true Man. At the Holy Sepulchre, whither we next proceeded, and where the image of our blessed Lord was then deposited, a sermon in Spanish, on the duty of dying with our Lord to sin, and rising to a new life, was preached by another father. Every nation under heaven seemed present, and the crowd was immense. The devotion and attention of all, except the Greeks, who made every noise and interruption they could, was very striking. Many were deeply moved, and remained in prayer at the holy places long after the service was over.

On Easter-day we assisted at high mass at the Holy Sepulchre, and joined in spirit, though not personally, in the procession round the sacred cave itself. The Hymn of the Resurrection (*"O filii et filiarum"*) was sung, as they thrice circled the sepulchre, and the Gospel was chanted on either side of it. The pomp of the ceremonies, and richness of the altar and vestments (gifts of Christian princes and nations), and the grave majesty of the function, made a profound impression, even on the schismatics and the heathen, who were also present in large numbers. Here seemed set forth the truest use of jewels and gold, and rich furniture. How vain and superstitious, compared with this, seem the apparatus with which the great of the earth strive to disguise their native nothingness, and raise themselves above their fellow-men! Not the least striking thing was at the end of the function, when the father guardian, who had sat on the patriarchal throne, shining in jewelled cloth of gold, from the mitre on his head to the very shoes on his feet, was unrobed with solemn service, and descended at length in the simple brown robe and cord of his order, and, drawing forward his hood, walked forth, staff in hand, hardly distinguishable from his fellow-monks. What a sublime meanness was there in his look; and where else, but in the Catholic Church, can be found the spirit, of which these are the faint outward phenomena.

The following passage is quite characteristic of the deep religious feeling that never forsakes our author :

On Saturday, 13th, about four o'clock, we went down to the church, and, after seeing our cloaks, etc., deposited in two small chambers in the Latin convent attached to the north side of the nave, we passed an hour on Calvary. At five, we attended Compline in the Latin Chapel, and then returned to Calvary and the other sacred places. At six, we went into the refectory and dined, the superior and Fra Remigio keeping us company. We then lay down (I cannot say slept, as the Armenians kept up a noisy

funzione, which from my cell in the triforium, I could too plainly hear) till midnight. We then descended to the choir for Lauds (they were those of the Festival of the Holy Sepulchre, which is always kept on the second Sunday after Easter), and a small procession during the Benedictus to the Holy Sepulchre. The stillness and solemnity of this office were most impressive. We then returned to Calvary, where, about half-past one or two, the first mass is said. The superior said it, and several of the monks communicated. It was the first mass I had attended on Calvary, and most awful was the privilege. At three, mass began in the Holy Sepulchre: at the first mass, we communicated. We then heard a second low mass, and the high mass, which was celebrated with the usual solemnity. The magnificence and beauty of the service was rendered doubly striking, from the hour, and the few human eyes which beheld it. Here, indeed, the true idea of worship seemed fully realized; and one could have knelt for ever at such a service, in such a place.

At five, we left the Holy Sepulchre, and went out. Such a night I never passed before; but I hope I may pass more such before I leave Jerusalem, and that the memory and fruit of them may never pass from me in life and death. My thought has been constantly, "what have I done to merit so great a mercy as this?" Indeed, there is but one answer, "Domine, non sum dignus! Domine, non sum dignus!"

We shall for the present close our Review of this excellent work, reserving for a third notice, several other equally valuable passages which will undoubtedly be productive of profit and pleasure to our readers. In the mean time, we cannot refrain from observing that the conversion of such a man, is a signal manifestation of the watchful Providence of God over his Church.

CORRESPONDENCE.

NEW CATHOLIC CHAPEL AT BANKIPORE—PATNA.

To the Editor of the B. C. Herald.

DEAR SIR,—I waited all this while in hopes of seeing in the columns of your widely circulated journal, an account of the completion of the building of St. Joseph's chapel, in Bankipore,—Patna, the foundation-stone of which was laid by his Lordship Dr. Hartmann in the year—, and a letter by Father Lawrence, anent the subject was published in your paper at that time. Since that,

nothing has appeared in your inestimable periodical, and I have the greatest pleasure now to inform you, that the chapel in question, as well as the nunnery adjoining it have been (thanks to the exertions of Revd. Father Lawrence) built. The church, although not erected with the full finish of architecture is yet beautiful and commodious, and contains a gallery, on which an organ is placed. The nunnery too is spacious containing many apartments. We have Mass performed every Sunday and on festival days in our new Church, when we have a congregation of about 14 or 15 pious Catholics assembled. We have moreover English Sermons preached on Sundays. You can't conceive, Mr. Editor, what a source of comfort the new Chapel is to those, who on account of poverty or weakness were unable to make a long run to the city Cathedral;—to those, who were too poor to pay the "ekka" hire and too weak to walk over some 7 miles.

I shall speak something of the nunnery and be done. Well, here we have a nunnery quite ready, but where are the nuns, who are to occupy it? His Lordship Dr. Hartmann writes to me saying that it is not his fault that nuns are not yet procured for the Patna mission. His Lordship concludes, with the following consoling words:—"However we shall have them, and I trust the greatest difficulties have now been overcome." I have said consoling words, and indeed, Mr. Editor, they are consoling words to those, who view with inefable delight the advantages derived from education. In Patna, I cannot but say, that Female Education is much on the back ground. The other day by way of conversation, a lady friend asked me, "whether Patna parents intended to keep their daughters uneducated?" Indeed it is pitiable to observe the laxity of parents, with regard to the education of their daughters. I hope however that on the arrival of the nuns, Catholic parents will forego every reluctance, and place their daughters under the tuition of these talented ladies. I need not here mention that a good education is the best perfecter of female virtues; I would fain hope that all Catholic

parents of this good city have at heart the education of their daughters.

Very truly yours

JURIS.

Patna, 1st. October, 1852.

We have taken the liberty to omit a few remarks on a subject which it is scarcely proper to discuss in our columns. Our correspondent will on reflection, probably coincide in opinion with us.—Ed.

ORIGINAL POETRY.

SONNET,

[For the Bengal Catholic Herald.]

I rovd at night when all was dark and drear ;
A woman sad her mournful vigils kept,
Upon the tombstone of her husband dear ;—
As I approach'd her, I perceiv'd she wept.
Pitying I ask'd,—“ Afflicted child of woe !
And is there none to share the griefs that rend,
Thy widow'd bosom ? ” “ No ! ” she said, “ ah ! no ! ”
“ But God the Maker is the widow's friend ! ”
Lo ! while she spoke, I saw an infant mild,
Move in her arms ah ! was it then her child ?
“ Fair babe ! ” said I “ unconscious of the sighs,
That do thy mother's widow'd heart distress,
If God's the Wiper of the Widow's eyes,
He's also Father of the fatherless ! ”

T. P. M.

Patna, Bankipore : October, 1852.

Selections.

CONVERSIONS.

On Sunday last, at St. George's, Taunton Charles Noel Welman, Esq., nephew to Lord Gainsborough, and to the Hon. and Rev. Baptist Noel, openly abjured the errors of Protestantism and publicly professed his belief in the doctrine and teaching of the Holy Catholic Church, and was afterwards received into that one fold by the Rev. J. Fenning.—*Tablet*.

On Sunday, July 4th, 1852, at St. Mary's Catholic Chapel, Enfield, Lancashire, eight converts from Protestantism were publicly received into the bosom of the Holy Catholic Church by the Rev. John Leadbeater.

A young Israelite, named Simon Belinfonte was publicly baptized in the French Chapel of the Annunciation, London, on Sunday week.—*Ibid*.

ST. JOHN'S DAY.—Mrs. M'Kenna, wife of William M'Kenna, Esq., of Willville, Balbriggan, openly abjured Anglicanism in the

Church of the Carmelite Convent, North William-street, and was conditionally baptized, and formerly received into the Catholic Church by the Rev. Francis Doran, chaplain to the above institution. Mrs. M'Kenna is daughter of the late Captain Barrington, of the 5th. Dragoon Guards, and granddaughter to Sir Jonah Barrington.—*Catholic Standard*.

On Thursday the 10th ultimo, the Feast of Corpus Christi, the lady of James Blake, Esq., eldest son of Francis Blake, J. P. of Cregg Castle, county Galway, was received into the Catholic Church in Paris with great solemnity by the Rev. John Miley, D.D., President of the Irish College in that city.—*Ibid*.

GENOA.—A most affecting ceremony took place at the Collegiate Church of Our Lord delle Vigne, on the 28th of June. A young Protestant lady abjured Protestantism before the Lord Archbishop of Tirgi, who administered to her conditionally the Sacrament of Baptism. Her godfather was the Marquis Giuseppe Marco Durazzo, and her godmother was the Countess Maria Bonaventuri.

We feel much pleasure in being able to announce the recent conversion of Mr. Kirwan, of Trinity College, to the Catholic faith. Mr. Kirwan is nephew to the Right-Hon. Lord Neterville, and an extensive landed proprietor, in the counties of Longford, Clare and Galway.—*Gulbhoy Vindicator*.

PARIS.—On Tuesday last being the Feast of St. Peter and Paul, Mgr. Sebour, Archbishop of Paris, received in his private chapel the abjuration of two young English ladies belonging to very honourable families. The Abbe Banquer V. G., administered to them the conditional Sacrament of Baptism, on which occasion the Marquis Donoso Cortes, Ambassador of Spain, was the godfather of the two Neophytes. The Archbishop afterwards addressed them in a most affecting manner and distributed to them the Blessed Eucharist, and then administered to them the Sacrament of Confirmation.—*Paris Paper*.

GERMANY.—Count Curro de Kettenbourg lately made his abjuration of the errors of Protestantism, and was received into the bosom of the Holy Catholic Church by Mgr. Ketteler, Bishop of Mayence. The Count intends soon to go to Mecklenburgh, his native country, there to assist in their struggles the poor, abandoned Catholics, and to provide them with the means of building a Catholic Church in that city of Protestantism.—*L' Ami de la Religion*.

ALLOCATION OF ALMS FOR 1851 TO THE DIFFERENT MISSIONS.

(From the *Annals of the Propagation of the Faith* for May, 1852.)

GREAT BRITAIN.

	£.	s.	d.
To the Right Rev. Dr. Carruthers, Vicar-Apostolic of Edinburgh (Scotland). ...	7,000	0	0
To the Right Rev. Dr. Murdock, Vicar-Apostolic of the Western District (Scotland). ...	22,000	0	0
To the Right Rev. Dr. Kyle, Vicar-Apostolic of the Northern District (Scotland). ...	17,000	0	0
Mission of Stape-hill (England)...	2,000	0	0
Diocese of Westminster, in aid of the construction of a church, destined for Italians, at London,	25,645	16	0
Diocese of Westminster, for the Mission of Jersey. ...	3,000	0	0
Diocese of Westminster, for the Mission of Guernsey. ...	2,000	0	0
Diocese of Westminster, for the Mission of Alderney. ...	1,800	0	0
Diocese of Nottingham, for the Parish of Wightwick (England),	1,200	0	0
To the Right Rev. Dr. Brown, Bishop of Shrewsbury, for the Mission of Wales. ...	7,050	0	0
Mission of the Oblates of Immaculate Mary in Cornwall. ...	12,500	0	0
Mission of the Congregation of the Marists in England. ...	45,000	0	0

IRELAND.

To the Right Rev. Dr. Haly, Bishop of Kildare and Leighlin....	2,000	0	0
To the Right Rev. Doctor Derry, Bishop of Clonfert. ...	4,000	0	0
To the Right Rev. Dr. O'Donnell, Bishop of Galway. ...	4,000	0	0
To the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilmfenora. ...	4,000	0	0
College of All Hallows, Drumcondra, Dublin. ...	4,500	0	0
To the Right Rev. Dr. Delany, Bishop of Cork. ...	5,000	0	0
To the Right Rev. Dr. Egan, Bishop of Kerry. ...	4,500	0	0
To the Right Rev. Dr. Keane, Bishop of Ross. ...	2,000	0	0

BRITISH COLONIES AND DEPENDENCIES.

To the Right Rev. Dr. Hughes, Vicar Apostolic of Gibraltar....	7,500	0	0
To the Right Rev. Dr. Carli, Vicar-Apostolic of Agra (Mission of the Rev. Fathers Capuchins),	19,000	0	0

To the Right Rev. Dr. Hartmann, Vicar-Apostolic of Patna. ...	14,000	0	0
To the Most Rev. Dr. Carew, Vicar-Apostolic of Calcutta (Western Bengal) ...	8,500	0	0
To the Right Rev. Dr. Olliffe, Vicar-Apostolic of Dacca (Eastern Bengal), ...	11,500	0	0
To the Vicariate-Apostolic of Bombay (Mission of the Rev. Fathers Carmelites). ...	12,025	0	0
To the Most Rev. Dr. Louis de S. Therese, Vicar-Apostolic of Verapolly, Malabar (Mission of the Rev. Fathers Carmelites)...	17,000	0	0
For the Mission of Koulam. ...	13,000	0	0
For the Mission of Mangalore. ...	11,500	0	0
To the Right Rev. Dr. Bonnand, Vicar-Apostolic of Pondicherry (Congregation of Foreign Missions) ...	30,460	30	0
For the Mission of Mysore (Congregation of Foreign Missions)...	22,920	0	0
For the Mission of Coimbatour (Congregation of Foreign Missions) ...	19,809	24	0
To the Right Rev. Dr. Canoz, Vicar-Apostolic of Madura (Mission of the Society of Jesus) ...	37,250	0	0
To the Right Rev. Dr. Fennelly, Vicar-Apostolic of Madras. ...	20,000	0	0
For the Mission of Hyderabad ...	13,000	0	0
For the Mission of Vizagapatam,	19,000	0	0
To the Right Rev. Dr. Bravi, Coadjutor-Bishop, for the Mission of Colombo (Ceylon) ...	9,500	0	0
To the Right Rev. Dr. Bettachini, Vicar-Apostolic of Jafnapatam (Ceylon). ...	15,000	0	0
For the Missionary Agency of Hong Kong. ...	6,500	0	0
For the Agency of the Italian Missions of China, at Hong-Kong,	3,000	0	0
Agency of the Congregation of Foreign Missions at Hong-Kong,	28,367	11	0
To the Right Rev. Dr. Griffith, Vicar-Apostolic of the Cape of Good Hope, Western territory,	14,000	0	0
To the Right Rev. Dr. Devereux, Vicar-Apostolic of the Cape of Good Hope, Eastern territory,	28,000	0	0
To the Right Rev. Dr. Allard, Vicar-Apostolic of Natal (Mission of the Oblates of Immaculate Mary). ...	24,000	0	0
To the Right Rev. Dr. Fleming, Bishop of Newfoundland. ...	5,000	0	0
To the Right Rev. Dr. Provencher, Bishop of Saint-Basile, (territory of Hudson's Bay). ...	9,500	0	0

For the Mission of the Oblates of Immaculate Mary, in the territory of Hudson's Bay, ...	16,000	0
To the Right Rev. Dr. Walsh, Bishop of Halifax, Nova Scotia, ...	14,300	0
To the Right Rev. Dr. Dollard, Bishop of New Brunswick, ...	1,000	0
To the Right Rev. Dr. Donald McDonald, Bishop of Charlotte-town, ...	6,500	0
To the Right Rev. Dr. Guiguers, Bishop of Bytown (Upper Canada), ...	20,500	0
To the Right Rev. Dr. Charbonnel, Bishop of Toronto, (Upper Canada.) ...	28,200	0
To the Most Rev. Dr. Turgeon, Archbishop of Quebec, (Lower Canada), ...	30,539	73
To the Right Rev. Dr. Bourget, Bishop of Montreal (Lower Canada) ...	25,470	0
Mission of the Society of Jesus, in Upper Canada, ...	27,000	0
To the Right Rev. Dr. Demers, Bishop of Vancouver, ...	6,500	0
To the Most Rev. Dr. Smith, Archbishop of Port-of-Spain (Trinidad). ...	6,000	0
To the Right Rev. Dr. Monaghan, Bishop of Roseau (St. Domingo)	9,000	0
To the Right Rev. Dr. Fernandez, Vicar-Apostolic of Jamaica, ...	12,000	0
For the Mission of the Society of Jesus in Jamaica, ...	3,750	0
To the Right Rev. Dr. Hynes, Vicar-Apostolic of British Guiana, ...	17,000	0
To the Right Rev. Dr. Pompallier, Bishop of Auckland (New Zealand) ...	28,200	0
To the Right Rev. Dr. Viard, Bishop of Port Nicholson (New Zealand) ...	26,500	0
Agency of the Rev. Fathers Marists, at Sydney (Australia), ..	12,393	0
To the Most Rev. Dr. Polding, Archbishop of Sydney (Australia) ...	7,503	0
To the Right Rev. Dr. Murphy, Bishop of Adelaide, (Australia) ...	3,000	0
To the Right Rev. Dr. Gould, Bishop of Melbourne (Australia)...	5,000	0
For the Diocese of Perth (Australia) ...	6,200	0
To the Right Rev. Dr. Wilson, Bishop of Hobart Town (Van Diemen's Land) ...	12,500	0

(To be continued.)

CATHOLIC EDUCATION—CLASSICAL STUDIES.

LETTER OF THE BISHOP OF ORLEANS.

[CONTINUED.]

These regulations order that there shall be in the seminaries classes of grammar, where they shall explain, in the morning, the *Epistola ad Familiares* of Cicero—in the afternoon some of the most easy passages of *Ovid* and of *Virgil*; and that the explanation of all these authors shall constitute the matter of the lessons learned and recited by memory the next day by the pupils.

In the *humanities* they shall explain *Cicero's Offices*, to which they shall join St. Ambrose's treatise on the same subject, the *Tusculan Questions* of Cicero, his treatise on *Friendship*, his *Letters to Atticus*. Amongst the poets, they shall translate *Virgil* and *Horace*, expurgated as is proper: during the six last months they shall look at the rhetoric of St. Cyprian, and some of the easiest of St. Cicero's orations; and St. Charles Borromeo points out the oration *Pro Marcello*, and that *Pro Archid Poetâ* (1).

After having read the vehement accusations which we are engaged in examining, there would certainly be here ground for astonishment, or rather no ground for it; all this is extremely simple.

St. Charles knew that all is not evil and Pagan in the writings of the ancients. St. Charles did not think, like Luther, that all human philosophy and all human literature should be reprobated as *so many errors and sins*, and that it was necessary to burn Plato, Aristotle, and Cicero, and all the books of the ancients, in order to study the sacred Scriptures alone (2).

(1) Institutiones ad Universum Seminarii Regimen Pertinetes. Pars Prima.—Caput II.—De Studiis.

Ut studia Clericorum majore quo fieri possit ordine procedant, et unicuique abundè suppediteantur ea, quibus ad studiorum metam pervenire possit; statuimus ut infra scripte classes in Seminario sint.

Utrique vero explicite mandâ aliquis liber Epistolarum familiarium Ciceronis prout præscribetur; à prandio autem Ovidius de Triastibus, vel de Ponto, aut aliquis ex Virgilio facilior liber æstivo tempore: quas omnes lectiones sequenti die, tàm manè, tàm vespore, statim ac in gymnasium venerint, memoriter recitent.

Sanguis autem utriusque ordinis in stylo, et compositione elegantè exerceantur, et in eruendo vero sensu auctorum qui latine scripserant confirmetur.

Explicatur illis M. T. de Officiis, quibus etiam S. Ambrosii Officia inserantur, aut de Amicitia, aut Tusculanæ Questiones, aut Epistolæ ad Atticum.

Ex poetis Virgilius explanetur, reliquis his partibus in quibus aliquid est minus honestum: Horatius item correctus interdum.... Rhetorica S. Cypriani, et aliqua ex Ciceronis orationibus facilioribus explicetur, quales sunt illæ pro Marcello et pro Archidâ.

(2) Luth. epist. ad Nohil. Gen., anno 1520, cité par Fierry. Erasme cité par le P. Perrone, de Locis theologis, t. II, p. 1393.

St. Charles, on the contrary, who knew to its very depths the great and wise spirit of the Council of Trent, thought like the ancient Fathers, and like St. Augustine in his book on Christian doctrine, that "the writings of the Pagans do not contain fables alone, but literary rules very well adapted for the use of truth, and very useful moral precepts, and even some truths concerning the worship of one God."—(S. Aug. de Doctr. Christianâ II., v. 60.)

St. Charles Borromeo said, like Peter of Blois, "It has been of use to me to read Quintus Curtius, Tacitus, Livy, &c., who in their histories report a multitude of things useful for moral education."—(Peter of Blois, ep. 101.) And, in fact, the biographers of St. Charles inform us that he frequently read the *Enchiridion* of the Pagan philosopher *Epictetus*, and that he declared that he had frequently drawn from it a real profit for the sanctification of his life.

The famous discourse of St. Basil on the advantage which young people may derive from the study of the Pagan authors, was evidently present to the mind of St. Charles and of his venerable colleagues when they traced their plans of studies; here are the admirable words of the great Archbishop of Cæsarea; you will read them, Gentlemen, with profound interest; you will admire in them the beauties of the ancient form at the same time you admire the depth and the wisdom of the thoughts:—

So long as the weakness of their age does not allow the understanding to penetrate the sublime depth of the Scriptures, we ought to exercise the eyes of the mind on works which do not differ from them in toto. It is necessary to convince ourselves that the greatest of conflicts is proposed to us; and, in order to prepare ourselves for it, we ought to go through the most painful toils, and to study the poets, the historians, the rhetoricians, and all the writers who may be of any use to our mind. To dye stuffs the artisans employ first of all a certain preparation, and afterwards apply the purple or any other colour, according as they please. In the same manner, if the splendour of virtue is to remain imprinted on our souls in an indelible manner, let us begin by initiating ourselves in the knowledge of the profane authors, before entering on the study of our holy and ineffable mysteries; and after having accustomed ourselves to observe the sun as it were in the mirror of the waters, we can afterwards cast our eyes on the source itself of light!

"If there exists a harmony between the human sciences and the Christian dogmas (St. Basil goes on to say) profane conditions will be very useful to us; on the contrary supposition, to establish comparison, and to make out the differences, will serve to prove the superiority of the more excellent doctrine. But where shall I

find an image which will make you comprehend the relation of these two studies? The proper virtue of a tree is to load itself with fruits in the favourable season, and yet it does not omit to cover itself, as with an ornament, with those leaves which wave around its boughs. Thus, truth is the fruit of our soul; but we take away nothing from its charms by clothing it with the adornments of a foreign wisdom; these are the leaves which protect the fruit, and cause the beauty of it to stand in relief. We are told that Moses, that wonderful man whose name recalls the idea of the highest wisdom, exercised his understanding in the sciences of the Egyptians before he applied himself to the contemplation of Him who is. According to his example, in later ages, we know that Daniel did not commence the Divine studies before having deeply penetrated into the science of the Chaldeans. It is by virtue that we are to arrive at the other life, and as the poets, the historians, and above all the philosophers, have celebrated virtue in their writings, we ought especially to study that part of their works. It is very useful to engrave the principles of virtue in the minds of young people, in such a manner that they may contract a habit of familiarity with it; the impressions are more profound on those tender souls, and ordinarily they are never effaced. What other thought dictated to Hesiod those famous verses which are in the mouths of every one, if it was not the desire of exciting young people to virtue?

"For myself, it appears to me that in expressing these thoughts Hesiod proposed to himself no other object than to excite us to virtue, to exhort us to become good men..... If other writers celebrate virtue in an equal degree, we ought to imbue ourselves with their maxims as conducting to the same end..... Let us love, then, those discourses which contain wise precepts; and since the noble actions of the men of antiquity are preserved by tradition, or in the writings of the poets and of the historians, let us not deprive ourselves of the utility which this reading may prepare for us."

St. Basil afterwards accumulates in his discourse quotations or examples from Hesiod, Homer, Theognis, Prodicus, Pericles, Euclid of Megara, Socrates, Alexander, Clinias the Pythagorean; he then "earnestly exhorts Christian youth to imitate these examples, to practise these maxims. As these examples (says he) and these maxims accord with the Christian principles, I think that it is fitting to walk in the steps of such great men."

Assuredly, Gentlemen, these wise, these grave, these deep thoughts were not foreign to the meditations of St. Charles Borromeo, when the regulations of the seminaries of the Church of Milan were determined, which, thanks to the great authority of the holy Archbishop were adopted in all the seminaries of France, of Italy, and of the other Catholic nations?

These are the same thoughts which decided so many Popes, from Eugenius IV., Pius II.,

Nicholas V., Sixtus IV., Innocent VIII, Leo X.; so many pious and learned Cardinals, so many holy Prelates, to lavish the most generous, the most glorious encouragements on the Latin poets and humanists of the sixteenth century.

Doubtless there were at that epoch, in the mixture of the sacred and profane, ridiculous excesses and strange aberrations. But does any one suppose that all these great and virtuous personages neither saw nor blamed them?

And it appears to me that, instead of enveloping in such an indistinct and violent an anathema all the period of the *Renaissance*, some reckoning, at least, ought to be made of so many holy and illustrious names, of so many Sovereigns Pontiffs, of many Bishops, of so many Priests, of so many venerable Religious, who had so incontestable and so decisive an influence on that great movement of minds.

How can we admit that a St. Charles Borromeo, the founder of the seminaries and of the celebrated Roman academy of the *Notte Vaticane*; that a St. Francis de Sales, founder of the Florimontane Academy; that a St. Ignatius, a St. Francis Xavier, a St. Francis Borgia, a St. Philip Neri, and so many other Fathers and holy teachers of youth, were the restorers and fathers of Paganism among us? A strange Paganism that, in the midst of which were seen to arise, in the sixteenth century, FIFTY-TWO *new religious congregations*, and NINETY in the seventeenth! Strange Pagans, all those men who flourished around St. Vincent de Paul and Bossuet!

I have pronounced the name of Bossuet, and I promised, Gentlemen, to give you his testimony after that of St. Charles Borromeo.

It is true, Bossuet, as he says himself in his austere language, was not favourable to the Pagan fictions.

"I do not love fables," he wrote to Santeuil, "nourished for many years by the Holy Scripture, which is the treasure of truth. I find a great void in those fictions of the human mind, and in those productions of its vanity."

You are not ignorant besides, Gentlemen with what severity Bossuet reproached Santeuil for avoiding in his poetry the names of *Apostles and of Martyrs like the rest which, are not found in Virgil and in Horace.*

The history of this dispute is celebrated; every one knows the part which Fénelon and the Abbé Fleury took in it, and how it was terminated by an honourable apology on the part of Santeuil.

But all this, Gentlemen, did not hinder Bossuet, as well as Fénelon, in the education of the sons of Louis XIV. from making those young Princes study and explain the Pagan authors, Greek and Latin; from making them learn by heart, and very frequently recite, *prescpe recitare* (1), the most beautiful passages; and in his celebrated letter to Pope Innocent XI., on the education of the Dauphin, Bossuet names the *Æneid*, *Cæsar*, *Terence Sallust*, *Cicero*, *Aristotle*, *Quintilian*, *Plato*, and elsewhere *Cornelius Nepos*.

And Bossuet adds—

"Most Holy Father—We have not judged it convenient to make him read the works of these authors in detached passages; that is to say, to take a book of the *Æneid* for example, or of *Cæsar*, separate from the rest. We have made him read each whole works continuously, and as it were all in one breadth, in order that by little and little he might be accustomed, not to consider each thing in particular, but to discover all at one view the principal end of a work, and the instruction conveyed by all its parts."

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

Mr. P. S. D'Rozario, for September, Rs.	32	0
Messrs. Thos. D'Souza, and Co. for ditto,	8	0
Mr. M. Augier, from March to July last,	5	0
Mrs. L. D'Souza, for September, ...	2	0
" H. C. Lackersteen, for ditto, ...	5	0
Miss Lackersteen, for ditto, ...	5	0
" D'Rozario, for ditto, ...	6	0
Mr. R. J. Carbery, for ditto, ...	4	0
Mrs. Carbery, for ditto, ...	2	0
" J. Mendes, for ditto, ...	2	0
Rev. P. Formosa, for ditto, ...	10	0
Mr. N. O'Brien, for ditto, ...	2	0
" J. F. Bellamy, for ditto, ...	1	0
" James Green, for ditto, ...	1	0
Mrs. Bilderbeck, for August, ...	1	0
H. M. of Burdwan, thro' Mr. M. J. Rodrigues, for September, ...	20	0
Donation from Monsr. Valloeson, Consul of France, for the Orphanage, through Rev. Mr. Mascarenhas, ...	10	0
Ditto from ditto, for the Widows' Asylum, thro' ditto, ...	10	0

Through Mr. N. O'Brien.

Captain Mills, Rs. 5 0

For the New Building.

Lt. Suckling, thro' Very Rev. Jos. Kennedy,	Rs.	16	2
Harry, through Brother Paul, ... ..	...	15	0
Edward, through Brother Francis, ... ..	...	15	0
P. Gill, Esq., Treasurer of the Con. of our B. L. of Mount Carmel, sanctioned by the Board, ... ..	...	25	0
Rev. C. Murphy, from Madras, ... ..	...	59	0

(1) Lettre de Bossuet à Innocent XI.

THE BENGAL CATHOLIC HERALD.

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

No. 16.] CALCUTTA: SATURDAY, OCTOBER 16, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, October 16.

OUR LIBRARY.

JOURNAL OF A TOUR IN EGYPT, PALESTINE, SYRIA, AND GREECE. BY JAMES LAIRD PATTERSON. M.A.

[THIRD AND CONCLUDING NOTICE.]

WE have seen the rapidly progressive advance of our Author towards that resting point to which, as it were unknown to himself, all his secret aspirations were tending. The solemn scenes through which he passed during his pilgrimage, had a corresponding influence on a mind which was peculiarly susceptible of religious impressions. He was conditionally rebaptized in Easter Week, and three weeks after he thus writes in his Diary:—

Wednesday, 24th. We went to the Sisters of Charity this morning, after our confirmation, which was administered after High Mass in the convent church of S. Salvator. Count— kindly undertook to be my sponsor, and F. F—W's. The sisters showed us their houses and schools: the latter reminded me painfully of our little school-children in S. Thomas's. The house is well situated for air and view, but

very confined, and they only want funds to enlarge it. The progress of the children was quite astonishing: they had almost all learned to read, and many to write, in Italian or Latin, and their own language also. I hope when I return home to do something in the way of gathering funds for them. In the afternoon we started for Bethlehem, which we reached in time for the procession to the sacred places.

Mr. Patterson's feelings are decidedly religious. He views every relic, and contemplates every shrine with the pious admiration of one who is always looking forward to a life beyond the tomb. It is in such a spirit alone that a traveller in Palestine can be said to enjoy the solemn associations that every step necessarily conjures up. He must discard the cold dry labors of the mere antiquarian; he must keep in abeyance the vain carpings of the professed critic, and relying only on the common intelligence of a cultivated and pious mind, derive both profit and pleasure from a Tour in the Holy Land. He says "We had again the privilege of communicating at Bethlehem, *the house of Bread*, this morning." And in a note he makes the following observations which fully prove the religious tone of his mind:

It is a remarkable and instructive reflection to me, to remember 'the extraordinary' delusion under which, as a non-Catholic, I, in common with all my intimate acquaintances, laboured in regard to the frequency of communion in the Catholic Church. If this was the case with my-

self, who had been frequently abroad, and in the habit of visiting Catholic churches, how much more is it so with others, who have not the means of seeing so much? The reports of others, and even my own experience, failed to remove this obstinate prejudice, which, like many more, appears almost a satanic device to deter well-meaning persons from submitting to the Church. Daily communion for all the clergy, and the devout laity, may be said to be the actual practice in the Church. Of those who daily hear mass, very few communicate less than once, and most several times, during the week. In seminaries, and colleges for education, the rule is weekly communion. Many writers say, that the idea of the Church for the laity is, "no day without its mass, and no mass without its communion." And, in fact, how rare is it to see a low mass, at an early hour, without some communicants, at any altar when the Blessed Sacrament is reserved.

On a visit to the Convent of St. John in the vicinity of Jerusalem, the same religious feeling continues to influence our Author; we are persuaded that he is now in the enjoyment of a happier state of existence than he was ever blessed with before. The following passage of his Diary will prove the truth of our remark:

Thursday, May 2nd. Very early this morning, we went up to the ruined church (of the Latin times) of the Visitation, where M. de B—— had had his portable altar prepared, and MM. F—— and L—— said mass. We communicated at the former. M. Leduc had offered us the intention of his mass, and I had begged him to apply it for the conversion of W. P——, with whom we had conversed much the day before about the Greek Church. It was a pleasing coincidence, that (it being his feast) the mass was of St. Athanasius. Two of the sisters, and several of their pupils, came out late last evening, and were present. After mass, we talked of the possibility of restoring this fine church in part, and making the place a *villeggiatura* for the sisters, some of whom might remain here continually with great advantage to the place; and we agreed that, with the permission of authorities, we would try and forward this view when we return to Europe. The place, its associations, healthfulness, proximity to the convent, and to Jerusalem, ect., mark it as most suitable. Then the extensive ruins would a great help as to materials; and part would be available as they stand. We passed the noon-day hours in the church, thinking much of the most lovely character of St. John Baptist, and praying both for his spirit, and his aid to help us to gain it. Father Edward and W—— walked for dinner to St. John in the Desert, through the valley of Terebinthus, where the holy Baptist preached, and where father Edward wishes to retire and live as a hermit. I was too tired, and deferred my visit to another time. We assisted at the procession, and then bade adieu to our kind hosts and their peaceful retreat with

great regret. We walked into Jerusalem by a different road from that by which we came. As we looked back, the valley seemed so sweet and peaceful, and the convent so secluded, that we could hardly go our way. On the opposite heights we saw Modin, the fortress of the Maccabees, our Emmaus and Ramah; and then turning, the Mount of Olives and Jerusalem's towers invited us to proceed.

Here again, as on our return from Bethlehem, I could not but think of the happiness of our lot, who had to quit such holy places, only to return to a more holy dwelling place. We should have liked to remain another day or two at St. John's; but to-morrow being the Invention of the Holy Cross, we return to attend high mass in the very place where it was found.

He thus feelingly describes the Catholic ceremonial observance of the Feast called the Invention of the Holy Cross. We can imagine the devout emotions of his soul at being happily permitted to join the solemn procession as one of the faithful.

Friday, 3rd, Invention of the Holy Cross. Early this morning, we went down to the Holy Sepulchre, and found the reverendissimo celebrating pontifically in the cave of the Invention. It was the Greek Good Friday, and the church was therefore full of people; but there was a large and devout Catholic congregation kneeling all the way up the steps which lead to the Invention. After mass, the relic of the true Cross was taken from the altar, and borne by the reverendissimo: we followed in procession with candles, singing the hymn "Vexilla regis prodeunt" in alternate verses. After circling the Holy Sepulchre and the chapels several times, we entered the Catholic choir, and the "Te Deum" was sung and Benediction given with the true Cross. Nothing could be more deeply edifying than this procession and its devotions. The ground was strewed with rose leaves, some of which I picked up as a memento. The people flocked in numbers to kiss the relic of the Cross, which was held to us by one of the *parochi*. I noticed with much emotion that very many of the schismatics seemed much moved and edified by the procession: a few scoffed and made a noise, but most were quiet and well behaved as long as it lasted.

What a contrast to this edifying scene is the reprehensible conduct of the schismatic Greeks in their observance of the same feast:

In the evening we went up into the Catholic side of the triforium for a little while, to see the conduct of the Greeks. Such a scene I had never seen before. The nave was crowded with a dense mass of people, howling, singing, clapping their hands, rushing to and fro, hoisting persons stripped to the waist upon their shoulders, and committing acts of positive indecency, which my pen refuses to record, at the very entrance of the Holy Sepulchre. Such was the celebration of their Lord's Crucifixion by these

poor people; and such (as others who were present earlier told me) had it been during the whole day. The priests and bishops present laughed at their excesses, or at the chastisement inflicted on them occasionally by the Turkish soldiers; but encouraged rather than repressed these frightful scenes. I record only what I saw; but I have indubitable testimony to even greater enormities, thus tolerated by the schismatic clergy, at what they too believed to be the most solemn religious commemoration, in the holiest place which Christianity recognizes upon earth.

Saturday, 4th. The horror of yesterday pale before those of to-day's exhibition of the "miraculous fire." We accompanied the French consul and a large party to the church at about twelve, and found a place prepared in one of the windows of the Latin side of the triforium. In the next was the pasha, smoking his pipe and drinking his coffee. The nave was crowded densely, and the same scenes were reacting as those of last night. During two hours, the excitement and tumult kept increasing. At two o'clock the clergy issued from the choir, and a sort of procession with banners was formed: these were carried by common men, who rushed forward wherever an opportunity offered; the rest struggled as they could through the crowd, without order or devotion; last came the "Bishop of the Fire," an old man with a fine beard, supported by two deacons. After twice circling the Holy Sepulchre like a crew of bacchanals, the bishop was stripped of his vestments, and with difficulty pushed and carried into the Sepulchre, and the doors closed. Now came a few moments of phrenzied tumult, and then, with a shout that rent the air, the fire was welcomed as it was thrust out from the two holes made for this purpose, on either side of the door of the Sepulchre, in tin pierced globes with handles. The men who received these, hastened to light large flambeaux, and to scramble out of the church and off to Bethlehem and Marsaba, and other Greek convents. Meanwhile, the fire was rapidly passed from hand to hand, the pilgrims lighting small thick candles, or rather bundles of candles, which they held to their faces, hands, arms, etc. Presently the bishop came forth from the Sepulchre and rushed forward, swayed hither and thither by the tumult, with a torch in each hand, towards the choir. He made gestures as if under a divine impulse, which put a most hideous crown to this blasphemous mockery. At this point the scene became too frightful to be endured any longer, and I retired from the window. I was told that the ceremonies of shaving some boys' heads, and a dance of women followed; but these I did not see.

The following observations are worthy of the serious attention of our readers who will be gratified to perceive how easily an intelligent and pious convert to the Catholic Church, can meet the most pointed objections of her enemies:

Monday, 13th. We had the privilege of communicating in the præsepium again this morning: padre Abdallah celebrated. After-

wards we visited the other sanctuaries, and attended high mass. The daily celebration of high mass in these holy places seems to us an illustration of the Church's realization of the idea of worship of the highest order, and it is the greatest consolation to one to have seen and to remember the fact of this perpetual solemn sacrifice offered in these famed places. I talked this morning to one of the fathers about the propagation of the faith in these lands (à-propos of the number of scholars, I saw in the schools here, more than three hundred), and he said that one hindrance to the acquisition of larger numbers to the Church, was the strictness of Rome concerning the maintenance of existing rites.

A Syrian, or Oopt, or Armenian, on becoming a Catholic, is not permitted to adopt the Roman rite, but is obliged to remain attached to the hierarchy, discipline, and rites of his own nation, which, to most, is distasteful—partly on account of their preference of the Latin rites, and partly because they remain under the local government; whereas, on admission to the Latin rite, they would be placed under consular protection. The Church, however, judges such motives inadequate, and moreover, desires that when sects are reconciled they should not be obliterated; and that though they are absorbed in the Church's unity, they should not lose their distinctive characteristics, so far as they are not in themselves wrong in fact or tendency. I could not help thinking how completely this policy gives the lie to the assertions of Protestants, as to the "destructive" and "self-aggrandizing" spirit of the Catholic Church, since she is here pursuing a course palpably the reverse of both. But I rather preferred to dwell on the positive features of this policy, and to reflect on her divine charity for souls, which will not suffer conversion to be simulated on unworthy grounds or insufficient motives (even though in their place good ones), and on her inspired wisdom, which will not impose a formal type of external agreement as a substitute for that spiritual bond of obedience and love, which unites the Catholics of every tongue and nation under heaven. The Church's practice here is only one more evidence of her true Catholicity and holiness. What a contrast to the wooden and stupid uniformity with which a local rite is imposed on other nations by the State Church of England, in her schismatical attempt to spread her errors wherever an accident of temporal power enables her to do so, with that moderate zeal which becomes the married gentlemen who propagate their belief (and names) in foreign lands. It is sad to see a writer, so able and competent to form a true judgment, as the author of "The Holy City" (Mr. Williams), led into the injustice of confounding the Church's procedure in reconciling schismatics, with the violent and heretical proceedings of the Greeks, who rebaptize, without condition, those who unhappily join themselves to their communion. Mr. Williams, after mentioning this fact, generalizes on it, by saying, that from it one must judge what the *animus* of the contest between the Greeks and Latins is. With his pardon, I must be allowed to think it shows only the *animus* of the Greeks, as the con-

trary practice does that of the Latins, and of all other Catholics here or elsewhere.

But the all-absorbing feeling of his mind is entirely religious. He sees every thing with the spiritual eye of faith :

Tuesday, 4th. We heard mass, and communicated in the Grotto of the Agony, at Gethsemane. Father Edward was kind enough to say mass for us. In the afternoon we rode first to the valley of the Kedron, and attempted a sketch of the south side of the city, from a point a little below the well of Nehemiah. Afterwards we rode up the next (lateral) valley to that of Ben-Hinnom, and thence to the lofty spot whence we once before remarked a very fine view. From here we saw Bethlehem also, and saluted for the last time the humble birth-places of God Incarnate. What scenes are these! how the soul pants to drink in, and memory and thought strive to imbed indelibly in our hearts, these holy spots. To-night I began to realize how dear they are to me, and how great a trial it will be to quit them.

Wednesday the 5th was passed in preparation for departure, till late in the afternoon, when we entered the Holy Sepulchre to pass our last night there. At the door we found father Abdallah, his good brother Antonio, and his two sisters-in-law, who had trudged in from Bethlehem with our model of the Holy Sepulchre to have it blessed. From eight to eleven, and for two hours in the morning, we lay down in the chamber of S. Helena, which the father-president had kindly prepared for us, partly on account of W.'s relationship by descent from the saint. The rest of the night was passed in wandering from Calvary to the Holy Sepulchre, and in visiting and revisiting again and again the holy places, renewing every vow, abjuring every sin, imploring every grace. From our chamber a window looks into the Latin choir, the sacred presence dimly revealed by a row of six lamps burning before it. At midnight we attended matins. The wondrous arrangement of the service (of the octave of *Corpus Domini*) never touched me more. From end to end of Scripture the spirit of God had ranged, lighting up in continuous unity the whole of that succession of teaching the Holy Eucharist, which winds throughout the sacred pages. Moses and the prophets, history and psalms, hymns and acts, gospels and epistles, type and antitype, things past and things to come, were connected to illustrate the doctrine of the festival. We had once more the blessing of hearing two masses, and of communicating in the Holy Sepulchre, and then, after many efforts, and with much sorrow of heart, we, in a kind of calm despair, walked forth, and soon were plunged in all the bustle of departure.

Having taken an affectionate yet painful leave of his kind friends the fathers, our Author leaves Jerusalem, and he thus describes the emotions of his heart :

Father Edward and father Abdallah and Antonio accompanied us some way out of the gate, and then we said our last good-bye. When we got on to the rising ground, whence our last

view of the Holy City was to be taken, I rode aside into a field, and, throwing myself from my horse, I cried as I used to do twenty years ago.

Our Author next visits Carmel and Tabor and Lebanon. His descriptions are throughout characteristically philosophical and religious. We extract a small portion from his ample description of the ruins at Baalbek :

They are admirable: indeed, I have rarely seen such remains of Roman magnificence, hardly even in Rome itself. The platform on which they stand seems one thousand by six hundred feet, and is of irregular shape, and apparently of different epochs. The shape is about that indicated in the accompanying plan. The construction seems to indicate three separate eras. The part to the north-east is of Cyclopean masonry, of the largest size I ever saw. Egypt, Sicily, Paestum, Fiesole, have nothing to compare with it; which will appear when I say that in the west face are three stones, of such huge dimensions, that their joint length exceeds one hundred and fifty feet. One was measured by Irby and Mangles, and was found to be sixty-six feet long, by twenty high, and twelve deep. These repose on a base of six huge stones; and others of the same sizes make up the whole west front, till it inclines a little to the south-east, and to my mind exhibits traces of another epoch—forming, in fact, that south-west addition to the platform on which the second temple is built; while on the north side the same Cyclopean masonry extends for a distance of more than one hundred yards, and there ceasing, seems to fix the approximate dimensions of the first platform, on which was a temple (of Baal?) now replaced by the magnificent Roman one, whose six remaining columns tower above the whole mass of ruins, and give Baalbek its distant majesty.

The Author arrives at Athens and our readers will be struck with the following description:—

The Parthenon is admirable: as the expression of the highest possible *merely human* ideal, it is unrivalled and apparently unapproachable, not only in general effect, but also in its details. Vast as it is, the impression is yet not of vastness, but of perfect symmetry and beauty. That the material aids this very much is undeniable, but the spirit which animates it is that of the most civilized people which heathen antiquity produced; it is the result of a climate, of a civil polity, of a social condition, which has no parallel in history, of a national mind animated by those aspirations after truth and excellence, which a Plato and Socrates could illustrate and define, but which nothing merely human could satisfy. Short of inspiration, I can imagine no forms of poetry more complete than the architecture and sculptures of the Parthenon. From this day we visited the Parthenon daily till we left Athens, and the effect on the mind was wonderful. Its ruins seemed to me like the fall of some noble and beautiful man, in whom, while the

commands of religion and the love of virtue bid us abhor what is evil, the voice of nature prompts us to pity the evil, and to love whatever we dare. The Acropolis, in its glory, must have been the most magnificent and lovely of man's works. None but an inspired apostle could have dared, looking up to that proud front, over which towered the colossal form of the virgin patroness of Athens, to denounce from the Areopagus below, the false gods of so beautiful a superstition. Therefore perhaps it was that the great apostle of the Gentiles was bid raise his voice from the hill of Mars below, and declare to the wisdom of the Greeks a truth they had not ere now dreamt of, and which should transcend their own lofty aspirations even further than they did those of their fellow-creatures.

The Author entered the harbour of Corfu, in the middle of a violent thunder-storm, but was comfortably housed in a clean, quiet inn. His warm tribute of praise to the zeal of the Catholic Irish Soldiers, will be duly appreciated by many of our readers :

Thursday. We went to the Mass at the Duomo. After mass, the priest who said it spoke to me. I asked him for a confessor who spoke French or English, and he kindly took us to the abbé S——, Catholic chaplain to the forces, with whom we had a long conversation. Our friend abbate M—— told that there are six thousand Catholics here (about a tithe of the whole population), but much oppressed and annoyed by the fanaticism of the Greeks; and that the archbishop, Dr. Nicholson, was, and had been for some time, in England, to try and get the injustice of the Ionian law towards Catholics ameliorated. Abbate S—— kindly asked us to dine with him, which I accepted; but W——, having to sail this morning for Ancona, was unable to profit by his hospitality. I accompanied him on board the steamer, and felt not a little uncomfortable when I returned alone to the island. Ten years of constant companionship, during which I had every day fresh experience of his excellent and admirable qualities, rendered his departure a real trial to me. In the evening I went to Benediction at the garrison chapel. It was the third day of a triduum, appointed on account of the menacing approach of the cholera, which is already very bad at Zante and other of the islands. The litanies and "Pange lingua" were sung with fervour by a large congregation, among whom was a number of soldiers. But the most pleasing thing to me was, to see the altar served and torches held by the red-coats. It was the first time I was among fellow-Catholics of my own tongue and country, and the interest was the greater, as these good soldiers reminded me of one near and dear to me (of whose conversion I was then unaware). The garrison chapel is very handsomely restored, entirely by the self-denying contributions of the poor soldiers; and their excellent chaplain could not be loud enough in their praises. Here was

another point—for there are very many indeed—on which Church membership enabled me to take so new a view, and detect so great an error, that I was quite startled—I mean the state and character of the Irish nation. Their very misfortunes are to many English people merely a subject of scorn and reproach: so sadly does sectarianism pervert and blind the moral sense. How gladly now one recognizes (with Mr. Godolphin Osborne, an Anglican clergyman, and therefore surely an unprejudiced witness) that their religion is a treasure which bears them up triumphantly under oppression and wrong and calumny, and controls an excitable and passionate people, where every other check would but chafe them into open resistance; whereas before one used coolly overlook the wrongs heaped upon them during centuries, and for the most part still existing, and talk of them as an injuring, rather than an injured people.

The Author having conducted his readers to Verona, thus concludes his most interesting Tour:—

Sunday. 20th. I was at early mass in the cathedral, and here, as at Venice, rejoiced in the crowd of fervent worshippers and communicants of the lower class who thronged to the altars. Late in the day I heard another mass, in a fine first-pointed church. After I left the church, I asked a passenger its name, and was not a little pleased to find it was dedicated to S. Thomas of Canterbury, our first pattern in the long career of suffering for conscience-sake, which they who will not render to Cæsar the things that are God's have been called on to undergo in the "island of the saints." As I neared home, and met more and more of my countrymen (among them many acquaintances of former years), I had begun to feel the painfulness of that kind of suffering. Cold courtesy, and silence from good words, welcomed me back to Europe and the society of my own nation; and I had perhaps winced under these pains. The example of this truly glorious martyr, at whose shrine I had first, three years since, broken the bonds of heresy on one point, and dared to ask the help of those who reign with Christ, brought strength and courage to my weakness. A year had elapsed this very day, since, at Dresden, once a familiar and much-loved place, I had begun this record of its pilgrimage; and the events of the year were full of matter for eternal gratitude and cheerfulness.

I hastened to prepare for my northward journey; and with many a confident "*Sancti Thomæ, ora pro me!*" was soon speeding towards the snow-clad Alps, which I had to cross and recross, in order to be at Rome before the now approaching Festival of the Nativity.

It would be superfluous to recommend Mr. Patterson's excellent work, after the copious extracts we have given. Our readers have had sufficient insight into the habits, feelings and thoughts of our Author, to judge of the value of his Religious Tour, which we cannot help avow-

ing, is a work possessing the singular merit of perfect unaffectedness. It is calculated to add a value to the most carefully selected Library. The perusal of the present work has made us anxious to possess some authentic record of Mr. Patterson's feelings and sentiments consequent on his visit to Rome.

CORRESPONDENCE.

IMMORAL PUBLICATIONS.

To the Editor of the B. C. Herald.

SIR,—I am happy to find you raise your warning voice against the indiscriminate reading of the books which are hawked about Calcutta. I have been a great sufferer by reading improper books, but I had the excuse in my time of not being able to obtain good and instructive books. Parents and guardians should be careful not to allow their children to read any book without first looking at it and assuring themselves that it contains nothing immoral or irreligious. Catholics should be doubly careful, for some of the tales and stories contain insidious attacks on our holy religion. I understand a cheap but handsomely got up edition of that oft-refuted falsehood, "The awful disclosures of Maria Monk" is now hawked about Calcutta. To second your efforts to stem the torrent of bad books, I beg to send the following extract from *The Lamp*, a weekly Penny Publication, which deserves to be better known in this country :

"Frederick James and William Walker, two boys, were charged with having at Heaton Norris, assaulted Ellen Wood, by presenting a pistol at her with intent to rob; they were further charged with assaulting in a similar way Harriet Beckett, near Manchester. To both indictments they pleaded guilty, when the Counsellor, Mr. Wheeler, called the attention of the magistrates to the following awful but extraordinary facts. Both prisoners at the bar whose ages are about sixteen, were born at Stockport, and this was the first time either of them had

been charged with any offence whatever. Up to twelve months ago they were extremely well conducted lads; worked hard and regularly, and never were absent from home or work a single day. Unfortunately however, twelve months ago, these boys were sent to work under a man named Johnson at a mill in Stockport, and this man had been in the habit of purchasing a number of immoral and pernicious publications, such as "Jack Shephard" "The London Apprentice" "Paul Clifford" "Cland Duval" "Reynold's 'Miscellany'" "The London Apprentice" and other such trash, which narrate and detail the exploits of celebrated robbers, which were read by the boys James and Walker. Soon a visible change in their conduct was perceptible, and there is no doubt that this change was induced solely by this course of reading, and that it was the cause of leading the poor boys to the perpetration of the crime of which they were charged and convicted. His Lordship remarked it was his duty to transport the boys, but after the information he had received he should commute the sentence to a term of imprisonment.

"The sentence was six months' imprisonment. Query.—Who were the greatest culprits the publishers and readers of this cursed stuff, or the unfortunate victims of their foul promptings? Yet the victims are punished and the wretched prompters escape Scot free."

In conclusion I beg to add an extract from a beautiful Pastoral letter of the Venerated Archbishop Cullen, dated July 28th 1852.

"As works hostile to religion and morality, perverting the judgment by the falsest, but not unfrequently by the most specious sophistry, whilst pretending to enlighten it, or influencing the passions by the most dangerous incentives to vice, whilst affecting to give a most faithful picture of life and nature, form one of the most fatal and widely diffused means employed by the demon for the destruction of souls, it will be the imperative duty both of parents and pastors to prevent, as far as their influence extends, the reading and circulation of all such pernicious books."

A. B. C.

* Oct. 10th.

HOSTILITY TO THE CATHOLIC CHURCH.

To the Editor of the B. C. Herald.

SIR,—The cause of truth needs no apology for its introduction, but is itself its own defence. The tumults which have regulated the English People and have drawn down their vengeance on the poor unoffending Catholics, are not to be passed by, with indifference by the Catholic Community of India on whom the current of events makes a very unfavorable impression.

The war-cry of "Down with Popery" is, every day increasing in the metropolis of England, and public Journalists point to Cardinal Wiseman, as the fountain head of all the evils, which hover over the British Government, and which must be removed by the suspension of the Charter of privileges. The Catholic members in Parliament amounting to sixty have not escaped the infamous and slanderous charge of corruption. The Catholic clergy are denounced as hurling the thunderbolts of the Church against such Catholics who do not vote for her interests. They are condemned as interposing their spiritual power between the affairs of earth and heaven and as building up an "adamantine wall between man and his hopes" for the security of temporal advantages. The tide of popular favor has passed by, and the state of European affairs seems to presage a fearful and disastrous tempest. All the clouds which have lowered over the *Universal Church* have concentrated their force in the island of Great Britain, and it is there that the battling of the winds and the waves of popular fury will be at its height.

The state of France is not suited to the great and important interests of our Holy Mother the Church. It is said that Lewis Napoleon is making the Jesuits the organs of his political power, and that he is a tool in their hands—two statements it is hard to reconcile. The other continental powers either dreading or despising the power of the Jesuits, the noble order who have made the earth resound with the fame of their deeds, and whose vows of celibacy and extreme poverty and implicit obedience

to the Pope, have enabled them to carry out the views of their most distinguished leaders,—have without any deliberation proscribed the whole body of Catholics as dangerous to the state. This is fact, although there are no absolute decrees to that effect passed, yet private letters inform us that the strictest secrecy is maintained with regard to the measures anticipated, and the system of *espionage* is working great mischief among the poor Catholics. Nor are the heads and guardians of the Holy Flock insensible of the state of Catholic Europe. They seem to be well aware of the great danger which threatens the Church, grown hoary with the honors of eighteen centuries, and which until this moment was never assailed, not even at the period of the Reformation, with such acrimony and with such chances of success.

The prevalence of the great doctrines of infidelity promulgated by Germans, who seem to be ever dwelling in mystical and mythical speculations of right and wrong, are no less detrimental to the cause of our Holy Religion. The great attempts to emancipate the mind from "the domination of the Catholic Clergy" only terminates in the lamentable and melancholy result of schism and heresy. Philosophical infidelity is making vast strides in the march of human intellect, and is spreading its poisonous exhalations with an unsparing hand. The inhabitants of Bengal have not escaped the contagion. There seems to be a perfect spirit of despondency which haunts all those who are attached to our Holy Religion, who have been received into the bosom of the Holy Catholic Church. And even here as on the Continent, the spirit of sectarianism backed as it is by power and wealth, offers serious obstacles to the efforts of our most true and worthy Fathers and Pastors. It is nothing but right that our fellow Catholics should know at once the dilemma in which the Church stands, and out of which, under the grace of God, manifested to us in past dangers, she will yet rise more glorious more resplendent and purified.

I would exhort the Catholics of India to stand fast in this hour of peril; to be of one body, and one spirit, one Lord, one faith, one Baptism,—to uphold, against

the calumnies and slanders circulated daily in this land as well as in Catholic Europe, the Divine doctrines delivered to the one universal Church which has infallibly interpreted them. I humbly exhort them to remain steadfast in those vows, they took at the baptismal font in which they made a full confession of their faith; in the Holy Communion to which they have so often resorted for strength; in the blessed Sacrament of Penance by which they were reconciled to their offended maker.

Let them only follow the example of the Divine Son of the Blessed Virgin, and they are not only safe but triumphant. And while kneeling at the altar of Faith, let them remember the critical position of our Holy Mother the Church: She requires the devout and humble prayers of all the faithful, to strengthen her for the great struggle she is about to make in defence of her rights and privilege, in defence of her holy principles, in defence of her calumniated and traduced children, and in defence of all those holy institutions which are coeval with her birth.

A BROTHER.

LORD EGLINTON AND THE PEOPLE OF IRELAND.

To the Editor of the B. C. Herald.

DEAR SIR,—The following facts which are literally true, do not seem to be generally known, or if they are, most certainly do not excite that alarm in the minds of the Catholics which they have a tendency to produce.

The first fact I shall state is "that there exists in Scotland a powerful and well organized club, having extensive ramifications called "The Edinburgh Philanthropists," whose avowed object is to overthrow the Catholic church in all the British dominions; each member takes a solemn oath on his knees, that he or she (for females are admitted as members) will use every means in his or her power even to the shedding of Catholic blood, ankle deep (knee deep is the orange oath) to forward the objects of the club. It is a fact that Lord and Lady Eglinton are sworn members of the same, and that

his Lordship was specially deputed corresponding Grand Master in Ireland, being by his high position able and certainly most willing, to carry out the views of the conspirators.

The next fact I shall state, is, that Lady Eglinton wrote a letter to the leading newspapers, earnestly imploring the members of her club "Edinburgh Philanthropists" to raise money for the purchase of landed property in Ireland, promising them at the same time an easy conquest of the whole island if they could only unchristianize the natives, or make Presbyterians of them, which is about the same thing I suppose.

Another fact, I shall state, is, that the chief object in getting up that infamous Bazaar was to enable the money worshipping Scotch (at the expense of the Irish,) to see the natural productions and resources of the land.

Well it is a sad state of affairs when the poor Irish cannot distinguish their friends from their enemies, and when they can place confidence in the promises of a Scotchman, who hates both them and their religion. When did the Scotch act otherwise than with consummate treachery towards the Irish? besides, let them look abroad and they will see that the Scotch have been active agents in all the rebellions and commotions which lately convulsed the whole christian world. Thank God they have been found out, and all their wicked designs frustrated notwithstanding their cunning tricks: look at the Scotchman Murray in Tuscahy who having obtained a situation in the Police of the country became the leader of a band of systematic assassins; but was at last detected in an attempt to assassinate a Cardinal—but to the point at once. If Lord Eglinton means well towards Ireland, and I don't believe he does, I should put his sincerity to the test, thus:—

Q. Are you my Lord sincere in your professions and promises to do all the good in your power for Ireland?

A. Yes certainly.

Q. Then will you my Lord assist us in eradicating that Fungus hæmatodes or bleeding cancer—the Church of England, out of our land?

A. Certainly not.
Then my Lord you can do us no good,
and we shall look with suspicion on every
act of yours, and our motto shall be,
Timco Danaos et dona ferentes.

Believe me, dear Sir .

Yours truly,

Oct. 9th.

•S.

POETRY.

JESUS AND MARY.

BEHOLD! the Mother of our God;
Her name it breathes perfume,
She bears the sceptre and the rod
Within her sacred womb,
Behold! the Virgin-house of gold
Contains this living stem,
The pride of courts could ne'er unfold
So rich, so rare a gem.
Behold! this Mother undefiled,
Most amiable, most chaste,—
This mystic rose who sweetly smiled
As she her Son embraced.
Behold her now, with tearful eye,
Survey the mighty Cross:
Her Son—the Son of God—must die,
Oh how sustain His loss?
This spotless victim comes to pay
For us sin's dreadful debt;
Prostrate on Olive's Mount He lay
O'erwhelm'd with blood and sweat,
His lovely face to earth was press'd,
He drank the bitter draught,
God's wrath for sin was here express'd
By death's most deadly shaft.
To Calvary's Mount our Lord ascends,
To expiate our guilt;
His blood alone could make amends;
For us these drops were split.
When the God-man His life forsook,
Saints woke from their repose,
The trembling earth convulsive shook
As from their graves they rose.
Mary was lonely left on earth,
Her hope, her joy was fled,
The Son to whom she'd given birth
Hung on the cross—now dead,
She drank grief's bitter cup unmix'd,
A sword had pierced her soul,
She stood beneath the cross transfix'd—
All earth could not console.
Oh earth! oh heavens! be amazed!
The eye of CHRIST in death is glazed,
The hand that raised the dead is cold,
The sheep are scattered from the fold.
A garden, fill'd with rich perfume,
Contains a newly sculptur'd tomb;
They laid within that hallow'd rock
Jesus the Prince of Abraham's stock:
But hark, triumphant tidings come;
The faithful women tell
That CHRIST hath risen from the tomb,
He conquer'd death and hell.
Full forty days on earth He spends,
His last commands are given:
In clouds of glory then ascends
To claim His throne in heav'n.

Mary sought solace from on high,
Nor did she seek in vain,
Her Spouse the Comforter was nigh
To soothe her grief and pain.

Queen of Saints, thy hallow'd story
Fills my soul with love and dread,
Whilst unfading wreaths of glory
Still surround thy sacred head.

[Catholic Magazine.]

Selections.

CONVERSIONS.

We read in the same paper that on the 5th instant, at Berlin, thirty-one Protestants made their abjuration to re-enter the bosom of the Catholic Church. These conversions had caused great excitement in the Superior Evangelic Council.

Recently, at Noyon, in the department of Oise, and diocese of Beauvais, a reception of much interest took place. Mrs. Baret, originally of England, a descendant of the famous Scottish family of Bruce, and who had been carefully educated in the Anglican religion, received baptism, and made her abjuration of Protestantism in the hands of M. Thiéble, Curé and Dean of the Cathedral of Noyon. He was assisted by M. Baurgeois, Curé and Dean of Saint Jacques, in Compiègne, formerly V. G. of the diocese; M. le Supérieur of the Little Seminary, and the greatest part of the Ecclesiastics of the city. The Count Ernest de Bréda and the Countess de Thusie, a relative of the new convert, acted as godfather and godmother. Several other pious and distinguished persons assisted at the ceremony, among whom were Miss Bruce, aunt of the convert, the Countess de Béthune, the Countess de Bréda, with her daughter, Mmes. de Fallobre, de Devise, Devienne, &c.—*Ami de la Religion.*

We find it stated in the Roman correspondence of the *Daily News*, under date July 14th, that Dr. Kiscock, a physician long resident in Rome, had been received into the Catholic Church by Cardinal Franzoni.

On Sunday, the 18th ultimo, Herr Sagnal Kuttner with his wife and two children, made abjuration, and were received into the Catholic Church at the German Chapel in this city by the Reverend, Father Haklik, C.S.S.R., W. Lescher, Esq., and Miss Corney, being the sponsors. A sermon was preached on the occasion by the Rev. Father Petcherine. The new convert once filled the office of Jewish Rabbi in the Isle of Jersey. He afterwards became a Protestant, and was employed by the Protestant London City Mission Society; but not finding in the Protestant

Church that truth which he was seeking, he finally became a Catholic. We regret to learn that this gentleman and his family, in becoming Catholics, have been compelled to make extreme sacrifices, the consequences of which we hope may be averted by his ability in teaching the Oriental and several modern European languages.—*Catholic Standard.*

The following persons have been received into the Holy Catholic Church during the current year at Boulogne-sur-Mer:—Miss Blount, Miss Young, Miss Emily S. Young, daughters of the late Colonel Young, Bengal Artillery; Mrs. Henry Langdon, Thomas Xavier Law, Miss Mary C. Law, son and daughter of the Hon. R. Towry Law; Miss Emma Boniface, Miss Helena Lever, Miss Julia Lever, Miss Harriet A. Robinson, Miss Fanny C. Robinson, daughters of P. Robinson, Esq., of Bonn.

THE PRIME MINISTER AND THE MAYNOOTH ENDOWMENT.

It is impossible to consider the recent conduct of Lord Derby, with reference to the Maynooth question, without lamenting the laxity of morals which, in the present day, seems to be an essential attribute of statesmanship. The first day of the present Session of Parliament who could have imagined that the noble earl who then headed her Majesty's Opposition, and now presides over her Majesty's Government, would, within three months, dishonour his name and tarnish his character, for the mere sake of miserable party interests, by a flagrant abandonment not only of the principles he professed in, as well as out of office, but of that reputation for chivalrous devotion to moral rectitude and a nice sense of honour which heretofore made him respected even where his politics were viewed with detestation? That Lord Derby was hot-headed, fiery, rash, impetuous, and passionately self-willed, his career as a member of Parliament and a Minister of the Crown for more than a quarter of a century too clearly demonstrated. But upon the same evidence it was admitted that he was frank, sincere, and immovable in the maintenance of his principles, whether right or wrong, popular or unpopular. His word was relied on as if it were his bond. His most unflinching antagonists acknowledged his integrity while questioning his judgment. No one attributed to him, mean, low, or unworthy motives. When he threw Ireland into a ferment by his campaign in the courts of law and in the field, in support of the accursed system, it was admitted that he but carried into effect his ideas regarding the paramount necessity of upholding the ascendancy of the Anglican sect. And when, subsequently, he looped off ten "Bishops" from the Anglican staff, even the Orangemen, who then detested him, confessed that his intentions were good. Later still, when, with an oath, he explained that "little Johnny had

upset the coach," meaning the Grey Cabinet of 1834, and resigned office rather than consent to the useful appropriation of the surplus revenues of the Irish branch of the "Established Church," even by those whom his Anglican zeal and vehement declamation had most enflamed against him, his rectitude and sincerity were unhesitatingly admitted. Finally, when he separated from Sir Robert Peel and Sir James Graham on the Corn Bill, who ever thought of questioning the purity of his motives? It must be conceded that the preservation of character amid so many phases of public life was an achievement of no ordinary magnitude. Few men have gone through so many changes of position with unblemished reputation. Of this fortunate few it was Lord Derby's lot to be one. What is there in office for a man of his wealth—what is there in power for a man of his intellectual abilities and station in society, to compensate for the ruin of so splendid a prestige? There must be some *ignis fatuus* in politics that thus leads men astray. If Lord Derby were not the sport of a will-o-the-wisp, he would not sacrifice solid advantage as he has done in pursuit of a wretched phantom. We pass over, as not within the scope of this article, the deplorable wreck of character which the noble earl has suffered since he became Prime Minister, by his conduct on the question of Free Trade; simply observing, that no man was ever more rivetted, by unequivocal language, to a specific line of policy, than he is to a reversal of Sir Robert Peel's Corn Bill—that his accession to power involved the necessity either of at once redeeming his solemn pledge to the agricultural interest, or at once announcing that the day has gone by for taxing the food of the people, in order, as Mr. Sydney Herbert well expressed it, to afford out-door relief to the encumbered aristocracy; and that, by not pursuing either of these plain courses, he is deceiving all parties, introducing further demoralisation into the already sufficiently corrupt circle of statecraft, making Government upon false pretences organic in our system, and impressing upon the multitude the conviction that all public men are cheats—that politics and knavery are synonymous—that public virtue has departed from Parliament, and that patriotism is but a cloak for excessive depravity, duplicity, meanness, and selfishness.

Bad, however, as the Premier's conduct in reference to the Corn question is,—still more reprehensible and discreditable is the course he is pursuing himself, and permitting his subordinates to pursue, respecting the Maynooth endowment. We will not contend that because, as a Cabinet Minister seven years ago, the noble Lord introduced the Maynooth Bill into the Upper House, and conjured the Peers to pass it for the sake of the great interests of the Empire, he is therefore precluded under any contingency from recommending or supporting the modification or repeal of that measure. But we do contend first, that if his views and opinions have really undergone a change, he is bound in honor to say so openly and distinctly,—and secondly, that the language he has recently used in the House of Lords is disingenuous, sophistical, and

eminently calculated (however intended) to deceive all parties. His solicitor-General who was a supporter of the Maynooth Bill, now denounces that measure. His fiscal Secretary of the Treasury opposed that Bill; and his Whipper-in first abandoned his professed principles in order to take place, by supporting the Maynooth Bill, —and now wheels round again, and, in order to conciliate the ferocious bigotry of the evangelicals at Liverpool, denounces the very measure which he deserted his principles to support in 1845. The impudent profligacy of Mr. Forbes Mackenzie is not at all surprising. He supported the Maynooth Bill as a renegade from Scotch Calvinistic intolerance, for the sake of office. His venal vote on that occasion was the price he paid for place, and the emoluments of office were the wages of political prostitution. Having hartered his sectarian prejudices for pelf in 1845, it is not a subject, of wonder that in 1852 he should again endeavour to discount these prejudices for other valuable considerations. All that can be said of the matter is, that it is "canny."

It is not, however, what Mr. Forbes Mackenzie says or does that we or anybody else care a fig for. We attach importance to his conduct as the confidential underling of the Derby Administration. And coupling his Liverpool address with the recent speeches of that other despicable renegade—the Solicitor-General,—we conceive ourselves fully justified in concluding that Ministers, whether or not they harbour any fell intentions against the Maynooth Endowment, at all events have no objection to gain votes at the next election by holding out to fanatics a prospect of the destruction of that College—the solitary evidence of the State's concern for the population of one important portion of the Queen's dominions. We have, then, a right to ask what are the Prime Minister's *bande file* intentions with regard to the Maynooth Bill. The noble Lord's words, have hitherto, been impenetrably ambiguous. First he draws a wonderfully fine distinction, between "present intention" and "intention at present," which would have charmed an old Sorbonne examiner. "I did not," indignantly exclaims the noble Earl in reply to Lord Clanricarde's plain question, which has not yet been honestly answered,—“I did not say that I had *no intention* to interfere with the Maynooth Bill *at present*; my words were that I had *no present intention* to do so.” We suppose there may be some difference discernible in these varieties of phrase, and we give Lord Derby credit for thinking that there is an essential difference between the two sets of terms. We therefore let that pass. But what does the noble Earl mean by saying that the policy which led to the introduction of the Maynooth Act was sound and salutary, but that he is disappointed at its result?

The object of the Peel Ministry is more liberally endowing the Irish Ecclesiastical College was, Lord Derby declares, to raise the standard of education for the future Priesthood, and to send out upon the Mission more enlightened clergymen than could be produced by the miserably shabby income which the State had previously doled out to the College. It was with

this intention that the present Premier says he advocated the enlarged endowment in 1845. He adds, as a reason for encouraging the attacks which the Shaftesburys and Spooners now make upon the College, that his hopes have been disappointed by the result of Sir R. Peel's liberal and enlightened policy. Now we unhesitatingly assert that a more disgraceful attempt than this is, to cover obliquity of purpose by false pretence, no Minister ever before essayed. If Lord Derby were a dolt, we should, of course, have taken no notice of the glaring absurdity involved in the noble Lord's explanation of his present policy respecting the College of Maynooth. But, unfortunately for his reputation, we must admit his talents and the clearness of his perception, and are therefore constrained to attribute his manoeuvre to a fraudulent purpose.

How is he sensible that his hopes about Maynooth can be disappointed by the result of the prudent policy of 1845? The curriculum of studies in that College runs through *seven years*. From the day a Freshman enters for the Humanity Class, to the day he finishes his ordinary course of classical, philosophical and theological education—allowing, observe, but one year for Logic, Metaphysics and Ethics, and one year for Mathematics and the whole course of Natural and Experimental Philosophy,—he spends *exactly seven years*. Thus, in point of fact, *no effect* of the enlarged endowment of Maynooth College can be, as yet, perceptible in the conduct or character of the Irish Priesthood.

No Student who entered the College since the endowment was increased and has had the full advantage of the improved system of education and instruction which Sir R. Peel and Lord Derby contemplated, has yet left its Halls and gone on the Mission. So that it is simply a *physical impossibility* that Lord Derby's hopes can have been disappointed by the result—there being, as yet, no result to which either he or we can possibly refer.

To educate a Priest in Maynooth takes seven years—at least;—those who most distinguish themselves in their course, and are ambitious of higher academical honours as well as a sounder and more profound and extensive erudition, spend ten years in the College;—and it is *not yet* seven years since the increased endowment was bestowed upon that admirable institution. The Bill of 1845 has not had time to produce any effect upon the character of the Irish Clergy. Of this fact, Lord Derby must be well aware, How then can he, with a due regard to truth and honour, say that the result of the change made not seven years ago, has disappointed his hopes and justified inquiry? Dates and statistics of fact are sometimes awkward impediments in the path of placemen. It was an easy matter for Lord Derby to mask his party tactics by professing to be grievously disappointed at the result of the "Maynooth experiment," as one of his partisans has called the measure of 1845;—but we apprehend the noble Earl will experience some difficulty in showing how he possibly can have been disappointed, there being as yet no result to which he can possibly refer. Seven years hence statesmen may, with common sense,

look to and anticipate and talk about the result of the valuable measure of 1845; but to speak about such a result *now*, is evidence of scandalous subterfuge and disgraceful dexterity, when we are precluded from attributing it to mental imbecility.

Let us not, however, be misunderstood. Let it not, for one moment be supposed that we countenance by these remarks the foul charges which the malevolence of Hefesy daily hurls with all the force of hate, against the Irish Priesthood. We are quite willing to have Maynooth judged by its tangible results—the lives of the Catholic Clergy who have matriculated within its walls. Can Anglicanism—can Dissent produce the parallels of these virtuous men? Can the decades of thousands of Parsons whom the State fattens, compare with the Maynooth Priests in labouring, in drudgery, in the never-ending toils and the utter abandonment of itself in rushing to save souls through the countless and fearful perils of the Mission? No: from this ordeal the State officers recoil. Do not their “Bishops,” in times of pestilence, warn them publicly to keep aloof from the *habitations* of contagion? Oh! but, the Priests are politicians? And are the Parsons free from that taint—if taint it be? We have some experience in these matters: and we can safely aver with Lord Plunkett that if there be a “demagogue Priest,” it will be easy to match him with a turbulent Parson. Read the letter of “An Elector of Wallingford,” which we have copied to-day from the *Oxford Chronicle*, and then say if political agitation is peculiar to Maynooth Priests? Nor does the Vicar of Wallingford stand alone, as evidence the gambols of M’Neile in Liverpool, Stowell in Manchester, Close in Oheltenham,—not to mention the legions of white cravats that are seen in rapid movement at every Irish election; although the Parsons have all they want and an enormous deal more, while the Catholic Clergy are forced by injustice and the oppression of their flocks, into the political arena. The difference between both consists in this—the Priests have been driven into political discussions, by penal laws and are kept there in self-defence, while the Parsons play at political partisanship to propagate prejudice, promote persecution and protect plunder.—*Catholic Standard*.

LETTER OF THE VERY REV. FATHER
IGNATIUS, (HON. G. SPENCER.)

TO THE EDITOR OF THE MORNING CHRONICLE.

“Jesu Christi Passio.”

Sir—The journal which you conduct has been so distinguished, especially during the last twenty months, by the justice and candour with which you have treated the Catholics of these kingdoms, and what concerns them; that I venture to apply to you in a case which I, as one of that body, complain of as unjust usage.

Public papers of our days, at least in this country, have a power the influence of which, it seems, the highest and greatest must feel.

It were well if those who wield this power always so wielded it as to make it a refuge to the weak under oppression, a terror to the strong oppressor, and an object of respect to all. You preside over one of these tribunals of public opinion, if I may use the term; and as in our system of law there is allowed an appeal from the unjust verdict of an inferior to the equity of a superior court, so I cry to you for justice against what I declare to be an iniquitous judgment pronounced on me by one of your contemporaries. I ask leave to state my case.

I am brother to Lord Spencer. I was once, a Clergyman of the Established Church. In the year 1830 I became a Catholic, and two years later a Catholic Priest. My family and my countrymen generally must, of course, judge me to have been greatly mistaken in taking these steps; but I have never, I believe, been deliberately accused of dishonesty or insincerity on account of them. As an honest Catholic I am bound to believe, what I do believe, that it is of infinite consequence, temporal and eternal, to the welfare of my countrymen as individuals, and as a nation, that they should return to the Catholic Faith, and I have devoted my life to the object of leading them back to it. I have employed for this object, according to my ability, in conjunction with many far more able, the various just and honourable means which I believe God is pleased should be used for leading men to the truth; but in a more peculiar manner I have endeavoured, during the course of many years past; to apply to it the power of prayer, by moving all Catholics throughout the world to pray for the conversion of England. I have especially set my heart on moving the Catholics of Ireland to this work; and have in the course of the last twelve years or more, spoken, preached, and written to them on this subject to an extent at which I am almost surprised myself. I have been further interested in this attempt by the conviction that, if I could succeed in moving the Irish people to unite with me in my desires and labours for my country, not only would it render impossible the existence of any bitterness of feeling in their minds towards England, but they would necessarily be most devoted lovers of this country; and whatever might still be the conduct of England towards them, we should see in this our cold age an example of the perfection to which enthusiastic loyalty to the crown might be carried. As to the effect which their efforts would produce on the feelings of the English, surely it is not going too far to anticipate, with some confidence, that at least they would mitigate the horror which so many

of our people have for the Catholic religion and its professors. But if no direct effect should be produced on this country, there is no doubt that, by a movement like this, the Irish people would draw down from God every blessing, temporal as well as spiritual, upon themselves.

I have taken many occasions of explaining my proceedings and my intentions to protestants, both of the Clergy and laity, many of them persons of high rank and authority, and have been greatly encouraged to go forward in my pursuit with confidence and ardour by the ample assurances which I have so often received of their approbation of it, not only as of a thing well meant, but as of one really calculated to do much good and no harm, though, of course, not likely in their eyes to produce the result at which I was aiming. I have lately been preaching to the Irish in London on this subject, in several of our chapels. A report of one of these discourses was made, it appears, to the editor or one of your contemporaries, on which he wrote an article, if not directly asserting, at least insinuating that I was moving the Irish to disaffection to the crown of England, and that I was being myself carried away into bitter and unnatural hostility and hatred against my own country. I answered this article, as soon as it was shown to me, in a long letter, showing that the tendency of my proceedings was directly the reverse of what was insinuated, and giving a true report of several sentences of one of my discourses, which, according to the statement of the editor, his informant had entirely misrepresented to him. The editor did, indeed, insert my letter and declared his approbation of it, but then repeated the accusation that I was stirring up bad passions in the Irish; and, to justify himself for disregarding all my explanations, as he was pleased not to accuse me of wilful falsehood in making them, he gave it out that, as I spoke extempore, I must have entirely forgotten what I had said.

This is what I mean by the unjust judgment from which I appeal to another tribunal—that is, to your more equitable columns. I should not, I suppose, have done this had I not been informed, on good authority, that suspicions were entertained of my loyalty in an influential quarter, which I cannot account for but from this misrepresentation, and that I was in danger of very serious consequences from these suspicions.

I should for myself be very little concerned at what might happen in this way. On the contrary, I would exceedingly rejoice at suffering as an enemy of my people, with the consciousness that my real crime was exceed-

ing love for them. But as the body to which I belong, and even my family, would be more or less affected painfully by such an imputation upon me gaining credit, I think it right to make this my appeal; and, unless I am mistaken, you will not pronounce on me so hard a sentence as that of which I complain—
—I am, Sir, your obedient servant,

IGNATIUS of St. Paul, Passionist.

ST. GEORGE'S AND THE JUDGE, AND THE JURY, AND THE MAN WITH THE BLACK WIG.

The judge was a white man, and so were the jury white, with only one exception, and he was a black man. Colour is nothing, unless it is for a disguise—then it is every thing. The highwayman blackens his face, so does the thief that steals into your bedroom, and so does the assassin. No one supposes for a moment that the respectable judge and his respectable jury were thieves, robbers, or murderers, and therefore the judge and jury did not blacken their faces, nor did the black man, because he is always a black man. It was not quite right notwithstanding. The black man ought to have painted his face whitish, reddish, palish, so as to have something of the same look as his worthy fellow-swearers in the box, or perhaps it would have looked better, considering the colour, that the whole affair took, as to the man with the thick black wig, the swearers in the box, and the impartial judge on the bench, if the whole party had blackened their faces, that the spectators might have taken them for anything but Englishmen.

The impartial and noble-hearted judge comes from the other side of the Tweed, and his accent might have passed him off, and his way of viewing, and saying, and judging, might have defied Old Nick himself from discovering anything English in him. Some might have said that the best reward he deserved was the old one—skinning alive—for such, it is said, was the infliction on an unjust judge. We do not say for a moment that so venerable and notorious a humbug as a certain judge is, is the Lord Chief Justice of England—not that that ancient man, now stooping to his fall, and on the verge of the grave, could forget himself, and, if not himself, at least the high dignity of his office, by playing the low buffoon on the judgment seat, making himself like a clown on the stage, or in the circus, and, what was worst of all, by throwing himself in as a make-weight into the balance, to kick up the Catholic party, and keep in heavy steadiness that “negative of of negatives,” which means

that nothing of nothings—Achilli; this we do not say—others do, but we do not.

Not that the Lord Chief Justice of England could be a party man and judge at the same time in any trial—not that he could attempt to bias the swearers in the box, supposing even that they had come prepared not to condemn without first hearing the defence, but this one may say, that if a lord chief justice were such a man, then, before taking his seat in Westminster Hall, he ought to have blackened his face, or put on some disguise under which he might have perpetrated the greatest crime that man can commit—partiality and injustice on the judgment seat.

One thing we may say, that he (the Lord Justice) is very clever, and so is Doctor Achilli, and so is the Devil, and some people are wicked enough to say that in some points of resemblance one would have tough work to decide with one of the three; but, besides this, the Lord Chief Justice makes rather a little thing of himself—something sometimes of the working, thumb-and-nose and finger style—that would do very well for the conductor of an Atlas or Nelson, but which is quite unworthy of a Lord Chief Justice of England in Westminster Hall.

When the impartial jurors—swearers—gave in their memorable verdict, it seemed that they had not quite understood what they themselves returned. Mind, it seemed so, for one might have been mistaken. So the impartial judge helped them on, and between the impartial judge and the impartial jury they understood each other at last. Rather wicked people say that they, the “swearers,” understood at last what the impartial judge wished them to understand, so that they found the whole, and then they found that he wished them to find not the whole, and then they found *not* the whole; and they, the “swearers,” found what the impartial judge wished them to find, and so it ended; and it was eleven o’clock at night; and was dark night; and the faces of the “swearers” could not well be seen, because the justice hall was obscure, there being only four wax candles therein, and thus we cannot say how they looked as to their skins only the people thought it would have been better had they all looked like their black fellow juror, because some said their works were very dark, and their verdict black as Hades; and that all their faces ought to have been disguised before they went to such a work as that. One could hear the voices, though the faces of the swearers could not well be seen, and there was an uneasy kind of enunciation in these self-condemning words that they had judged

the case without any feeling as to the parties, Catholic or Protestant. It might not have been a lie, but it sounded very much like it. It did not come out from the chest as truth does; there was a kind of butter and feverish manner that always shows itself except in a practised hardened liar. We say what we have heard; we do not say that we believe all that is said. If we did, then judge and jury deserve the severest punishment that human laws award to perjured jurors and unjust judges.

—*Tablet*.

FATHER THOMAS. R

COLLEGE OF ALL HALLOWS.

Within the last week his Grace the Archbishop of Dublin visited this college three days successively to confer Orders on several young Missionaries.

The following students were ordained:—

PRESTERS.—Rev. Wm. Luffan and Patrick Cass, for Plymouth; Rev. Wm. Hallinan, for Glasgow; Rev. Patrick M’Cabe, for Dubuque, Iowa (U. S.)

DEACONS.—Rev. John W. Magrane, for Agra; Cornelius Tuomey, for Sidney, Australia.

SUB-DEACONS.—Mr. Joseph D. Bowels, for Van-couver’s Island.

MINOR ORDERS.—Messrs. Laurence Smith for Little Rock, Arkansas (U. S.); Patrick O’Dwyer and Peter Smyth; for Hartford, Rhode Island (U. S.); Michael Tully, for Hobart Town, Van Diemen’s Land; Thomas Martin, for Salford, England; Michael O’Flanagan and Thaddeus Butler, for Calcutta; Patrick Madden, for Melbourne; Patrick Newman, for Sidney, Australia; Wm. Grenuan, for the Cape of Good Hope (E D); Richard Fennelly and Michael O’Hara, for Auckland, New Zealand.

This institution continues to prosper through God’s blessing, and additional accommodation is being provided for an increased number of students, as England, Scotland, and other countries are beginning to supply it with subjects.—*Ibid*.

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

A Catholic, thro’ Rev. J. A. Tracy, for September,	Rs. 3 0
Mr. Samuel Jones, for June and July,	4 0
Miss Ammon, for August,	1 0
“ C. Ammon, for ditto,	1 0
“ Carbery, for ditto,	1 0
“ E. Carbery, for ditto,	1 0
Donation from a poor Catholic, thro’ Very Rev. J. Kennedy,	4 0
<i>Through Mr. N. O’Brien.</i>	
Mr. T. D.,	Rs. 2 0
Mrs. Ridsdale,	10 0

THE BENGAL CATHOLIC HERALD.

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

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, October 23.

THE ANTI-POPERY ZEAL OF THE BRITISH THUNDERER.

THE British Thunderer, agreeably to the precepts of worldly wisdom, always takes care to glide down the current of public events, and no doubt complacently congratulates himself on his prudent forethought as soon as he reaches the first landing point of safety. Within the last two years, honest John Bull has been startled from his religious propriety by some peculiar manifestation of Papal Ascendancy, and has ever since been kept in a state of constant alarm and agitation. The Thunderer immediately takes the hint and hurls his bolt at Cardinal Wiseman. John Bull, not satisfied with declaiming against the insolent assumption of power by the Pope, proceeds to exercise his protestant principle of toleration by demolishing two Catholic places of worship. The Thunderer loses not a moment to warn the whole body of Irish Catholics, to give up their religious processions, which, he says, being offensive to English notions of pro-

priety, will naturally draw down the holy anger of the Righteous. John Bull having morally coerced the Prime Minister of England to denounce the practice of *Popish Mummeries*; the faithful Thunderer instantaneously directs a bolt against a *parcel of dirty foreign Romish Ecclesiastics*, for daring to walk the streets of London, with downcast eyes. Nay, so regardful is the Thunderer of the religious feelings of his cherished protégé, that for lack of a more spirit-stirring theme, he has pounced on the Popish Earl of Shrewsbury as a fitting victim for some excellent pleasantry. We refer our readers to an Article which will be found among our selections, entitled *Paradise in Palermo*.

The besetting sin of the noble Earl is his religion, that religion which decries unlicensed freedom of thought on matters of Faith; which, venerating the sacramental solemnity of marriage, refuses to unbridled Lust the luxury of a Divorce; which repudiates all temporal interference with spiritual jurisdiction; which sanctions by its approval, Communities of human beings, who agreeably to Gospel injunctions, have given up the pomps and vanities of the world, to arrive at Christian perfection. But these alas! are especially the things that are the abhorrence of Protestantism, and honest John Bull being thoroughly *protestant* in

theory, though avowedly infidel in practice, denounces Catholicism with most virtuous indignation as the parent of these pitiful superstitions. The Thunderer, nothing loath to humour his darling protégé, comes fully armed for the assault, and brings the whole artillery of wit, ridicule, sarcasm and pleasantry, to aid him in undermining the foundations of the Papacy.

But this species of hireling obsequiousness to national bigotry, frequently overshoots the mark, as has been done in the present instance. Anxious to denounce the monastic system and yet unable to lay hands on any thing that is tangible, the British Jupiter, laying aside his thunder, has condescended to lean for support on the mercurial Achilli whom he thanks directly for "a glimpse into conventual life in Italy, such as it is in the present day." What unparalleled servility in the acknowledged Organ of a great Nation! It was only the other day, when he was probably not in the vein for toadyism, that the Thunderer expressed his disapprobation of the unenglish result of the Achilli Trial which he denounced as a mockery of justice. But he now comes to the singular conclusion that either the sole unsupported testimony of this man, or his confirmed revolting impurities, ought to serve as equally weighty handles against the conventual state. The logic is obvious. Achilli is a monk whom his ecclesiastical superiors have condemned for gross immoralities; even if the charge be true, what a picture have we, in his own sanctified person, of monkish depravity! But if Achilli be guiltless, what a picture have we of the wholesale iniquities of all Italian Convents. Poor Religious Orders! how can ye possibly escape both horns of this dilemma? Achilli damns you, either by his virtues or his vices. If vicious, what is he but the withered branch of a worthless trunk; if virtuous, how must all conventual Institutions sink under the weight of his pious denunciations. The Twelve honest Jurors who pronounced the verdict of acquittal, and the virtuous Judge who rejoiced to receive it, proved to the admiration of Europe the amazing elasticity of Protestant conscientiousness.

The entire article is written, as the reader will perceive, in a spirit of pleasantry that is offensively out of place on subjects connected with the religious belief of a large body of men. There is not a single attempt at argument. The foolish sneers at the "*Lives of the Saints*" the idle sarcasms against processions, bells, and little boys in white, are too common place and puny to require either note or comment. But what really surprises us is this; that so shrewd a champion of sober English Protestantism, should so far forget his calling, as to use a line of attack against the sacredness of Catholic Institutions, which Deists and Infidels have so powerfully directed against all the solemnities and mysteries of both Judaism and Christianity.

The inconsistent vagaries of Protestant reasoners seem to be endless.—They literally verify the maxim of straining at a gnat and swallowing a camel. They speak of freedom of thought as a spiritual triumph, and calmly settle down to a state of contented infidelity. They profess to laugh at the idle demands of Priest-craft, and tamely submit to pay their tithes for the promulgation of doctrinal points which they repudiate. They affect to despise the childish superstitions of Popery, and yet move the whole machinery of Parliamentary Power to stay its progress. Their headlong fury stops at nothing. From the Pulpit, at the Bar, in the Senate, through the Press, Catholicism is denounced with unsparing severity! Even the very Elections at which corruption and bribery openly do their dirty work, are fertile in denunciations against the pernicious influence of Popery! Protestantism is in truth but a religious fiction; a mere embodied hatred of the Catholic Church.

CORRESPONDENCE.

THE MASSACRE AT SIX MILES WATER.

To the Editor of the B. C. Herald.

DEAR SIR,—I have the pleasure (a melancholy one it is true) to send you Co.'s Rs. 20, (Twenty) towards the Sub-

scription in aid of the friends and relatives of the poor Irish Catholics who were so ruthlessly massacred by order of a justice of the peace at Six miles water. There is very little doubt but Delmage and the other murderers will get off free notwithstanding that a true bill has been found against them, as great interest is being made on their behalf: then we shall have another national imposition or perhaps a tournament by way of a change for the benefit of the Scotch and at the expense of the poor Irish.

Happy Ireland, happy in having a Viceroy who was so quick in discovering the wants of the country, and so prompt in remedying them; who could so easily find out the weak points of the people, and so slyly take advantage of them by turning a season of mourning into rejoicing, and by making them join in the cry of peace when there was no peace.

Believe me, my dear Sir,

Yours sincerely,

AN IRISH CATHOLIC.

Selections.

PARADISE IN PALERMO!

We must all go and live at Palermo. Lovely scenery, enchanting women, and, above all, plenty of Jesuits constitute the staple articles of this earthly Paradise. In some countries you may get one pleasant thing, in some another, but at Palermo they are all united just as a cruetstand contains every variety of flavour and condiment. We have at least the authority of Lord Shrewsbury for this statement. That intelligent nobleman has been pouring out his heart upon the subject to his dear friend Dr. Fogarty, of Lismore. There are not many spots in the world, we should conceive, which would suit Lord Shrewsbury in every respect, so he is happy in having settled himself down in one which unites so many temporal and spiritual comforts as Palermo. This Paladin of Romanism is particular about his amusements; he must be entertained by a constant series of miracles, or else he loses all interest in his occupations. A sort of compound odour of sanctity and theological legerdemain is the only atmosphere in which the hero of the Addolorata can draw free breath. "It is really a treat to live in a Catholic country," writes Lord Shrewsbury. "There are sixty-four con-

vents in Palermo, all in good order—twenty-three of women and forty-one of men—performing extraordinary works of charity, humanity, and civilization among all classes by whom they are surrounded. I wish we had some of them in England." We can scarcely join in the wish. These convents with their holy inmates are not esteemed in England as in more civilised countries—such as Sicily. We are so weak as to suppose that it is wiser to let the people walk alone and care for their own maintenance. The King of the Two Sicilies and his friend the Pope hold that it is better to keep them down at the extremest point of human depression and then to throw them an occasional alms. Of course, on such a system, the almsgivers are blessed indeed, for their gifts are much needed by the hungry objects of their charity. Twenty-three convents of women and forty-one of men—all in immediate proximity to each other—what a moral Paradise the place must be! If recent events in the Queen's Bench have shown us nothing else, at least they have opened our eyes to the practices which take place in these Cities of Refuge of which Lord Shrewsbury speaks in such glowing terms. Whether Dr. Achilli's charges were to be credited, or whether he himself was to be received as an example of the scandels he denounced matters but little; we have to thank him directly or indirectly for a glimpse into conventual life in Italy as it is practised in our own times. An establishment of this kind may be a Happy Valley, it is true: but we fear that the happiness in question is not quite of that cast which disembodied spirits might enjoy, or which intelligent English noblemen should sanction by any token of their approbation.

Lord Shrewsbury, however, does not write to his friend Fogarty in a mere spirit of dilettantism; business, and business of a very important kind, constitutes the staple of his letter. The main subject of it is Roman Catholic education as it is practised in civilised Sicily, and as it should be introduced into barbarous Britain. By the Jesuits we shall be saved. Let us only follow in the steps of the Sicilians, and summon to our councils a sufficient number of those meek and frank-hearted men, and they will readily take upon themselves the education of our people. In Palermo, now, these trust-worthy instructors of youth, in addition to their regular pensioners, have a gratuitous school, in which instruction is given to no less than 800 poorer students. "They live with their families and friends, but they are obliged to go every day to mass, and on Sundays to mass, sermon, office of the Blessed Virgin, and Catholic in-

struction, and to go to a religious retreat of eight days annually. Moreover, they are recommended to go to confession once a month. They may choose their own confessor anywhere, but they must bring a certificate of having been at confession. Besides these they have a sodality of the most pious, who are encouraged to attend religious exercises." Lord Shrewsbury somewhat naively concludes that with such helps as these the systems might be made to answer. We have no doubt that, if the spiritual programme set forth as above be strictly adhered to, the rising generation of Sicily will be trained up in the most abject subjection to its Jesuit teachers. We have no wish to indulge in declamation against the consequences of such a policy. History is there to show what fruits it has borne in practice. We do not, however, feel any holy fervour excited in our breasts by the glowing pictures Lord Shrewsbury paints for our edification. He is a theological Turner, but his results are too hazy. He evidently lives in a world which is not our world. How should one hold intellectual communion with a man who accepts all the queer legends in the *Lives of the Saints* for absolute truth, as though they were conclusions in geometry—who dwells with complacency upon the thousand little nicknacks of the most sensual worship the world ever saw as upon things necessary to salvation—who would gladly perpetuate the relation between the priest and the peasant as it at present exists in Ireland—or who, if any alteration were made, would give yet additional power to the Bourkes and Nolaus of that unhappy country? Lord Shrewsbury is wise in his generation when he writes that "it is good to live in a Catholic country." Good, indeed, it is for men of his stamp, who cannot bear the slightest breath of intellectual freedom without a shudder. How should a person who has kept a fancy stall for the whole of a long life in the Soho Bazar venture out to continue her traffic amid the noisy thoroughfares of the great metropolis? Lord Shrewsbury has continued too long in his little round of ideas to tolerate any divergence from the beaten path with moderate patience or complacency. He must have his little bells, and his little toys in white, and his processions, and his middle age books to the end of the chapter. Even so he is not content. He must be satisfied that all others shall have the same desires and tastes as himself, and a continuous supply of the same commodities.

What a strange world it would be if men like Lord Shrewsbury were allowed much weight in its councils. Could he but fill our

large towns with assemblages of idle men and women—could he hand over all children of English parents to Jesuit instructors—could he in fact, turn back the human mind to a point which it had already overshoot when Wycliffe launched his denunciations against the papal system from the quiet rectory of Lutetworth now 500 years ago. Lord Shrewsbury would no doubt reckon that he had accomplished an heroic task. He walks about the earth, blind to what is passing on it, or under the influence of strange deceptions and hallucinations. The very same spirit which inclines him to see a spiritual Paradise in these wretched nunneries and Jesuit schools of Palermo but a few years back exposed him to the derision of Europe when he took such pains to proclaim his credulity in the affair of the Estates of Caldora, and the Addolorata. The most foolish neophyte who attends a mesmeric *Soirée* could scarcely have arrived at more ridiculous conclusions than this English nobleman, who sets himself up as the Catholic reformer of his age and country. We will venture very respectfully to suggest to Lord Shrewsbury that as he has at last hit upon a land which is so exactly suited to his taste, it might, perhaps, be not wholly unadvisable for him to make a protracted sojourn amid these extatic nunneries and convents which please him so well. We are very sure that in England he will not enjoy the same gratifying spectacle as his favourite Jesuit schools at Palermo can afford. Why not stop where he is happy and let us be happy in his absence? The air of Palermo is proverbially salubrious, the scenery of the most enchanting character, the Palermitan cooks are famous for their confectionery and lighter sorts of paste; there are twenty-three convents of women, forty-one convents of men, perfect religious freedom, and perfect civil liberty, and Mount Etna at no great distance. Surely such a spot unites all possible conditions of happiness. We will venture also to add that if Lord Shrewsbury could persuade all who are of the same way of thinking as himself to form a nice little colony around him, whether in the town of Palermo, or in the fertile plains of Etna, we would endeavour to bear their absence with manly resignation. Of course, it would be hard upon us at first; but still, in time, we should get over the dreary feeling of separation, and make up our minds to live without Jesuits or nunneries, in our usual hum-drum English way. There, now, is his "own correspondent," Fogarty—why should not he start off at once? The journey across France is easily accomplished, and there is an excellent line of steamers which ply between Marseilles and Palermo. It will

be a trial to lose him, to be sure; but still, we will sacrifice any selfish feelings we may have upon the subject.—*Times, August 23.*

THE TWELFTH OF JULY IN LIVERPOOL—LETTER OF THE REV. DR. CAHILL.

TO THE RIGHT WORSHIPFUL THE MAYOR, AND TO THE MAGISTRATES OF LIVERPOOL.

"Gentlemen, this court is sometimes called upon to deal with the cases of riot and assault, arising out of those multitudinous processions which occasionally interrupt the traffic, and endanger the peace of this town. It is, therefore, with peculiar satisfaction that I learn Saint Patrick's Day passed over without any procession. The Irish seem spontaneously to have adopted a more rational mode of celebrating the anniversary of their patron Saint. It is probable that this has been done in deference to the opinion of persons of authority and wisdom amongst them. If so, I can only observe that it is as honourable to give, as it is creditable to adopt, such advice. It shows in all parties a desire to show respect to the law, and to promote peace and harmony in the public. I think such a line of conduct peculiarly creditable at the present moment; because, when I look to the transactions of last year, I cannot but remember that there are some circumstances which might naturally lead to feelings of irritation in the minds of the Irish population at the present moment; and it is, I think, magnanimous on their part that they have not allowed any such feeling to stand in the way of the proper line of duty. After such an example, it is not too much to hope that other processions of a similar nature will cease. Any attempt to revive them would, in my opinion, be very reprehensible, and, I will add, illegal and dangerous. It is, therefore, to be hoped that by the example that has now been set, we may get rid of one element of discord, riot, and tumult in the town. If so, it will be a great advantage to all of us; and I think that much will be due to those who, in this instance, have been the first to lay aside a mischievous practice."—*Extract of a charge of the Recorder of Liverpool in April, 1852.*

July 1st, 1852, 12. St. Paul's-square, Liverpool.

Mr. Mayor and Gentlemen—I feel very happy on the present occasion to be enabled to quote the judicial language of the Recorder of your city, and to propose the wisdom of his observations as an example for the public imitation. I must premise, gentlemen, that in the present letter, which I shall take the liberty to address to you, I do not presume to come before you in the spirit of dictator; I appeal to you in the respectful attitude of a petitioner making an humble, but yet a firm request; and hoping in a favourable result from your known impartiality, your justice and your authority.

The 12th of July is now near at hand—a date signalised by the disastrous recollection of party strife in England and Ireland. And although the past anniversaries of this political festival have been sometimes celebrated heretofore under circumstances of infuriated and insane excitement which has not unfrequently ended in the shedding of blood, I think you will agree with me in believing that the events of the last two years in this country invest the approaching

day with an amount of perilous anticipations beyond all former precedents. This is not the place, nor is it the appropriate time nor is it my own wish or feeling, to discuss here the causes, or examine the political machinery, which, during nearly the two last centuries, have ranged citizens of the same country in hostile conflict, have divided the national strength paralysed commercial energy, spread civil discord, inflamed religious animosity, and loosened and dislocated the very framework of Irish and English society. The present is not the occasion to hold up this melancholy picture to public view; the records of our fatal history are already too vividly imprinted on the national heart to require any additional remembrance; and in the present instance I merely point to these painful recollections to remind you of the magnitude of "my case," to awaken your judicial vigilance, and to urge you to place your magisterial executive authority in the most favourable attitude of combined power and instant action. It is painful to be compelled to say that the present government have encouraged at the present time factious hostilities and religious animosities; and while I charge the head of the administration and "the first guardian of public justice and law," with the crimes of promoting, for interested purposes civil and religious dissension, I cannot pay a higher tribute, gentlemen, to your personal and public official character than to appeal to your recognised honour and justice for protection against the imminent perils which the bigotry and the injustice of the present government have accumulated against the Catholic name. The disgraceful conspiracy and riots at Stockport are a practical commentary on the meaning and the intent of the late proclamation, and when the innocent, and interesting, and inoffensive (admitted) assemblage of little school girls celebrating a joyous school holiday, has led to the wrecking of houses, the destruction of private property, the pillage of churches and to the awful crime of murder, it is time that you should make prompt and efficient preparations to prevent any public demonstration which may have the effect of offering a national insult giving a public challenge, provoking retaliation and revenge, and, perhaps, terminating in conflagration and blood.

The history of the whole world furnishes no parallel to the political commemorations of factious strife which stain the annals of England and Ireland; there is no record of an insulting national festival, held by the connivance and the direct sanction in any country of the whole world, except Great

Britain. When the partizans of the Queen of Spain triumphed over the Carlists, in 1833 there was not, and has never been since that time, an annual insulting procession to celebrate their victory. When the Queen of Portugal succeeded in occupying the throne of Don Miguel, we hear of no armed assemblages of her party, hooting, insulting, and shooting the friends of her fallen opponent. When Louis Philippe, by mean usurping intrigue, ousted Charles X., and when he again was expelled by the Red Republicans, and when they in their turn, were overcome by Louis Napoleon, there was no man, or set of men, in France who ever thought of organising a public armed procession to insult their conquered countrymen and to trample on the faithful but fallen adversary. And when the Americans expelled the English from their soil, there was not and there never has been from that day to the present hour any anniversary held at Bunker's-hill or at New Orleans, in derision of the fallen friends of England, or in insult to her name or creed. And when the Belgians expelled the Prince of Orange, and erected their country into an independant dynasty, these Catholic victors have never had since that time any insulting procession to ridicule or degrade the conquered Dutch; Bernadotte, the traitor to his master Napoleon, still had the decency of never establishing a national festival of insult in Sweden; nor did King Otho in Greece ever think of evoking old Athenian fury against the vile Mahomedans who wasted that land of liberty, science, poetry, and patriotism, with fire and sword. No; the conquerors of modern times have been governed by the laws of truth, honour, justice, and generosity, and they never soiled their brilliant victories with mean bigotry, or with cowardly revenge. No such practice has ever been found to exist in any country of the civilised world; and the universal, and the invariable result of this generous feeling in every country has been the oblivion of past animosities, the gradual union of all parties, and the consequent combination of the whole public mind, and the willing concentration of the entire public zeal in every national struggle. Gentlemen, it is an admitted historical fact, that England stands alone, before all the nations, a solitary exception to this noble, generous feeling of honour, justice, and national magnanimity. I speak a historical fact, an admitted record—England alone keeps up an interminable warfare against the conquered; she alone has stereotyped at home and abroad the history of Dolly's-brae in Ireland; she alone exhibits her red flag of galling triumph in the days

of cheerful loyalty and of peaceful commerce; she alone insults without provocation; puts on her armour without necessity; threatens the unoffending, and marches in the order of battle, in ferocious triumph over the tombs of the ancient dead, and in derision of the living, dishonouring the ashes of the fallen slain; she alone unites in indissoluble wedlock politics with religion, government with bigotry, insult with loyalty; and, consequently, as the legitimate offspring of this monstrous union, must be a hideous progeny of civil discord and religious hatred, it follows clearly that, until the auspicious day arrives, when England will learn to imitate the policy of other people; or, till the happy time comes when this anti-social, anti-Christian union shall be dissolved, we must be doomed to have a government without obedience, religion without conscience, law without justice, power without strength, a nation without fellow-citizens, and a country without a home. If you doubt the accuracy of the picture I have drawn, just cast your eyes on the map of Ireland, and I undertake to say that in the poorhouse, in the demolished villages, the deserted fields, the crowded emigrant ship, and the gorged churchyard, you will see the terrific glowing original form which I have tried to make my faint and imperfect copy. But I need not have directed your attention to Ireland for an example of the disastrous feeling which has made Ireland a desert, and which had made England a by-word of reproach throughout the habitable globe. I need not have travelled beyond your own city for an exemplification of this anti-national feeling; you have it in Liverpool; you have it in almost every town in England where the name of Catholic is known. You hear it from the pulpit; you listen to it on the woolsack; you find it in the jury-box, and it lives in the senate-house; it influences the speech, taints the cheek, and pollutes the blood of the dominant party; it tarnishes the colours of Waterloo, disfigure the flag of Trafalgar, degrades the bar and enslaves the press. It is the shame of omnipotent England, and the disgrace of our boasted constitution; it is the palpable refutation of governmental honour, and the scorn of the surrounding nations; it stamps our laws as a public lie, and brands the religion of the state as an organised and consecrated hypocrisy; it is the bane of society, the ruin of Ireland, and it is the corroding cancer which will yet consume and destroy the life and the name of England.

But, gentlemen, you must not mistake me; it is because I am a lover of peace, that I so

much abhor discord; and because I value so highly the general principles of the British constitution under which I live, that I lament so much her disgraceful abandonment (in particular instances) of the clear principles of national faith and public justice. I desire the union, the sincere union, of all my countrymen of every shade of politics and of religion. I should, for this desirable object undertake any labour or make any sacrifice; and if I could succeed in producing an oblivion of all the irritating past, and a friendly intercourse for the present, and for all the future, I should consider myself the best benefactor of Ireland and the truest friend of the real interests of this country. It is under the recommendation of such sentiments as these that I address myself on the present occasion to the judicial authorities of Liverpool; and I have a strong claim on your attention and co-operation. Aided by the Catholic Clergy of your city, I have been mainly instrumental in preventing the public procession of my countrymen on last Patrick's Day. I am aware that for this judicious control over the obedience and the affections of my countrymen I have earned and received the thanks of every lover of order in this great and populous town. I have certainly stopped the expression of what might be construed into a party challenge and public insult, and I have prevented the probable effusion of blood. I have therefore a clear claim on your judicial gratitude to me, and I do demand, therefore, your prompt and decided co-operation in carrying out the advice of your recorder, and employing all the force at your disposal to soothe the popular irritation—to calm the public temper—to cool the inflamed passions, ignited by the government, and peremptorily to enforce a total abstinence from all public demonstrations of physical force, and to crush at once any attempt to violate the public peace.

In the present crisis I am no mean authority for your guidance, and take care not to make light of what I say, and remember, I give you warning in time, that if you permit a public demonstration in insult to a population of one hundred and forty thousand of your unoffending fellow-citizens, you may have cause to regret the want of that energy which, by timely interference, can prevent discord and maintain the public tranquillity. I shall be but too happy to take any post, however humble, in assisting you in those duties which you owe to your high official position, and to the expectations of the community; you may condescend to assign to me any office, which may promote the public

order, and I undertake to work in the public service with zeal and ability; and while I am prepared to die in defence of my Catholic countrymen, I am equally and sincerely disposed to protect the life of any man of any shade of politics and religion, if any services were required in his defence.

It is most important that a decided blow should be aimed at this demon of social discord in this great mart of all nations—our example must be eventually followed throughout England in due time; and Liverpool can be made, by judicious management, to command the feeling of England, as successfully as Paris governs France. Only let us will it, and it must succeed. It is easier to lead the masses than is generally believed; only let the leaders be men of honesty and decision, and men will follow them by an instinctive obedience. The present moment is one of thrilling interest to the peace and happiness of your city, and it must not be lost by oversight or inactivity; and if we can succeed in laying the foundation of social peace in troubled waters and tempest, with what ease can we not raise the superincumbent courses in happier and more tranquil circumstances? We may fairly hope from our present success to rear hereafter a triumphal arch of permanent national peace above the swollen flood of factitious and religious animosity which hitherto in your city has spread riot, has damaged your local commerce, and disturbed the public harmony.—I have the honour to be, Mr. Mayor and gentlemen, with profound respect your obedient servant,
—*Tablet.*] D. W., CAHILL, D. D.

THE SYNOD OF OSCOTT.

The late Synod held at St. Mary's College, Oscott, is an act of which it is not easy to estimate the importance. It was an event which England had not merited for countries: it gathered together the wisest and the holiest of her Fathers and Spiritual Doctors; its purpose was the grand work of resuscitating, or rather recreating, her national Church. Its decrees will go forth in due time for the sanction of Christ's Vicar, not only as laws to her own Faithful, but as precedents for the spiritual organisation of the churches of her distant colonies. In a word, the Synod of Oscott will be a model for her future Synods, and take its place with honour among the Provincial Councils of the Church. It was, in truth, a glorious and unequalled spectacle; one which the boldest prophet would not have ventured to predict even a few years ago. The world without it was in commotion, but that Synod assembled in calm and dignified security; the voice and the hand of bigotry and persecution were raised around, but those holy fathers met in peace, and their deliberations were conducted and all their proceedings passed on as

orderly and as tranquilly as if another angel had been specially commissioned to shield them with a pillar of cloud by day, and a fiery column by night. That glorious assemblage was composed of thirteen venerable Bishops, two absent from infirmities being represented by deputies; and the first of these holy pastors was not only an Archbishop and Metropolitan, but a Prince of the Roman Church, an illustrious Cardinal. Could our poor English Church, after three centuries of prostration, have dared to lift her hopes to such a spectacle? There were seen together, for the first time for centuries, the Heads of the various religious order in this kingdom; the Provincial of the Order of Preachers, the President of the Monks of St. Benedict, the Provincial of the Jesuits, the Provincial of the Passionists, and the Superiors of other more recent Congregations. The Chapters recently erected in England were represented by their respective Procurators, habited in their new canonical dress, a black moesette braided with crimson, and worn over a cotta of lawn edged with lace. Among the theologians to the Synod, and theologians to the Bishops, were congregated, the most learned and eminent Divines, Doctors in Theology, Vicars-General of various dioceses, Presidents of Colleges, and learned writers. Besides these, there were many other distinguished ecclesiastics, either actually admitted to the Synod or in attendance in various capacities. And not the least interesting feature of this venerable assemblage was the presence of ten or twelve clerical converts from the Anglican sect, including the distinguished names of Newman, Manning, and Spencer. The feelings of these men it is not easy to describe. One must have known their peculiar difficulties and struggles to form a right estimate of the admiration and consolation which they felt from what passed before them. The repeated expressions of holy joy: they owned that they had learned more in three or four days than all their previous studies and experience had taught them of the real action of God's Holy Church, and the marvellous power which she possesses of adopting her energies to every exigency. Mr. Manning preached on the Sunday a sermon which he alone could have delivered, so profound in thought, so just in application, so tenderly affecting in language and in the manner of delivery. Dr. Newman preached at the second Session of the Synod another of his grand and glowing orations which thrilled every nerve of his audience. He gave a striking picture of the long persecution and humiliation of our little church in this land, and feelingly contrasted its poor and lowly state with the glorious circumstances under which the assembly before him had now congregated.

It is not, however, the object of this article to describe the gorgeous ceremonies which succeeded each other during the eleven days of the Synod. Others will relate the solemn processions of at least one hundred and fifty persons, of all ranks in the Church, chanting with loud voices of jubilee along the cloisters and corridors to and from the church of the college; and will speak of the glittering vestments, the rich processional and archiepiscopal crosses, the splen-

did mitres and copes, and all the glorious accessories of every service, marking especially that solemn final Benediction on Friday night, when the altar was backed by a spreading canopy of cloth of gold, brilliantly reflecting the flames of three hundred wax candles and the Cardinal Archbishop officiated in a magnificent cope, carrying a rich crozier of exquisite design and workmanship; and wearing a jewelled mitre surmounted with a cross studded with brilliants.

The purpose here is rather to point out a few remarkable features of that memorable assemblage. What struck every one was the singular meeting of so many ecclesiastics from all quarters, who, though for the most part strangers to each other before, harmonised at once together as old and tried friends. Along the wide corridors of the college, in the far-stretching plantations around it, or gathered in groups on the grass plats or gravel in front, might be seen, in the hours allowed for relaxation. Bishops walking here and there, or standing about with groups of priests, conversing familiarly and pleasantly. Here was a Provost or a Vicar-General, and there a Doctor of Divinity and a party of Cathedral Canons. In one walk you would see two or three devoutly reciting the Divine Office together! and in other avenue some walking alone, or two in earnest colloquy, or a party enjoying harmless merriment and relaxing conversations. Here, were two Italian Fathers speaking their own melodious language; there, was a learned Spanish canonist, conversing in his own sonorous tongue with some Spanish students of the college. Mingled with the black cossocks was seen the white flannel habit of St. Dominic. There, was an eminent Professor of Hebrew and Doctor of Theology from Maynooth, and at his side a Bishop from the far East, the Coadjutor of Calcutta. Who are those two in earnest conversation, walking slowly down one of the cloisters? One is a gentleman of family, who became a Catholic, but was won back to the Anglican sect by a zealous Archdeacon of the Establishment; but he was happily received again into the Church of Christ, and the same Archdeacon soon followed him into the fold; and this is the very man now walking with him, and both with overflowing hearts are thanking God for their present happiness. Who is that grave and respectable cleric who carries a little basket, and is gathering choice flowers in the borders to adorn the altars? He was not long ago a Protestant curate; but he is now a fervent Catholic in Minor Orders, and esteems himself but too happy to be allowed to serve Mass, to gather flowers to adorn the Holy Altars, and to keep the Church doors during the Sessions of the Synod; and that graceful little boy who is seen serving at Mass, and holding up the long scarlet train of the Cardinal, is a Greek boy from Athens! On days of solemn Session might be seen in splendid uniform, moving among the various groups, a Spanish gentleman who delights to humble himself before the Majesty of God, and devote his services and his wealth to the promotion of God's Glory: he attends on solemn occasions as gentleman of honour to the Cardinal. And frequently might be seen in hours of recreation the Cardinal himself

mixing with cheerful countenance and amiable condescension among the Clergy, and unbending his great mind with easy familiarity to recruit and gather fresh strength for his Herculean labours.

The weather was throughout sultry and oppressive; but all pursued their holy work with unabated cheerfulness and punctuality. The particular congregations sat many hours every day; the general congregations assembled many times in the Church with a solemnity and dignified course of action which was most impressive; and the Bishops held many separate meetings, and laboured more and more as the Synod drew to a close. All, both Bishops and Priests, rose early; all said Mass daily; all worked hard and had little rest; yet none complained, no one shrunk from labour; all felt that they were doing the work of God and His Holy Church, and all were cheerful, and willing, and happy. In all that number of men from the East and the West, and the South and the North, never was there heard a word of discord or jealousy; there was no wrangling, no contention, no disunion, but all was harmony, charity, and peace. They came together as if nothing had happened for the last three hundred years to interrupt their proceeding; and as one preacher finely observed, they came to their work as men familiar and accustomed, with nothing to learn, nothing to inquire, nothing to discover. Could any but the One Church of God have exhibited such a spectacle?

These are a few features of an august assemblage unprecedented in this country. As to the questions considered, and the decrees passed, nothing of course can be revealed till the solemn sanction of the Holy See has been obtained. Then the decrees of the Synod of Oscott will be promulgated and become law in England; and then will be seen with what effect the Fathers and Divines of this Synod have laboured in the great work of reconstructing the Catholic Church in this kingdom.—*Catholic Standard*, July 24.

THE MAYNOOTH INQUIRY—PROTESTANT MORALITY.

There is a class of people in the world living by impurities. Some of them are agents, other principals in the accursed work. The trade in vice is a prosperous one in all appearance, for it has assumed a scientific form. There is a division of labour and a distinction of grades. There are retail and wholesale dealers in the wares of this abominable commerce, and there are also artists, poets, and inventors to stimulate its energies and celebrate its success. It has a literature of its own; it has its canonised saints, whose pictures are preserved and whose lives have been carefully written. Immorality is a religion—its votaries are a congregation separate from others and has laws and precepts duly observed, so that it presents a certain kind of contradiction to the doctrine that

sin is a negative and not a positive substance.

Protestants tell us that the Jesuits are capable of assuming any appearance, of practising any trade however difficult, at a moment's notice, and of preaching doctrines the reverse of their interior belief for a purpose. According to the Protestant account, a Jesuit Priest may be Lord Shaftesbury's butler waiting for an opportunity to poison his lordship, or he may be an old established chymist, selling an arsenic for magnesia when he makes up a prescription for a Protestant Bishop. Yea, there may be Jesuits returned to Parliament, some in Opposition, others as Ministerialist, but all working harmoniously in private, while publicly resisting, and denouncing each other. So widely spread is this conspiracy, so manifold the resources of the Society, and so numerous its members, that honest Protestants may well tremble lest Lord Winchilsea or Mr. Tresham Gregg be discovered hereafter to be nothing else than Jesuits in disguise.

Something of this sort is now going on in the "Evangelical world of London." That section of pure Protestants has become the tool of the most impure and disgusting class of the Queen's subjects. Men of unprincipled habits and dissolute antecedents have put on the cloak of "Evangelical" zeal, and propagate vice under the mask of a love of purity. These are "Jesuits" of vice, who have insinuated themselves into the society of the pure Newdegate and the ascetic Spooner, who declaim against imaginary vice in order to spread the contagion, and to infect the young and the innocent with the filth of their own corruption.

There are certain persons in the world who, out of a love of sin, will preach against it, describing its various forms, and the modes of committing it. They do this, as they say, in order to expose it, but at the same time they contemplate it with great complacency, and when an opportunity presents itself they give up their theory for the opposite practice; and again men of licentious lives are in their public speeches great patrons of virtue, and manifest wonderful zeal for the general purity for their fellow-creatures.

At this moment there is a great outcry in England against Catholic morality. The most filthy professor of heresy thinks that he has discovered his way to greatness, and thrusts himself before ignorant audiences as a prophet come to denounce immorality and vice. The gaping multitude listens delighted, men and women hear what they should

not, and the excited imagination supplies what the filthy speaker dare not utter. This is the vindication of pure morality by the pure and spotless Protestants of England, who believe in their inmost soul that every man who has come of age is given to the practice of impurity,

The outcry against Maynooth is a Californian mine to a class of booksellers in London. These people to whom impurity is the raw material of their trade, have found their best aids in Messers. Spooner and Newdegate, and the other notabilities, who have no positive principle except that of denying whatever God has revealed to the Church. Some wretch, without shame or decency, has come across certain portions of the moral theology of the Catholic Church, and by dint of separating sentences from their fellows, and words from the prepositions which determine the use of them, has contrived to compile a book of unusual filthiness, so gross, so indecent, that the better portion of his co-religionists has been compelled to denounce him.

Messers. Spooner and Newdegate pretend a zeal for purity, and their fellow-labourers are not a whit behind them in the madness of a like profession. These wretches would have the world take them for haters of vice and advocates of virtue. Such is their apparent desire; but their works betray another purpose, and subserve another end. The books which they publish are sold to the public by the dealers in obscene prints, and in the instruments and accompaniments of sin.

Further still, they are not satisfied with exposing their wares in the usual way, for they introduce their indecent advertisements by stealth into families, and place in the unsuspecting hands of the innocent a flagrant compendium of their filthy libels. All this is lawful for a Protestant, and the cause of Spooner is so holy that the foul means by which it is helped onwards lose their foulness. Mr. Spooner is now nothing more than a means of advertising obscenity, and the preacher of licentiousness.

Protestants they were who wrote the lying history of Maria Monk, and Protestants were they who believed it. But the men who sell it, and who place it in their window for sale, deal in other works, which no respectable Protestant would allow to lie on his table. So with the books against Maynooth; they are not written to expose the Church, but to propagate impurity; they are the literature of the abandoned and unclean, and the British Legislature is turned an advertising van to make known to the public how it may be trained in vice and become more openly corrupt than it is at present.—*Tablet*, July 24.

CONVERSIONS.

The Rev. Henry G. Brasnell, formerly curate of the Rev. D. Mill, at Brasted, in Essex, has been admitted into the church at S. John's Islington.

We are informed that Edward Badeley, Esq., has been received into the Church by Mr. Manning. Mr. Badeley was Bishop Philpotts' counsel in the Gorham case; and he was also one of the subscribers to the "Resolutions" on that subject which were recently published in the *Catholic Standard*.

A letter recently received from Santa Clara, Florida, dated March 17, announces the death of Hon. Judge Jones, of the United States District Court. On his death-bed the Judge was received into the Catholic Church, and died happily, with all the consolations of our Holy Religion. May he rest in peace. Amen.—*Shepherd of the Valley*.

CATHOLIC EDUCATION—CLASSICAL STUDIES.

LETTER OF THE BISHOP OF ORLEANS.

[CONCLUDED.]

What is important here to observe, Gentlemen, is the reply made by Pope Innocent XI. to Bossuet; and not only was he not shocked at meeting with the Pagan authors in the plan of the studies of the great Dauphin, but he congratulated Bossuet on the plan which he had adopted, and beheld in what terms:—

"We do not cease to offer up thanks to the goodness of God, that *he has found such a man as yourself, such a teacher*, so worthy to educate and instruct a prince born for such great things; and we ardently ask of God, in our prayers that for the future all those who govern the earth may be instructed in like manner" (1.)

And, in writing these words, this holy Pope was not writing a compliment in the air, or upon the testimonies of others: he had chosen to read and judge for himself of Bossuet's plan of education.

"The method which you have proposed to yourself," says he, "to form from his most tender years unto good things the Dauphin of France, and which you continue to employ with so much success in regard to the young prince, has appeared to us to merit that we should snatch some time from the important

(1) Nos interim Dei benignitati debitas hibemus gratias, quod tantæ spei adolescenti par educator institutorque contigerit et accuratas fundimus preces, ut pariter erudiantur omnes, qui judicant terram.

affairs of Christendom, to read the letter in which you have with such propriety and fullness described this method. The public happiness will be the fruit of the good seed which you are casting, as into a fertile soil, into the mind of the prince....."

For the rest, Gentlemen, it is in his beautiful letter to Innocent XI. that Bossuet explains the manner in which a Christian teacher may usefully cause youth to study the Pagan authors; and I decide, in conclusion, to place before your eyes this remarkable passage, the meditation on which will be to you equally useful and agreeable:—

"In reading these authors (says Bossuet) we have never strayed from our principal design, which was, to make all his studies avail him to acquire all at once *piety*, the knowledge of morals, and that of political science. We made him known, by the abominable mysteries of the Gentiles and by the fables of their theology, the profound darkness in which men remained immersed by following their own lights. He saw that the most polished and able nations in all that regards civil life, such as the Egyptians, the Greeks, and the Romans, were in a state of such profound ignorance of things Divine, that they adored the most monstrous things in nature, and that they could not withdraw themselves from that abyss until Jesus Christ began to conduct them, from whence it was easy to make him infer that the true religion was a gift of grace. We also made him remark that the Pagans, although they received themselves in their religion, nevertheless had a profound respect for the things which they esteemed sacred, persuaded as they were that religion was the safeguard of states. *The examples of moderation and justice which we found in their histories served us to confound every Christian who had not the courage to practise virtue, after God Himself had taught it to us.*

"I could not express with what pleasure and profit he studied Terence, and how many lively images of human life passed before his eyes in reading that author. There the prince remarked the manners and the characters of every age and of every passion depicted by that admirable painter, with all the traits suitable to each person, with natural sentiments, and finally, with that grace and that fitness which this class of works demand. Nevertheless we never pardoned this amusing poet—we severely censured the passages where he has written licentiously; but, at the same time, we felt astonishment that several of our own authors even had written with as little restraint; and we condemned a style of writing so indecorous and so pernicious to good morals.

"As for moral doctrine, we thought it should be drawn from no other source than Scripture and the mixims of the Gospel, and that we need not, when we can draw from the midst of a river, go and seek for muddy streams. We did not, however, omit to explain the moral philosophy of Aristotle, to which we added that admirable doctrine of Socrates, truly sublime for his

time, which can avail to give faith to infidels, to make the most hardened blush. We noted at the same time what Christian philosophy condemned in it, what I added to it, what it approved in it, with what authority it confirmed its true dogmas, and how it elevated itself above it—so that one is obliged to confess that philosophy, grave as it appears to be, was only mere childishness compared with the wisdom of the Gospel."

To all those noble words of Bossuet, so well calculated to enlighten you, to direct you in your method of teaching, I will add, Gentlemen, a last citation, which will show to you in what point of view that great Bishop considered, and you ought yourselves to consider, the Pagan fables and fictions; it is to Santeuil that Bossuet wrote these lines:—

"I will with pleasure review in this compendium, and in this abridged work, all the beauty of the ancient poetry of the Virgils, the Horaces, &c., of which I long ago left off the reading, and it will be a satisfaction to me to see how you make those ancient poets live again, to oblige them in some sort to celebrate the praises of the heroes of our time in a manner less removed from the truth of our religion.

"..... Since we have agreed on to avail ourselves of fable, as of a figurative language, to express in a somewhat more lively fashion the meaning one wishes to convey, especially to persons accustomed to this language, we feel ourselves obliged to pardon the Christian poet, who only uses this language by a kind of necessity. Do not then fear, Sir, that I am going to bring an action against your book, I have, on the contrary, only to offer you my thanks; and knowing that you have in reality as much value for truth as contempt for the fables in themselves, I venture to say that you regard not, any more than I do myself, all these expressions drawn from the ancient poetry, except as the colours of the picture, and that you principally place before you the design and the ideas of the work, which are, as it were, its truth, and the most solid part of it."

Such Gentlemen, is the language of reason, of good sense, and of authority. As I said to you above, you see that here, as they always are, these great powers are in accordance, and that, at least, whilst waiting for the end of the controversy, I have been able, without rashness, to re-assure you, with reference to accusations, the violence of which betrays the feebleness, and the very title of which, if I may say so, reveals the inanity.

It truly required such a time as this in which we live, and the strange agitation of our minds, for such a controversy to have been able to assume for a single instant the importance which it has had.

How it is that they have not perceived that an accusation of Paganism directed against all the most celebrated and the most venera-

ble religious congregations, against the classical instruction given by all the Catholic Clergy, for three centuries, falls back on the Church herself? How is it that they have not comprehended that to go so far was necessarily to go on to absurdity, and that such enormities were not possible?

How is it they have not reflected on those grave words of M. Lenormant:—

“What, after all, ought we to think of a Church infallible in matter of Faith, which could have perseveringly deceived itself for many centuries on a matter so nearly concerning religion as the object of studies?”

How is it, above all, may I be permitted to say, how is it that the accusations did not hesitate, at this moment, before the holy and illustrious Society of Jesus? How is it that they have ventured to accuse it of having laboured with so much zeal only to make Europe Pagan? Did its bitterest enemies ever address to it such a reproach? And behold what has just been said to it, at the moment when all Christian families are seeing it, with so much happiness, devoting itself with a new courage among us to the education of youth!

Is it not high time not to allow ourselves any longer such rash expressions of opinion and language in the presence of the world which is looking on us? Is it not time to put an end to these transports of mind, of which worthy persons among us are too often the sport, and to all these violent declamations which answer no purpose except to produce trouble and scandal?

We pass, it must be confessed, with a strange and deplorable facility from one excess to another: and what is most lamentable is, that in our hurrying in contrary directions we always go to the last extremities, and want to drag everything thither with us, scarcely ever drawing back, either before the most monstrous accusations or before the most unlooked-for reactions!

I have seen, twenty-five years ago, all the schools of Catholic philosophy accused of teaching scepticism, all the schools of theology accused of being ignorant of the very principle of theological education!

At that same epoch, the Pagan traditions were represented as something so authentic and so perfect, that one would have said they were as clear as the very revelations of the Sacred Scriptures: all the revealed truths were to be found in them. A Priest whose name at this day is still one of the sorrows of the Church, wrote two volumes to maintain this system.

And behold now, in that same antiquity, everything has become so Pagan, so detesta-

ble, that people find in it no longer anything but a heap of vain words or the source of all vices!

And the *Renaissance*, for a long time so boasted of, is, at this moment nothing but a source of errors and of shame; it is *Paganism itself!*

Catholic education, on which we have made such magnificent eulogiums, and the liberty of which we have so ardently demanded, that great Catholic education of the sixteenth and of the seventeenth century, we proclaim at this day, that for three hundred years it was good for nothing but to make Pagans!

I might, Gentlemen, go on with this examination, and point out to you many other excesses perhaps still more dangerous, and which, for twenty-five years, have not ceased to produce in the midst of us, as it were, currents and whirlwinds of false idea, with which the multitude of weak or inattentive minds allow themselves to be carried away. It would be easy, at the same time, to make you perceive how all those exaggerations and all those errors attach themselves to one another by that unhappy logic of falsehood, which becomes so formidable and so powerful in times when all the true principles have been made to bend.

But I should fear to disturb the peace of your studies if I entered with you too far in the detail of these sad matters. I pause, and it is enough for me, amidst these aberrations, to have fortified you against that which might have been for you, and for the great work with which you are charged, a more immediate danger.

Let us remain then, Gentlemen, with that firmness, with that serenity of mind which so well befit those who are fighting for justice; let us remain in the truth and the good sense of things, calm, reflecting, always faithful to the teaching of our great and true master's; if it is possible, let us remain immovable amidst all those movements of contrary ideas and systems, which, little by little, if one did not take care of them, would drive us more and more on the declivities of barbarism.

In the midst of this intemperance and of this excitement of minds, let us ask of God to perceive us in *that sobriety* of true wisdom, so much recommended by Saint Paul. Let us reject nothing of our glorious past; let us not send into oblivion the beautiful and holy traditions of our Fathers! Let the astonishing lessons of the present time also profit us! Letters perish, philosophy succumbs, good sense is lost even to the education of youth; everywhere one perceives the menaces of ruin. In such a state of society let us well understand that it is to Christian instructors, it is

to intelligent Christians that the task is reserved of saving all that can still be saved, as it was to them that the mission, so gloriously accomplished, belonged heretofore, of reconquering everything when everything was lost!

Let us fortify our studies; let us strengthen our minds; let us attach ourselves more than ever to methods tried by time, consecrated by experience, and which produced all those great men, of whose literature, sciences, Christian philosophy, political wisdom, the Church has been able to boast, with so just a title, for three centuries past.

It is thus only, that we shall answer to such an eager confidence as the country and families exhibit towards us in these times of peril. This will be faithfully to continue what was always one of the purest glories, as well as one of the greatest social services of the Catholic Clergy.

Yes, it will still be beautiful, it will always be good that sound philosophy and letters find among us the asylum which has never failed them!

And, if I may be permitted to say so in conclusion, after so many years of contradictions and of trials, we have perhaps merited this last glory by our patience.

Farewell, Gentlemen; you know all the deep and affectionate devotion I feel for you in my heart.

✠ FELIX, *Bishop of Orleans, April 19th, 1852. Orleans.*

ALLOCATION OF ALMS FOR 1851 TO THE DIFFERENT MISSIONS.

(From the *Annals of the Propagation of the Faith* for May, 1852.)

UNITED STATES.

To the Right Rev. Dr. Alexander Blanchet, Bishop of Nesqually	10,000	0
Mission of the Oblates of Immaculate Mary, in Oregon	17,500	0
Mission of the Society of Jesus in Oregon	7,500	0
To the Most Rev. Dr. Norbert Blanchet, Archbishop of Oregon City	26,500	0
To the Right Rev. Dr. Loras, Bishop of Dubuque	12,000	0
To the Right Rev. Dr. Cretin, Bishop of Saint Paul of Minnesota	37,925	0
To the Right Rev. Dr. Lefevere, Coadjutor Bishop and Administrator of Detroit	7,500	0
To the Most Rev. Dr. Purcell, Archbishop of Cincinnati	19,000	0
To the Right Rev. Dr. Rapp, Bishop of Cleveland	22,500	0

To the Right Rev. Dr. Kenrick, Bishop of Philadelphia	3,000	0
To the Right Rev. Dr. O'Connor, Bishop of Pittsburg	11,500	0
To the Right Rev. Dr. Whelan, Bishop of Wheeling	4,500	0
To the Right Rev. Dr. M'Gill Bishop of Richmond	14,000	0
To the Right Rev. Dr. O'Reilly, Bishop Hartford	12,000	0
To the Right Rev. Dr. M'Closgey, Bishop of Albany	3,000	0
Mission of the Priests of Mercy of New York	1,000	0
To the Right Rev. Dr. Timon, Bishop of Buffalo	23,500	0
To the Right Rev. Dr. Miles, Bishop of Nashville	5,500	0
To the Right Rev. Dr. Spalding, Louisville	2,937	0
Mission of the Rev. Fathers Trappists in the Diocese of Louisville	5,500	0
To the Right Rev. Dr. Saint-Palais, Bishop of Vincennes	17,000	0
Mission of the Congregation of the Holy Cross, in the Diocese of Vincennes	500	0
To the Most Rev. Dr. Kenrick, Archbishop of Saint Louis	6,000	0
To the Right Rev. Dr. Henri, Bishop of Milwaukee	9,500	0
To the Right Rev. Dr. Byrne, Bishop of Little Rock	4,500	0
To the Right Rev. Dr. Van de Velde, Bishop of Chicago	23,500	0
To the Right Rev. Dr. Chanches, Bishop of Natchez	7,010	0
To the Most Rev. Dr. Blanc, Archbishop of New Orleans	3,000	0
To the Right Rev. Dr. Reynolds, Bishop of Charleston	19,000	0
To the Right Rev. Dr. Gartland, Bishop of Savannah	9,500	0
To the Right Rev. Dr. Odin, Bishop of Galveston	45,000	0
To the Right Rev. Dr. Alemany, Bishop of Monterey	9,500	0
To the Right Rev. Dr. Lamy, Vicar-Apostolic of New Mexico	5,000	0
For the Missions of the Lazarists in the United States	30,000	0
For the Missions of the Society of Jesus, among the savages east of the Rocky Mountains	11,550	0
For the Mission of the Rev. Dominican Fathers, Wisconsin	5,500	0

The following table states the contributions towards the Propagation of the Faith made by the respective dioceses in the British islands and colonies:—

ENGLAND.

	£	s.	d.
Diocese of Westminster ...	225	11	2
„ Southwark ...	69	14	0
„ Beverley ...	121	4	0
„ Hexham ...	39	4	11
„ Liverpool ...	333	15	8
„ Salford ...	224	10	11
„ Shrewsbury ...	5	0	0
„ Newport & Me- nevia ...	39	6	2
„ Clifton ...	76	19	10
„ Plymouth ...	53	19	6
„ Nottingham ...	16	18	6
„ Birmingham ...	96	18	0
„ Northampton ...	14	6	8

IRELAND.

	£	s.	d.
Diocese of Armagh ...	232	1	6
„ Ardagh ...	7	8	4
Diocese of Clougher ...	1	0	0
„ Derry ...	34	9	4
„ Down and Con- nor ...	39	4	0
„ Dromore ...	28	7	1
„ Kilmore ...	19	18	0
„ Meath ...	76	16	7
„ Raphoe ...	5	1	8
„ Cashel ...	29	14	6
„ Cloyne ...	528	15	0
„ Cork ...	198	9	5
„ Kerry ...	76	16	11
„ Killaloe ...	31	19	6
„ Limerick ...	21	6	8
„ Ross ...	74	4	1
„ Waterford ...	269	16	2
„ Dublin ...	1,163	14	2½
„ Ferns ...	85	13	4
„ Kildare & Leigh- lin ...	89	1	10
„ Ossory ...	74	1	1
„ Tuam ...	4	14	2
„ Achonry ...	3	1	8
„ Elphin ...	14	19	6
„ Galway ...	102	4	6

CATHOLICITY IN MOBILE.

A correspondent of the *New York Freeman's Journal*, in mentioning a visit of the Bishop of Buffalo to Mobile, says that his Lordship seemed much pleased, and gratified with the improved and progressive condition of religion in *Mobile* since his former visit and Retreat some four or five years ago, while he was yet Superior of the Priests of the mission. He was delighted particularly with *Mobile* Cathedral, admiring especially as all visitors do, the beautifully chaste finish, solemn grandeur, and fine proportions of its interior. Another object of its special grati-

fication was the male and female orphan asylums, with about 150 inmates, and our extensive school accommodations, nearly all of which have been created since his previous visit through the untiring zeal and many sacrifices of the good Bishop and Clergy, and invaluable services of the Sisters of Charity and the Christian Brothers. The Catholic population of *Mobile* at this time is estimated without any accurate census having been taken, at from 5,000 to 6,000 souls, of whom probably one-fifth are Creoles and free coloured people; the number of communicants is from 1,500 to 1,900; for the year 1851 the number of baptisms was 338; number of interments during the same period, not including those from city hospitals, 87; number of marriages, 89. In the schools now in operation under care of the Sisters and Brothers, including the orphans, there are in attendance at least 800 children in nine separate schools, two of which are for Creole children; while there are four other schools within the city kept by practical and exemplary Catholics and on Catholic principles; making in all school accommodation for over one thousand children, under Catholic auspices. This does not include the convent academy pupils, nor the students of Springhill College, at three and six miles respectively from the city, where close on 300 boarders of both sexes, nearly all Catholics, are educated. So that on the whole, taking into account the comparatively small Catholic population of the place, and the number and extent of our schools, the people of *Mobile* may be said to be as well furnished with facilities for the education of their children as could well be desired—better, doubtless, than most other Catholic populations in the country.”—*Cape Colonist*.

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

Mr. J. Spence, for August, ...	Rs. 25	0
„ James Curnio, for ditto, ...	5	0
„ A. W. Spence, for ditto, ...	5	0
„ F. Mazaux, for ditto, ...	5	0
„ W. R. Lackersteen, for ditto, ...	5	0
Mrs. Dowling, for ditto, ...	2	0
Mr. Jas. Rostan, for September, ...	4	0
„ T. Sinaes, for ditto, ...	1	0
„ P. Bonnaud, for ditto, ...	5	0
Madame Bonnaud, for ditto, ...	2	0
Mr. C. Piaggio, for Aug. and September, ...	2	0
Mrs. M. J. Bilderbeck, for Sept., ...	1	0
Donation from P. C., thro' Rev. I. X. Mascarenhas, ...	5	0
Mr. Nicholas, ...	12	0
M. A. J., ...	5	0
Messrs. J. L. and P. Fleury, ...	Rs. 7	0

THE BENGAL CATHOLIC HERALD.

'On· body, and one spirit—one Lord, one Faith, one Baptism.'

No. 18.] CALCUTTA: SATURDAY, OCTOBER 30, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, October 30.

THE USURER AND HIS CLERK.

IN TWO PARTS.—PART FIRST.

He that gathereth together by wronging his own soul,
gathereth for others, and another will squander away his
goods in rioting.

ECCLIESIASTICUS, CH. 14, v. 4.

RAIN, rain, pattering, reckless unceasing rain! and what a cold cutting blast is howling through the air; then the dismal fog, coloring every thing with its yellow hue! But who comes here, in the very midst of this pestiferous gathering? Poor unfortunate wretch; he has been up at dawn groping about his miserable garret; he has washed and dressed himself with the hurried regularity of one used to this daily discipline:—he is out of his dreary abode by seven, and has several weary miles to trudge before he can reach the scene of his dismal labor. Hurriedly he threads his way through noiseless alleys and serpentine lanes; the cold air penetrates to his bones, for he is but thinly clad; he wraps himself up as closely as he can

and redoubles his pace; he dares not straggle on the way; he may not even delight his eyes with the symmetry of beautiful forms, lest his progress should be impeded; at length he stops at the door of a dark dingy looking building; a timid, gentle knock gains him admission to the gloomy chamber where, at the one miserable desk, he has been daily toiling for the last five years. Giving his accustomed glance around, he doffs his grey surtout and the almost threadbare black frock-coat; puts on a soiled and greasy chesterfield, and takes his seat for the day—practically and professionally—THE USURER'S CLERK.

Thus has he labored for the last five years, a steady patient wretch; plodding incessantly without a murmur, and receiving his scanty pittance with quiet thankfulness. He looks up to his employer with a veneration amounting to idolatry. He profoundly admires in him the marvellous talents by which in an incredibly short space of time thousands are converted into millions. He looks delighted when, some spendthrift heir visits that darksome den; he gloats on the devoted wretch, and longs to immolate him as another victim at the shrine of usury. Though only an humble tool in the hands of a skilful workman, he enters into his master's schemes with all the delight of a principal; he joyfully

spreads the net of destruction, and cannot sufficiently admire the fineness of its meshes that seem to him to unite a silky softness with an iron tenacity.

The old Usurer had not been unmindful of the zeal and fidelity of his devoted servant. He had watched with a jealous eye his every movement, and was gratified to find that the man was worthy of the master. They were indeed a faithful pair! Both had equally run together their career of avarice without let or interruption. Both had glutted on the agonies of their victims without feeling a throb of compassion or a pang of remorse. Each had earned his share of the wages of Iniquity. The heart of the master rejoiced in the actual possession of his golden stores: that of the man equally rejoiced in the abstract idea that he had helped towards their accumulation.

But the hour had come when that gloomy Den of Iniquity shall pass into the guardianship of another keeper, when the altar dedicated to the honor of Mammon shall devolve on the ministry of another worshipper. Death had singled out his victim; the old Usurer lay stretched on the bed of sickness. Fever was racking his joints and had shrivelled up his attenuated frame. But what were these bodily sufferings to the mental agony of the thought that he was about to part with his gold. He feared death, only as an agent that would bereave him of his treasure; he clung to life, merely as the means of securing the possession of that cherished object.

But was there no watcher beside that bed of death; no pious tongue to speak the words of peace and hope to the dying one; no friendly hand to smooth his pillow or raise the cup to his parched lips; no faithful heart to respond to his throbs or sympathise in his sufferings? No! the worshipper of Mammon needed not, nor desired these friendly offices:—the one longing of his heart, the one craving of his soul, was the sight of that metal more precious in his eyes than the beaming smile of love or the soothing tear of pity.

The features of the dying Usurer assumed a fearful expression, when his watchful Clerk, stepping noiselessly to his bedside, asked him whether he had

made or intended to make his Will. He seemed roused in a moment, and fiercely exclaimed, "What, Josiah! is it you who are come to rob me of my Gold?" Master, replied the Clerk, do I deserve this unkind suspicion? Have I not daily sat beside you and joined you heart and hand in all your toils? The grim features relaxed into a ghastly smile. Pardon me, my faithful friend, I am delirious and do not know what I say. But why should I part with my Gold? Have I not gathered it in the sweat of my brow, and has it not cost me years of patient toil and uncomplaining drudgery? And who, added the dying wretch, with a sudden increase of energy, who deserves to possess my treasure? who has any claim to it? Pardon me my good master, gently responded the wily Clerk, I would not dare to say that any creature had a claim to that which your own wisdom and judgment have helped to create. But do you not desire that it should be inherited by some one whom you either love or esteem? Love, said the dying man, whom should I love! What, being in the world has ever coveted my affection? No! no! I am a wretched desolate old man; childless, friendless and miserable! not even a dog would regard my death as a misfortune. Here the feeble voice of the dying wretch became feebler; hardened as he was in his general career of Usury, he felt something like a human craving for the smallest amount of human sympathy. He suddenly became conscious, that all the gold for which he had bartered the noblest feelings of the heart, was insufficient to purchase for him the affection of a single creature.

There was a solemn pause. The dying man seemed to fall into a stupor—but it was not so. Though the glazed eye, the quivering lips, the almost imperceptible breathing indicated the approach of that awful moment when the great struggle between Time and Eternity is about to commence, the mind of the sick man was working in vigorous health. Suddenly, as if aroused from a trance, he cried out, Josiah, my friend, I constitute you my heir! What need of a Will; it will only incur the fearful charges which the harpies of the Law are sure to claim. Oh! my dear, dear master,

replied the crafty Clerk, I value your affectionate care beyond the wealth which you intend so generously to bestow on me. But alas! my beloved master surely forgets that if he died intestate, the Crown would be entitled to all his vast possessions, and the harpies of the Law would after all come in for their accursed claims. This idea seemed to dart through the old man; he started up from his reclining position, bid his Clerk hasten to call an attorney; stretched his bony hands towards a cabinet placed beside his sick couch, and forgetting the fever that had so weighed him down, forgetting his abject and desolate condition, forgetting in short every circumstance but that which was likely to render the Crown his heir, the old Usurer busied himself in looking over sundry parchments which were the Deeds and Mortgages by which many hereditary estates of ancient families had passed through the reckless hands of their spendthrift heirs, into his own tenacious grasp.

In this congenial occupation, he knew not the flight of time and scarcely felt the ravages of disease. He continued his severe task till interrupted by the reappearance of his Clerk who came attended by a prim attorney and two intended witnesses. The Will was speedily made, signed, sealed and witnessed. The limbs of the Law were adequately paid and dismissed. The master and man were left together. What a picture did that lonely chamber present at that still hour of the night! There lay a dying sinner, with no thought of eternity in his heart, no prayer of penitence on his lips; a wealthy creature, self-deprived of the common comforts of even a poor man's house; a hoary, gray-haired wretch, unvisited by the soothing love of the remotest kin! Beside him sat a being keenly watching the rapid changes in the pale features of the dying one. Alas! he felt not the slightest sympathy for the sufferer, but impatiently looked forward to the hour of his dissolution: he experienced no emotion of gratitude for the vast wealth just bequeathed to him; but was indulging, stealthily as it were even from himself, in the rapturous idea of soon entering into possession: he was not in any degree anxious for the future weal or woe

of the master whose wages had fed and clothed him for so many years; but he was remarkably anxious that no unforeseen accident should occur to cut off his near-approaching Inheritance! They were a worthy couple, that master and man! Unflinching avarice and intense selfishness were the ties that had bound them together.

The end of the wretched Usurer was worthy of his life. While the death agony was upon him, he battled with it and fiercely called for the key of his iron safe which he grasped convulsively, then placing his hand on his breast, and looking unutterable things, passed from life into eternity!

The form of the worthy Clerk now seemed to dilate: he was no longer the shrunk, decrepit creature who scarcely dared to look up; but a stern resolute man, possessed of intelligence and conscious of power. He arose and intrepidly walked to the side of the bed where lay the corpse of the old Usurer. He looked keenly at the rigid features, and having assured himself that life was entirely extinct, seized the bony hand and undaunted to extricate the key from its withered fingers.

The key had been feebly held by the dying man; but the rigidity of death now gave oven to that feeble grasp the powerful clutch of a vice. Awful was the battle between the active energy of the living, and the passive yet stronger resistance of the dead. The struggles were fierce but fruitless; for the dead hand defied every effort of the living arm. Worked up to frenzy, the baffled heir crushed the bones, and mangled the sinews of that dead hand, and in his fiendish anger would have dashed out the brains of the inanimate corpse, but that the sight of the key, released from its bony prison, acted like a talisman on his troubled mind. To sieze it, to unlock the safe, to bring out its hoarded treasures; to fascinate his eyes with their sight; to charm his ears with their sound; was the work of a moment. He was delirious with joy: his cup of happiness was full to overflowing; the golden dream of his life was realized—and in that lonely chamber of Death, even while the dishonored corpse of the late possessor of this vast

wealth, was yet warm, his living, inheritor was exhibiting all the outward demonstrations of extravagant joy! Oh! how the spirit of Mammon rejoiced as it witnessed this terrible scene!

COMMEMORATION OF THE FAITHFUL DEPARTED.

CATHEDRAL CHURCH.

The solemn Office for the faithful departed will be performed at the Cathedral on Monday November 1st at 5 o'clock in the afternoon, and on the following morning at 7 o'clock High Mass of *Requiem* will be celebrated for their eternal repose. The Benediction of the Cathedral Cemetery will take place immediately after Mass.

On next Wednesday the 3rd Nov. solemn Office and High Mass will be celebrated for the deceased Clergy, and Religious of this Vicariate. On Thursday the 4th a similar Service will be offered up for the deceased Wardens of the Cathedral; on Friday the 5th for the deceased Members of the Confraternity of the Rosary; and on Saturday the 6th for deceased Members of the Confraternity of the B. V. M. of Mount Carmel.

ST. JOHN'S CHAPEL.

CIRCULAR ROAD.

TUESDAY next being the Anniversary of the Commemoration of All Souls, Vespers for the Faithful departed will be recited on the evening of Monday, Feast of All Saints, at St. John's Chapel, and the usual annual instruction on prayers for the dead will be preached on the same evening. A solemn High Mass for the repose of the Souls of the Faithful departed will be celebrated in the same Chapel on the Morning of Tuesday, the 2nd of November, at 7 o'clock A. M. immediately after which the Solemn Benediction of the Cemetery will take place.

ST. THOMAS' CHURCH.

The solemn High Mass for the repose of the Souls of the Faithful departed will be celebrated in St. Thomas' Church on Tuesday, the second of November, at 7 o'clock, A. M.

ORIGINAL POETRY.

HYMN TO OUR SAVIOUR.

1.
O Lord, my Jesus! grant that I
May know myself and Thee;
Nor ever seek nor ever sigh
For other good than Thee.
2.
To hate my own perverted will
Be mine both day and night;
To love and ever to fulfil
Thy will—let me delight.
3.
Sweet pattern of humility,
O! grant that I may learn
To be both meek and just like Thee,
And ill with good return.
4.
O! may my thoughts and wishes flow
In constant tide to Thee;
Reflecting in one vivid glow
The honor due from me.
5.
Sweet Jesus! who for me didst bear
Such anguish, grief and pain,
Grant me in life, thy Cross to share,
In Heaven—thy blissful reign.
6.
In Thee may I both live and die,
My hope, my joy, my all,
And to thy love with love reply,
Whatever lot befall.
7.
Dear Jesus! may thy law and word
Be food unto my soul,
My weakness with thy succour gird,
My every act control.
8.
When round my soul Death's terrors press,
Thee, Jesus sooth my fears,
That I might see, enjoy and bless
Thy sight through endless years:—*Amen.*

EDWIN C.

Selections.

CONVERSIONS.

Bombay. A Hindoo adult and child were baptized; and conditional Baptism administered to a Protestant, by the Very Rev. F. Michael, at the Cathedral of N. S. D. Esperanza.—*Bombay Catholic Examiner, Oct. 16.*

"SPIRITUAL MANIFESTATIONS."

The believers in spiritual manifestation delusions are increasing largely in number in the United States. Many persons of considerable importance and mental attainments maintain that the various phenomena are of actual occurrence, and appeal to the experience of such men as Judge Edmonds, who is stated to be an important "medium," or one who is privileged to hold communication, by means of the rappings, with the spirits of deceased persons. His "experience" is said to have commenced in the following manner:—In the month of January a lady, who had been a warm friend of his deceased wife, invited him to come to her house to witness the spiritual manifestations. That lady said she had been impressed for several days to do so, and during that time had felt the continued presence of Mrs. Edmonds in a remarkable manner—whatever she might be doing, the idea of her departed friend being ever uppermost in her thoughts. The judge, to while away a tedious hour, and having scarcely any curiosity, and certainly no interest in the subject, accepted the invitation. At the appointed time he had attended, and no one was present, but that lady, her daughter, and a rapping medium. The interview was a brief one, but several things occurred which at once rivetted his attention. He ascertained from his examinations that the sound which he heard were not, and could not be, produced by the persons present. He saw there was intelligence in them. His questions were answered with good sense, and entire sentences spelled out expressing sentiments characteristic of the spirit who professed to speak, and his thoughts were read and spoken to, and mental questions answered, when the persons present could not even know that he asked a question much less know what it was. He made a memorandum of what occurred, and he was told to correct an error he had made in his writing, an error which those present did not know any thing about, but which seemed to be known to the intelligence that was distinguishing the sounds. Upon this subject a correspondent of the *New York Tribune* writes, "Some time previous to the dawn of these phenomena in this country a friend of mine in Europe, a man of great sense, with an intellect disciplined to the whole compass of knowledge, wrote me a detailed account of a remarkable experience of this sort he himself was undergoing. His wife, a woman so enshrined in womanly sanctity that I seem to offer profanation even in thinking of her thus publicly, was disturbed one night in her sleep by a vehement rapping upon the walls

of her room. The rapping appeared to shift its position from one place to another in the chamber, and to be indifferent to the number of its auditors. About this period my friend, whom I shall call Mr. B. had occasion to see a young lady in a mesmeric sleep, induced for the purpose of giving her relief from epileptic attacks. When the paroxysm declared itself, she was removed to a bedroom on the upper floor, and medical help afforded her in the shape of mesmerism, which has been previously found beneficial. She became at once composed and clairvoyant, speaking to Mr. B. with whom she was *en rapport*, of various things. At length she exclaimed, with rather a mirthful countenance, "Oh! what an extraordinary old woman this is! she says she wants very much to see you and your wife. Her name is so and so." The name was thus given was that of a female relative of Mr. B. lately deceased, who had been greatly attached to his wife and eldest child, and who had died in this identical chamber. "She says she has been extremely desirous, and been trying very hard, to get speech of your wife, but has not been able to effect it. She wants, especially to give her directions as to the disposal of some bits of property left undevise by her at the period of her death. You will find them situated thus and thus, and having found them, will dispose of them so." Mr. B. was greatly shocked with this communication, as betokening an extraordinary frivolity on the part of a respected relative, now surrounded by the grandeurs and amenities of another world; but on looking in the quarters indicated for the goods in question, they were discovered exactly as described, and, being disposed of as desired, the old lady shortly became quiet, and it was hoped had finally soared away from her last remaining anchorage to earth. However, she once afterward requested the clairvoyant to tell Mrs. B. that she had laid aside her spectacles, her sight having got back almost to its youthful vigour."—*Liverpool Albion*.

THE ACHILLI TRIAL—SUBSCRIPTION FOR DR. NEWMAN.

[From our late edition of last week.]

The *Univers* of August 3rd, after expressing in strong terms the disgust and indignation felt throughout France and the Continent at the late outrage on justice committed by an English tribunal, states that there is a very general feeling that something must be done to assist Father Newman in the tremendous pecuniary loss he has sustained in the cause of truth and holiness. "The London jury," remarks our contemporary, "having to pronounce between a learned and holy Priest, who has quitted all the advantages

of the world to follow Jesus Christ, and an apostate who has denied Jesus Christ in order to plunge more deeply into the defilements of the world, has sided against the Priest and with the apostate. Our readers know the death of the trial; we have nothing more to say about that. France had long heard this famous English justice boasted of; now she knows it, and is revolted at it. Mr. Newman is ruined, he and his congregation, for having proved, in the face of England, that a wretch who defamed the Catholic Church had been projected from the ranks of the Priesthood by reason of the infamy of his morals.

"This iniquity has profoundly stirred the heart of our friends. Several of them have come on many occasions to ask us to open a subscription at our office to aid Mr. Newman in releasing himself from the claims of the English Treasury, which has so shamefully become his creditor. We can, alas! only offer him a mite. There are not seen among us those fortunes which make a subsidy of a million sterling annually to the Bible Society. But though this mite only served to redeem a single stone of the Birmingham Oratory, it will at least bear witness to the sympathy and respect of the Catholics of France for one of the most illustrious and most dear of their English brothers. At the same time, in a cause which engages the attention of all Christendom, it will oppose to the shameless verdict of the London jury that of another jury, whose number and quality will allow none to be ignorant as to the side where justice is found.

"If there were still need to fix opinion in this direction, the name which is inscribed the first on our lists would of itself be sufficient. The venerable Archbishop of Turin, who knows so well himself how actions brought by heresy are conducted and terminated, having learnt that we were meditating this subscription, immediately sent to us his offering."

In the *Univers* of August 4th appears the first subscription list, headed by the name of Mgr. Franzoni, Archbishop of Turin, for the generous sum of 1,000*l.* (40*l.*) Then follow the names of M. Louis Veuillot, chief editor of the *Univers* (who writes the above article), and of the other editors of that journal. There is also the Viscount de la Tour, Dr. Teyssier, the well-known Catholic *litterateur*, M. Bonnetty, and a great number of Ecclesiastics. Our readers, we are sure, will rejoice to hear that the Catholics of France are coming out so nobly on behalf of our illustrious Confessor. We may add that we have been informed on authority, that arrangements are being made for subscription to be opened in these countries, the particulars of which will shortly appear. There can be no doubt from the universal sentiment of society, and of all ranks and classes of Catholics, that the generosity of their aid will be proportioned to their deep sense of the wrong that has been done, and that Father Newman will not, we hope and trust, be allowed to suffer the damage of a single sixpence of the many thousands of pounds which Protestant justice has sentenced him to pay because he exposed the

real character of a slanderer of the Church of God.—*Tablet Aug. 14.*

RELIGIOUS SISTERS.

It is impossible to speak of charitable associations, without saying a few words about those pious women who consecrate health, pleasure, life, their whole energies, to alleviate the corporal miseries of their kind. They exist under different denominations—some are called Sisters Hospitaliers, other Sisters of Charity, Sisters of St. Vincent, (for the name of St. Vincent is synonymous of charity), or Sisters of the Cross, etc. There is in all these names a striking idea of piety and devotion, and all these different denominations of pious women, tend to the same end—in seeking to please God by sacrificing themselves for the relief of their fellow-men. Voltaire, whose whole endeavours were to destroy and cast ridicule on religion, shows at any rate good faith in speaking of the Sisters Hospitaliers:—"There is, perhaps, no greater sacrifice on earth than the sacrifice of beauty, youth, and often of high birth and fortune, to strive to alleviate in hospitals such a mass of human miseries, the very sight of which is so humiliating to human pride and so revolting to our natural delicacy. Those nations that have separated themselves from the Roman Catholic faith, have but very imperfectly imitated a charity so generous and so devoted."

I do not see that it has, even in any way, been imitated. Some will willingly give their money to succour the victims of misfortune; but will they give themselves, as does day after day the Sister Hospitaliers? A member of the French Academy of Science was sent by the government to examine the Hospitals of England, and on his return he said, "There reigns very excellent discipline throughout these establishments, yet two things are wanting, our Priests and our Sisters Hospitaliers." He might have added, "when these two things are wanting, all is wanting." In truth, only to speak of the subject which occupies us at present, who can replace a Sister of Charity in the hospital? She maintains order, cleanliness, and economy in the establishment; she listens attentively to the doctor's report, and prepares with diligence the treatment he prescribes. See her running wherever she is called by a necessity more urgent, here she nurses one attacked with some ignominious disease there she dresses wounds revolting to human nature, further on, she receives that last sigh of the dying fellow-creature, who is a corpse in dissolution, which she hastens to bury. However, corporal infirmity is not always that which we should alone lament; the soul united to suffering flesh, how many dangers is it not exposed to? The sister Hospitalier answer to words of impatience and fretfulness, by meekness and the most unremitting kindness and attention. She is to the sick the example of every Christian virtue; she surrounds him with all the consolations and assistance of religion, and when the links which bound him to this earth are rent by death, she aids and facilitates by her prayers his reception into heaven and his eternal union with his

God. We know that to attend the sick, one must not only renounce one-self, but also one's affections. The sister of charity has she not renounced both: she has renounced all sensual enjoyment if I may be allowed the expression, to lead henceforth a spiritual life; she is dead to the pleasures of the world; her sole love is Jesus; she loves him even in the poor sufferers with whom she lives and nurses with so much care. We know also that in an hospital courage beyond test is indispensably necessary that one must be prepared at every moment to make the sacrifice of one's life. The Sister of Charity, does she not possess this heroic courage? You will never see her fail in her duty, and to accomplish it—she will not recoil before the aspect of any danger. The weaker she seems exteriorly, the greater is her interior strength. Her body sinks and seems as if it would fail her; her soul is strong and religious, and what is courage if it be not strength of soul? As to the sacrifice of life, why should she not make it? What attachment can she have to this world? Pleasures, honors, riches, she has cast away and despised; the most legitimate links, those of friendship and relationship, she has broken to belong solely to God; death will only consummate the sacrifice she has so generously begun. It must be further admitted that much mildness and patience are necessary to attend well on the sick—constant tender care only met with in families. Is it not again the Sister of Charity, who exhibits that unlimited patience, that unalterable mildness and that affectionate care? Her mein, her look, the sound of her voice the pious symbols which encircle her; in fact, every thing about her manifest to the sick and wretched inhabitant of the hospital her meekness and her patience. In that religious watching night and day beside his bed, he sees not a stranger, but a mother and a sister. These sweet names were given her by religion when she took that habit of her order, and which by her devoted conduct she daily becomes more worthy of receiving.

A young man is called far off upon business; he falls sick in an unknown city having but small resources; he is carried into one of these religious houses which offer generous hospitality to the stranger, to the indigent, to all those whom the founder has most recommended to their charity. This young man has already several times been seized with the disease he is now suffering from so much. In the paternal dwelling he received the tender attention, and the anxious and unremitting care of a mother or a beloved sister; that mother and sister are now far away. As soon as the first crisis of suffering is over, and that sense and feeling return, he raises his head and looks around him—"my mother! my sister! where are you?" he exclaims—tears then flow from his eyes, and he falls back exhausted. At that moment there are two sisters in the room not far from his bed, one in the flower of her age has been dressing an incurable wound; the other more advanced in years has been reciting the prayers for the agonising. They run to the sick bed from whence the appeal proceeded. "Here we are" they say to the young patient "here we are—

you have called us!" The young man raises his head, he looks attentively—alas!—it is neither the figure of his mother nor of his sister; he reflects a while! and understands the mystery; tears flow again from his eyes. Holy religion how abundant are thy consolations? It is not without reason that thou art called mother of the afflicted! When man is overcome by suffering, you raise him, press him to your bosom, and placing your hand upon his heart you make that heart worn out by the weight of wickedness and grief, feel some of those sweet enjoyments which constitute the happiness of this life—*Cape Colonist*.

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

I.

DO NOT SPEAK TO ME ABOUT RELIGION.

Answer.—And why not.

Religion is the knowledge, the love and the service of God. It is the science and the practice of all that is good. What is there in that which is not worthy of you and of any reasonable and honest man! Believe me, *you do not know what religion really is*. Such as you imagine it to be, I can easily conceive its being displeasing and repugnant to you.but it is quite different from what worldly people suppose it to be.

I wish to explain this point to you by a little familiar consideration. I wish to shew you that religion is made for you, and that you are made for it, because it brings truth to your understanding and peace to your heart—because it teaches you who you are, from whence you come, where you are going; and that, without religion you are lost; and consequently, wretched.

And what can be more worthy the attention, the study, the respect of a reasonable man, than the doctrine which has formed and given food to the genius of a Bossuet, a Fenelon, and a Pascal? What can be more venerable, even without any examination, than the Faith of St. Vincent of Paul, of St. Francis Xavier, of St. Charles Borromeo, of St. Francis of Sales, of St. Lewis the IX. of Bayard, of Turenne of Conde?

"The greatest service I have rendered to France," said the Emperor Napoleon, is in having re-established the Catholic religion. Without religion, what would become of men? They would kill each other for the handsomest woman, and the largest pear."

Ah! if, like me, you could each day see that blessed religion, dry up the tears of the

poor; change the hearts of wicked, make a degraded criminal become a saint; if you could see religion spreading around her, truth, resignation, hope, peace, joy, purity of soul, you would speak otherwise most certainly, and you would say: Oh! yes, speak to me of religion; say, oh! Enlighten my soul by her brightness, purify my heart by her holy influence, through the bliss she imparts, ease me of my sorrows!

Then let me talk to you of religion. And, to shew you the reality of this sweet influence that I would ask you not to throw off, permit me to begin our conversations by the following touching incident, which I was a witness of, indeed I may almost say, I have taken a part in it; this will speak more in favor of my reasoning, than much that I could still say. Two years ago, a poor Sergeant condemned to death, was lying in the military prison at Paris, awaiting the execution of the fatal sentence. His crime was a very awful one. With premeditation, he had killed a lieutenant, to be revenged on this officer for having threatened him with some punishment.

As Chaplain of the prison, I saw this Sergeant Herbuel, and gave him all the assistance in my power. Being already sorry for his crime, he received my admonitions without difficulty: About the second or third day after his sentence had been pronounced, he approached the Sacraments, and from that moment he became an altered man. "Now" said he to me, "now, I am happy. I am prepared, may Almighty God do with me what he pleases. I am in perfect peace. The only regret I shall have in losing life, is not being able to do penance any longer." Nearly every week he went to confession and to communion.

After two months' imprisonment the 1st of November, 1848, he received notice that his sentence was about to be put into execution. He heard this with the resignation of a good Christian. His body trembled convulsively, but his soul was full of peace, and his heart at rest: "May the will of God be done," said he to the chief officer of the prison. "I acknowledge that I did not expect this blow after such a long reprieve." I remained alone with him. He humbly confessed his sins and crimes once more, and I brought him the Holy Viaticum. He prayed all night, speaking tranquilly now and then to the soldiers on guard. The mournful carriage which was to take him to Vincennes arrived at 6 in the morning. Herbuel bade farewell to the keeper of the prison and the commander. They were both deeply affected. I got into the prison van with him. He was peace-

able, even gay, during the journey. "You cannot conceive, father," said he, "what a happy day I spent yesterday. It was the feast of All Saints, and I prayed much. It was a presentiment kind Providence gave me that my sorrows were nearly over. At night, I rejoiced, and so do I now much more. I can give you no idea of the joyful, peaceful feeling God granted me last night": and these words were pronounced as we were hastening on to the scene of his death! "Death," said he "is no longer a subject of dread to me. I know where I am going; I go to meet my merciful father; I go home. . . . In a few minutes all will be over. I am a very great sinner; the greatest of all sinners. I am the worst of men; I have offended God; I have sinned grievously. . . . but God is good and I have placed all my confidence in Him."

While reading a prayer which reminded him of the Blessed Sacrament, "My God is there," murmured he; and he seemed full of joy. "Oh! how firmly I believe," added he, "all the truths of our Holy religion! What great peace this has brought to my soul! And what a happy day this is for me! I shall soon be with my God." Turning towards me with a smile, he said, "Father, I shall be there to open the gates of Paradise for you, if my prayers be of any avail." Then recollecting himself, he continued. "What am I that God should listen to my voice; I am a worm of the earth; I deserve nothing. . . . for I am a great sinner!" He shewed me his *Manual of a Good Christian*. "Soldiers ought never to be without this little book, and never quit it. If I had read it all my life I should not have fallen into the crime I have committed, and I should not be guilty as I am this day."

The moment for the execution was drawing near. I presented the Crucifix to the condemned criminal; he seized on it joyfully, and slowly repeated several times, "My God, my Saviour! Yes, he has died for me! and I will offer my life to Him." And he kissed the Holy image,

All was now ready. We went down. Herbuel asked leave to give the signal to fire; this was granted him. "Since I had the courage to commit a crime, said he, I ought to have the courage to call for an expiation!" He knelt to receive a last blessing; and then placing himself before the soldiers who were to fire on him, he cried out in a loud voice:—"Comrades, I die a Catholic! Behold the image of our Lord Jesus Christ! look on it" and he shewed them the crucifix. "Do not act as I have done; respect your superiors, I blessed him

once more..... An instant after the terrible fire was heard and Herbel appeared before the God who pardons all to a repentant sinner... Tell me what do think of a religion which makes a guilty man die, thus? Do you not find in this anecdote matters for serious thought?

CHARACTERS OF LORD JOHN RUSSELL, SIR ROBERT PEEL AND O'CONNELL, BY JOHN A. ROEBUCK, M.P.

CHARACTER OF LORD JOHN RUSSELL.

Lord John Russell, though afterwards destined to occupy a high position, was at that time looked upon as of moderate parts—industrious, though slow, and respectable in conduct as well as ability. He had no pretension to the name of an orator—his utterance was hesitating—his voice thin, unmusical, and rendered utterly disagreeable by a drawling nasal twang, which would have tended seriously to render ineffective the most pointed and eloquent language, the most profound thought, and even the most weighty argument. But in Lord John Russell's speaking none of these redeeming qualities was to be found. All he said was marked by plain good sense, and regulated generally by good taste. The views he took of every subject were the views merely of his class—without originality—unadorned by learning, unaided by any force or brilliancy of style. Mediocrity is the word which best describes the character and class of his intellect, and simply not to offend was the highest reach of his ability. The exposition which he now gave of the Ministerial plan was simple, unaffected, and clear; the arrangement naturally suggested by the subject brought the details before the House without confusion, and served to prevent doubt or misconception as to what was intended. The spirit which animated the speaker was that of wise conciliation; and the arguments adduced in support of his proposition were derived from the current everyday reasoning familiar to every reader of a newspaper or magazine. The great topic, however, was not ennobled by one ray of genius, one spark of wit, one touch of eloquence—all was decorous, uniform, frigid mediocrity, the plodding exercise of an industrious, well-intentioned, but, unhappily, a dull scholar. The noble lord's address was unequal to the great occasion, to the remarkable assembly to which he addressed himself, and to the high position which he accidentally held. But the enthusiasm out of doors supplied every deficiency. The slow vessel, freighted with the fortunes of reform, was borne onward by the rushing tide, on which it was now launched, beyond the controul of the Ministry or their representative. On the good feeling and good sense of the people of England its destinies now entirely depended.—(Pp. 66—68, vol. ii).

SIR ROBERT PEEL'S MERITS AS A STATESMAN.

Sir Robert Peel, in his political career, committed great mistakes; he was, nevertheless,

from the very character of his mind, peculiarly fitted to be a potent leader of the English people. He was not a rapid learner, but he was continually improving. He was ever ready to listen to the exposition of new ideas, and though slow to adopt them, slow to understand and appreciate their truth and importance—if true they were—he was always prepared to entertain and discuss them. His strongest sympathies, too, were with the nation, and not with a small dominant section or party, and in this he was pre-eminently distinguished from the Whig statesmen whom he through life opposed. They may rule for the nation but they certainly rule by a clique. If they are liberal sometimes in opinion, it is because to be so suits their party purposes. If they adopt a new idea, it is for the same immediate end. They refuse to be associated with any but their own peculiar set, and deem no one capable of conducting wisely the affairs of the nation unless to be allied to their own party, and thus born to dominion. Sir Robert Peel had none of this exclusive feeling. He was great enough to perceive and appreciate worth in others, had the wisdom to receive instruction even from opponents, and candour to acknowledge the obligation. Thus he went on to the end, improving with the nation to which he belonged, never outrunning, and seldom, certainly not of late years, lagging much behind the national mind. Had his intellect been of a bolder and more original cast he would probably have been a less successful Minister, as in that case he might often have proposed reforms before the nation was prepared to receive them, and thus have diminished his power as a Minister, while earning the renown of a philosopher. His chief danger, however, was from an opposite quarter. On two momentous occasions he lingered too long in the ancient ways, and was too tardy in following public opinions. He ran no risk of being ever before it. But the pioneer who prepares the way is not he who reaps either the immediate benefit or honour resulting from his labour. Sir Robert Peel, twice in his life, erred in being too much of a laggard, and upon the Catholic question so committed himself, in opposition to emancipation, that no road of decorous retreat was open to him. He, indeed, broke through the trammels which his party connections had created and his own ingenuity had materially strengthened. The lesson was severe, and, to a mind so sensitive as his, must have been exquisitely painful. The effect, however, was, in the end, greatly conducive to the superiority which in a few years afterwards, he attained. He was made a new man by the trial and suffering to which he was thus subjected, and although upon the question of Parliamentary reform he again committed the same mistake—that false step was not without its advantages, as he was thereby enabled to rally around him the fragments of the old Tory party, and by their aid to win his way again to office and to power. His conduct during his last administration though it gave offence, never to be forgiven, to some of his immediate partisans, made him the most popular Minister and the most powerful statesman known in England since the days of the first William Pitt

The nation had confidence in his prudence; they believed him sincerely, anxious to promote the welfare of his country, and to have real sympathies with the industrious millions of our people. There was a feeling, every day growing stronger, that he was destined to be the people's Minister; that he would be able by means of popular support, to which at length he could alone look for aid, to depart from the rule by which the whole government of the country had hitherto been placed exclusively in the hands of the aristocracy, and to unite upon the Treasury bench a really national administration one in which the practical sagacity and the multitudinous interests of the mercantile, manufacturing, and labouring classes should have representatives, who would not appear in the degraded character of Ministerial lackeys, but as independent and equal colleagues; not receiving office as a favour, and holding it not in accordance with the will of an exclusive clique, but in obedience to the wishes and command of the nation.—(Pp. xviii.—xxi, vol. i.)

CHARACTER OF O'CONNELL.

In the history of mankind there have been few instances of a power so extraordinary as that which Mr. O'Connell now exercised over his countrymen. He was himself thoroughly an Irishman—endowed with many great powers—wanting many qualities, without which no man can be deemed really great. Of a commanding presence, gifted with a beautiful and flexible voice; also with a great quickness, versatility, wit, and the power of compressing a long argument into a short and epigrammatic sentence—he seemed formed by nature for the very part which the peculiar condition of his country called upon him to enact. His early education had given him manners some thing of an Ecclesiastical smoothness when in the society of gentlemen—more particularly English gentlemen; but when addressing his own countrymen he could assume (perhaps resume might be the more correct word) a rollicking air, which completely won the hearts of the excitable peasantry whom he sought to move, and over whom he indeed ruled with an absolute despotism.

He was a skilful lawyer; thoroughly acquainted with the character of his countrymen, and ready at all times to aid them when subject to accusation by the Government, or quarrelling among themselves. They who have witnessed his conduct on criminal trials and at *Nisi Prius*, describe him as unrivalled in the dexterity with which he managed a jury; while those who have heard his legal arguments before the judges in Dublin, speak of them as models of forensic skill. The contrast between his manner on these different occasions proved his marvellous versatility, and ought to have prepared the House of Commons for his admirably appropriate demeanour, when he first appealed before them as the one great representative of Roman Catholic Ireland. He was at all times a finished orator, and could assume, or throw off at once and completely, any part he chose. The familiar buffoonery, the sly fun, the coarse, nay, almost vulgar, but really artful pathos and sar-

casms of the counsel, on the circuit, whether defending a prisoner in the Crown Court, or engaged in a cause at *Nisi Prius*, were all entirely laid aside, and succeeded by a simple, grave, and even polished demeanour, when in *Banco* he had to urge before the judges of the superior courts. And this subdued but still natural manner, how different was it from that of the fierce demagogue, the impassioned accuser of his country's oppressors, who led the vast assemblies which attended the meeting of the Catholic Association! On this arena he seemed to revel in his freedom—to throw away restraint—to give up all command over his feelings—to make himself, indeed, his passions' slave. But amid what appeared his wildest ravings, he was ever truly master of himself; making his passion an excuse, when it was, in fact, the pretence—he forced others really to feel the indignation, of which he exhibited only a finished imitation. In the House of Commons every trace of the ranting, rampant demagogue entirely disappeared. In the whole range of rhetoric difficulties, nothing approaches that of appealing successfully in the House of Commons to any romantic sentimentality. All who have been accustomed to address various assemblies of men must have discovered that appeals to passion, generous sentiment, romantic honour, are generally grateful only to simple and unlettered audiences. That as the audience becomes composed of men of a more finished education, of a larger experience in the ways of men, just to the same degree all such passionate appeals become distasteful, and therefore difficult, not to say impossible. The taste becomes more fastidious—the feelings, by wordly contact, more blunted—and suspicion more ready and more quick-sighted. What would make an assembly of peasants weep, would probably send the House of Commons to sleep or would keep them awake simply by exciting their contempt and disgust. Mr. O'Connell knew this well, and, further, he was aware that the assembly into which he entered, when he entered the House of Commons, was as courageous as fastidious. That it was as difficult to excite their fear as it was easy to offend their taste. To bully them he knew was dangerous—to frighten them impossible—to persuade them out of their former convictions almost hopeless; but to amuse and interest—to command their attention and respect by wit, knowledge, clear and forcible statement and accurate reasoning, and sometimes by rare, and felicitous, and finished touches of passionate argument, to excite and almost convince them—all this, he was aware, was within the power of great orator. Proudly conscious that he could aspire to this high calling, with a calm self-possession he applied himself to his last most difficult task of conquering the attention—the respectful attention—of an adverse House of Commons, and—succeeded.—(Pp. 78—82. vol. i.)

THE PROTESTANT AGITATION IN 1829.

Sermons were preached from hundreds of pulpits, detailing with a horrible minuteness the cruelties and tyranny which in past ages have been practised by Papists. Tracts were circulated all over the kingdom, detailing all sorts of

atrocities perpetrated by the Roman Catholics upon our Protestant forefathers, which atrocities these prophets of evil asserted would again be exercised over defenceless Protestants, if once the Catholics were allowed to have seats in either houses of Parliament. Rude prints of furious Priests, with a cross in one hand and a torch in the other, standing over wretched about to be submitted to the scourge and consigned to the flames, were with a merciless industry circulated among the cottages of the poor in all parts of the realm. Anxiety and a blind terror were ruthlessly excited, in the hope that fury would follow fear, and that threats of violence itself, would come in the train of this ignorance and passion. Both houses of Parliament were for many weeks employed in receiving and talking about petitions from all parts of the country, for and against the Ministerial measure. The very poor and the very ignorant were alone found susceptible of real terror; and to these, consequently, the fanatical members of the Church of England addressed themselves, stooping to the vilest arts in order to alarm and excite them.—(Pp. 114, 115, vol. i.)

CATHOLIC ASSOCIATION IN 1829.

So soon as Mr. Canning died, Mr. O'Connell applied himself to the task of exciting the whole Roman Catholic population; with the aid of the Priesthood he was able to spread his organisation over the whole country, and assume in fact the government of Ireland. The Parliamentary friends of Catholic Emancipation professed to be shocked by his conduct, and took every opportunity of expressing their disapprobation of his proceedings; and the Duke of Wellington stated that the excitement caused by Catholic Association prevented all possibility of granting the Catholics the privileges which they demanded. In this oant, the Irish member of the House of Commons eagerly joined, and yet it was apparent to every man of common sense in and out of the House that the sole cause of the attention paid to the question of Catholic Emancipation, and the demands of the Irish people, was the trouble given by Mr. O'Connell and his formidable organisation. Had they been quiet in Ireland, the rulers both in England and Ireland would have adduced this very quiet to prove that no grievance existed, and would have slumbered over the evils which left their repose undisturbed.

The whole Catholic population rose up as one man, braved the power of their landlords, and triumphantly returned the "Great Agitator." In this peaceful insurrection, the vast the uncontrollable power of the Catholic Association was forced upon the consideration of Ministers, who now saw that no hope of tranquillity, of happiness, or even of safety remained, so long as the grievance existed which had thus roused and organised the whole Catholic people. The Priesthood, as a body, were pledged to continue the excitement: every Catholic gentleman was by the force of the popular current carried away, and spite of any disinclination was compelled to enter the ranks of the Association, or be socially, if not indeed religiously, excommunicated.—(Pp. 84—93, vol. i.)

CHARACTER OF SIR JAMES GRAHAM.

To a clear and logical understanding he added great industry, and all his expositions were distinguished by an exceedingly neat and appropriate diction; a subdued and grave sarcasm lent interest to his argumntations; and while an accurate arrangement made his statements clear and effective, a sedate and collected manner gave weight and a certain sort of dignity to his discourse. As an administrator he shone afterwards without a rival among his Whig associates, and seemed by his ability destined soon to lead his friends amid the stormy conflicts of party warfare. The result has not hitherto justified this last anticipation. Timid and fastidious, he needs the robust hardihood of a mind requisite for a political chief. As a second none can surpass him in usefulness and ability. The responsibilities of a chief, however, seem to oppress his courage, and paralyse the powers of his intellect. To the reputation of an orator he has no claim. He is, nevertheless, an admirable speaker, and is ready and effective in debate; but that inspiration which passion gives he never knew; and, unmoved himself, he is unable to win his way into the hearts of others. His speaking, indeed, is almost without a fault—simple, clear, grave; often, earnest, it always wins attention, because always deserving it. He, nevertheless, leaves his hearer unmoved, and is more apt, by his own cold demeanour, to repel and offend his audience, than by his lucid arrangement and accurate argumentation to convince and lead them. He was and is, in short, among the most efficient administrators, as well as the least popular Ministers of his day.—(Pp. 149—130, vol. i.)

CHARACTER OF WILLIAM IV.

Lord Brougham is accustomed to describe William IV. as frank, just and straightforward. I believe him to have been very weak, and very false; a finished dissembler, and always bitterly hostile to the Whig Ministry, and their great measure of reform. He pretended to have unbounded confidence in them, and great respect for their opinion, even while he was plotting their overthrow, and adopting every means in his power to hamper them in their conduct, and to depreciate them in the estimation of the world. All the documents I have seen which relate more immediately to the King—and they have been, for the most part, letters written by his command, and at his dictation—have led me to this conclusion. The kindness and generosity of Lord Brougham's nature make him give easy credence to kind professions in others. The off-hand hearty manner of the King, therefore, imposed upon his chancellor. The very weakness of the King, too, gave him strength. His capacity was notoriously contemptible; and Lord Brougham could not for a moment believe himself the dupe of parts so inferior; and yet, in truth, was he deceived. The trained artificer of a mean spirit misled and cajoled the confiding generosity of a great and powerful mind; and, to this hour, Lord Brougham asserts that the King was a sincere Reformer, and earnest, throughout the struggle which followed the introduction of the Reform Bill, in his expressed

desire to have that measure passed in all its integrity.—(Pp. viii., ix., vol. i.)—*Tablet*.

MAHAMUREE IN GURHWAL.

The following particulars mark the ordinary advent and course of "Mahamuree" in Gurhwal.

There can now be no doubt but that the mephitic vapour of Mahamuree is yearly generated, ab initio, at certain temperatures in Gurhwal. Our Hill provinces it must be remembered are in the plague latitudes, and the Mahamuree appears in August, September and October. At Alexandria, I believe a gun is fired on the 26th June, announcing that the plague has, (or is supposed to have) ceased on account of the heat. Dr. Rennie pronounced Mahamuree to be "a typhoid fever of an unusually infectious and virulent nature; in this he was perfectly justified by the case or cases he saw. Plague is, I believe, sometimes called the worst known form of typhus fever. Mild cases exhibit only the pathology of typhus, but I believe farther enquiries would have given Dr. Rennie, the same diagnosis as that formed by Dr. Pearson. It is a remarkable fact, that before a single individual is attacked, the rats in the village are destroyed by the malaria; this is invariable, there were many dead bodies of rats around my tent near Larkot, and I believe some thing similar is seen in Egypt.

The early stages present the usual symptoms of typhoid fever, paroxysms of delirium supervene, glandular swellings in the groin, and carbuncles or bubos under the axillæ sometimes appear, or glandular swellings in other parts of the body, and in severe cases death ensues about the third or fourth day. The post mortem examination exhibits extreme congestion of the heart, brain, and lungs. The heart sometimes swimming in fluid, the lungs engorged and adhering.

That the Mahamuree does not annihilate entire villages is attributable to the inhabitants abandoning the sick and dispersing in the jungles as soon as it appears, thus the disease dies out and they return after three, four or five months. Last month at Pindaolee, the villagers did not separate until 28 cases occurred, and the whole 28 died. Families in which a fatal case has occurred are avoided even in the jungle by their friends, and they have a much greater horror of contagion than of infection. A woman who took shelter in a deserted village during a shower of rain was seized with the disease on her return home and died. A person also visiting a friend in another village who happened to have the disease on him, at the time, was also taken ill and died. I believe the disease to a certain endemic but have no doubt but that it might be carried from one place to another by an infected person.

Dr. Pearson and Francois have seen many cases this year and fully investigated the disease.

Of course no conclusions can be drawn from a single case of cure, but I think it should at least ensure the treatment a fair trial hereafter.

JOURNAL NOTES.

Wednesday, 8th September, 1852. Arrived with Dr. Pearson at Lohba, (Suveesau Bungalow,) in Gurhwal. We had arranged that such cases as we met of Mahamuree I should treat, for Pearson has already given drugs a fair trial in many cases and become convinced that for Mahamuree they are utterly valueless; he said that he looked on any one taken ill with Mahamuree as doomed, but he was most anxious to give the hydropathic treatment of English typhus a fair trial and see what I could do. Mahamuree is now clearly proved to be (as announced last year by Drs. Pearson and Sreenath Mookerjee) identical with the plague of Egypt and Constantinople.

Captain Ramsay had made all necessary arrangements for my coffies, and supplies as far as the Gurhwal boundary, and I had written to Mr. Strachey, the Gurhwal Assistant for the usual perwannah, authorizing my purchasing supplies, and also for a Chuprassie, if one could be spared. I found neither the one nor the other at Lohba, and this placed me in a fix.

When Mr. Trail introduced our revenue settlement into the Hill provinces, he placed in each of the sets of village papers a clause providing that the villagers were not to furnish supplies to travellers unless they carried perwannahs, this accorded so well with the policy of our Goorka predecessors that it was only too closely attended to. The Hillmen will seldom sell fowls, milk, eggs, &c., and it is impossible to collect relays of 12 coolies at a time, without the assistance of the village authorities. Dr. Pearson had a Chuprassie and perwannah allowed him, and he would willingly have assisted me, but as I did not wish to be fettered in my movements by dependence on him, I determined on writing to the Commissioner and waiting for his reply at Lohba.

9th. Dr. Pearson went on to join Dr. Francois, I therefore found great difficulty in procuring any food but chupparities and water.

10th. Remained at Lohba. A murrain has been raging among the cattle of this district for four months, it is attended with violent purging; numbers of dead bodies of cattle are lying about in all directions, creating an abominable stench.

11th. Remained at Lohba (Biansee Hill.)

I had obtained four coolies at Almorah as permanent servants at 5 Rs. a month, the only spot I could reach, without extra coolies, at which Mahamuree had appeared, was the village of Larkot I therefore determined on visiting it that evening.

Larkot is situated on the side of a hill about 8 miles by the Jungle path North West of Lohba. I found the village had been deserted and its condition vividly suggested what must be the multiplied horrors of a plague city. There are 50 houses and 100 cow sheds, the latter containing numerous bodies of the cattle dead from murrain. Grain, furniture, &c., all left in the houses, but not a living creature visible. I met a part owner of the village, named Lowgootea and several of the villagers, in the neighbouring Jungles, they had no communication even there with the families of

which a member had died of plague. They told me that six cases had occurred ere they fled, four bodies had been buried, a fifth since dead lay unburied in one of the houses, keeping a grim watch over the deserted tenements, while in the sixth case the man (by name Jowharoo, a brother of Lowgootea) was still alive, he was deserted for fear of contagion, even his wife and two children had abandoned him and were living near Purkundha. I tried to shame the brother into assisting me in attendances on the sick man as I could hardly perform all the requisite operations alone, he at once refused saying "Sahib in this illness the son abandons his father, the husband his wife, and the parent his child, my wife and children have fled with me and were I to be hanged for the refusal, I would not touch my brother." Night coming on I had much difficulty in getting back to Lohba.

13th. Returned to Larkot with blankets, sheet, towels, &c having prevailed on my Mehter for a reward of five Rupees to assist me in packing the patient, &c. &c. Lowgootea had offered to call out to his brother from four gunshot distances to come to me, but no reply was made. To his shouts, from this silent village of the dead, we learnt that Jowharoo had that day got out of the village and lighted a fire in a cow shed near, but the owner seeing him had driven him off and put out his fire, he then threw away his cooking things in despair and entered the Jungle where his brother concluded he had died. Lowgootea mentioned that when the horrors (Bhém) seized a Mahamuree patient, he rushed out of the house, wandering about till they left him; a low muttering delirium sometimes supervenes in English typhus, and I believe this Bhém to be a delirious paroxysm. I had a Choppah placed by the stream under Larkot; after waiting there for some time, a villager approached and in a whisper pointed out a spot where Jowharoo had just been seen, hurrying thither with my Mehter we found the object of our search, supporting himself with a stick, he had a scared look as though he hardly trusted the near approach of his fellow men, while the dirt and lines marked by tears on his face, told a long history of lonely misery. I gave him some sago to eat, telling him to keep up his spirits, as we should attend on him, and please God he would soon be well. It was too late for packing, so I slept that night in a cow shed at Purkundha, the next village to Larkot.

14. Went down to Choppah placed for patient, Mehter accompanied me, the brother and other villagers looking on at a short distance, commenced by washing patient in neighbouring stream immediately after which the wet sheet packing, the skin was hot and dry, but paroxysms of fever were not on him, pulse 96, and a large plague spot or bubo above the right shoulder towards the neck. The villagers' dates were not very clear or accurate, but from what they said, I believe, Jowharoo must have been ill more than a week when I saw him; he had never passed twenty-four hours without a paroxysm

of the fever, it came irregularly sometimes in day time, sometimes at night. After half an hour in the wet sheet, pulse fell twenty-six beats per minute, and patient said he felt very comfortable, complaining only of heaviness in the head and pain at the ear. After one hour's wet sheet, proceeded with blanket, sweating for an hour and a half. This removed all uneasiness of the head, and we then rubbed him down with wet cloths, placed him again on charpoy, well covered and left some tapioca and sugar for him to cook after an hour's sleep. The effluvia exhaled from wet sheet and sweating blankets when unpacking, must be highly infectious, but I believe the efficiency of the treatment, and the confidence it gives the operator will much overbalance this objection. Patient had no paroxysm of fever that day or the next night. *He had never passed twenty-four hours before since he had been taken ill without the paroxysm of fever.*

15th. Patient had a slight accession of fever this morning, the last appearance of it. As I was not well myself I did not administer the wet sheet packing, which he should have had, but gave cold bath, and as the tongue was foul, a couple of common aperient pills.

16th. Heard of the arrival of Drs. Francis and Pearson at Lohba on their way to Chuprakot, I went over and tried to persuade them to come and visit my patient, but as they expected many cases where they were going, they did not like to lose the time. They had made three post mortem examinations, and Dr. Francis said, that after them he felt convinced of the value of the water cure us "an adjunct." Dr. Pearson had always been in favour of a fair trial of it, so they promised to employ the treatment if I sent them my blankets, sheet, &c. I still intend continuing the bath, &c., and feel convinced that Hydropathy will prove in the hands of any clever medical man, (not of course any purge, and plaster practitioner with watering pot notions of the water cure), but one who thoroughly understands the treatment, *a certain cure* humanly speaking for all cases of Mahamuree in the early stage.

17th, 18th and 19th. Patient improved steadily and was at last able to climb the hill to my tent and make his Salaam. His friends would not touch him but arrange that he should make a pilgrimage to Budrinath to get purified by the Bramins there, after which they would re-admit him into Society. This was only a polite way of making him perform quarantine for 20 days, the time required for the journey. I directed the village authorities (Tokedar and Putwaree) to furnish their superiors with detailed reports of all that I did. This they have doubtless done.

As I received no answer to my application for a perwannah I set off on my return for Nynce Tal on the 20th. The plague ceased throughout Gurhwal before I left, the Doctors got the last man at Chupakot, and he died, I believe, on the 20th. Hydropathy must therefore be postponed until next season.

SISTER ROSALIE.

Sister Rosalie, who has received the decoration of the Legion of Honour, is well known and loved in Paris. These are touching words which she pronounced in June, 1848, the second day of the insurrection. One of the rebels having refused to follow his comrades sought refuge in the house of the Sisters of Charity, Rue de l'Epee de Bois, imploring their protection. The mob, who was pursuing him, rang furiously at the gate. Sister Rosalie made her appearance. These madmen claimed their comrade, and threatened to enter the Convent by force. The Sister refused with energy; a gun was instantly levelled at her, five inches from her chest; the good Sister calmly pushed the barrel aside, and said mildly:—"My friends, since 40 years I have served and nursed you in your sickness; if you find it has been long enough, let it be so—fire I am willing." At these words, the gun fell from the hands of the insurgent, and the mob paralyzed at her determination retreated, "crying Long live Sister Rosalie."—*Cape Colonist*.

NEW CHAPTER OF SOUTHWARK.

The new Chapter of Southwark was inaugurated at St. George's Cathedral yesterday. It consists of the following:—Rev. Dr. Doyle, Provost; Rev. R. North, Theologian; Rev. M. A. Tierney, Penitentiary; Rev. Dr. Rock, Rev. Dr. Cox, Rev. J. Rearden, Rev. J. Ringrose, Rev. S. Damburne, Rev. P. Collingridge, Rev. Dr. Crookall, P.P. of St. Edmunds.—*Catholic Standard*, July 10.

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

Donation from Mrs. C. Daly, thro' Rev. J. McCabe,	Rs. 100	0
Ditto from an Officer, thro' Very Rev. J. Kennedy,	50	0
Miss Ammon, for Sept.	1	0
" C. Ammon, for ditto,	1	0
" Carbery, for ditto,	1	0
" E. Carbery, for ditto,	1	0
" Gregory, for July, Augt. and Sept.	3	0

For the New Building.

Conductor J. J. Corcoran, thro' Rev. J. A. Tracy,	1	Gold Mohur
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For the purchase of the Premises at Intally, for the Female Orphan Institution.

Conductor J. J. Corcoran, thro' Rev. J. A. Tracy,	1	Gold Mohur
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BOW-BAZAR.

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

H. M., at Burdwan,	Rs. 5	0
Mr. F. Pereira,	2	0
" J. Baptist,	2	0
Messrs. Deefholts,	2	0
Mr. E. Baptist,	1	0
" J. King,	1	0
" Chas. A. Pereira,	1	0
" J. F. Pinto, for Augt. and Sept.,	2	0
" M. T. Lepies,	1	0
" J. Leal,	1	0
" F. Stuart,	1	0
Mrs. O. R. Belletty,	1	0
" R. DeLallana,	1	0
" Hobson,	1	0
" Speede,	1	0
" M. B. Botellho,	1	0
Mr. E. Botellho,	0	8
" W. Salvador,	0	8
" P. Gill,	0	8
" Wm. Martin,	0	8
" J. Andrew,	0	8
" J. Brown,	0	8
Mrs. M. A. Barrett, for Augt. and Sept.,	1	0
" R. Pyva,	0	8
" R. Lepies,	0	4
" E. Martin,	0	4
" E. Ambrose,	0	4
" J. Francisco,	0	4

Expenditure.

Paid Servants' wages and other contingencies,	Rs. 26	2
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ST. JOHN'S CHAPEL.

CIRCULAR ROAD.

Receipts for August 1852.

Wardens of the Cathedral,	Rs. 16	0
Mr. J. Cornelius,	2	0
" P. Bebeiro,	1	0
" J. F. Bellamy,	1	0
" J. Leal,	2	0
" P. Gill,	0	8

Donation.

Mrs. Sharling,	Rs. 1	0
" Pereira,	1	0
Mr. Davis,	1	0
Paid Organist's allowance, Molly's Salary and Contingencies for the present month,	22	0

Receipts for September 1852.

Mr. J. Leal,	Rs. 2	0
" P. Gill,	0	8
Mrs. E. Reed,	1	0

Donation.

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

THE BENGAL CATHOLIC HERALD.

'On· body, and one spirit—our Lord, one Faith, one Baptism.'

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 6, 1852. [Vol. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, November 6.

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO SEPT. 18TH.

ROME.

SIR Henry Bulwer left Florence on September 1st for Leghorn, where he will embark for Civita Vecchia, and proceed thence to Rome. "This journey," says the Florence correspondent of the *Daily News*, "undertaken at a period when the Eternal City is most deserted, and the air of the surrounding Campagna most unwholesome, shows very plainly that Sir Henry has some important question to settle with the Papal government, and that, although his credentials are limited to Central Italy, his sphere of diplomatic action will extend farther south." The writer goes on to hint that the object of Sir Henry's journey must be to endeavour to induce the Pope to check the political tendencies of the Irish Clergy by a Pastoral address and adds:—"To effect this, without compromising the dignity of the British

government, would be a delicate piece of service, and worthy of Sir Henry's well-known tact."

A letter from Rome of the 31st ult. announces that the Consulta of the State is convoked for the 31st October. Political arrests had been made at Perugia; they were connected with other arrests effected at Sienna, in Tuscany, and in other places. Detachments of French soldiers had been placed on the principal routes to prevent the depredations of brigands.

The news from Rome in the French papers just arrived relates chiefly to the Festival of St. Louis (August 25th), which was celebrated with great magnificence at the National Church of St. Louis. Mgr. Ligi-Bussi, Vicar-General of Rome, said Mass, and twenty Cardinals were present. The Holy Father visited the Church in the afternoon, and was received by the Superior of St. Louis, the French ambassador, the generals, and other illustrious persons.

ASSISIUM.—When in Sept., 1850, the holy body of St. Clare was discovered at Assisium, all pious souls, and especially the Poor Clares, at once desired to see the vault where those precious relics had reposed for nearly six centuries, converted into a sanctuary. The Bishop of Assisium, Mgr. Landi Vittori, addressed a letter to his Brethren in the Episco-

pate, to collect alms for this intention. The Holy Father, Pope Pius IX., gave 500 *scudi*, and Cardinals Della Genga and Mattei accepted the presidency of the undertaking. On August 12th the first stone was laid in the midst of a great assemblage of the Faithful.

The *Giornale di Roma* contains the following notification:—"In consequence of the measures to be adopted, with the aid of the French troops, against the miscreants who have committed so many excesses on the high roads between Rome, Civita Vecchia, Viterbo, and Civita Castellana, sporting is suspended, even for those persons who have game licenses. Hence all persons not belonging to the army are hereby forbidden to frequent the said roads with fowling-pieces, or other arms of any description whatever. The public are therefore warned not to expose themselves to the disagreeable consequences which might result from the non-observance of the present order.—From the Direction of the Police, September 2nd."

The Emperor of Austria has sent a large gold medal bearing his effigy, through his ambassador at Rome, Count Esterhazy, to Signor Monticelli, in return for a copy of the works of the celebrated Jesuit orator, Father Finetti, which Signor Monticelli had presented to his Majesty.

The gas works have been commenced in the Circus Maximus, between the Palatine and Capitoline.

Brigadier-General de Cotte has sailed from Marseilles to take the command of one of the brigades of the army in the Roman States, in the room of M. Borelli, promoted to the rank of general of division.

M. Secchi, Director of the Observatory of the Roman College, announces that on the morning of the 26th of August he discovered, in the constellation Gemini, a very small comet—"probably that announced by Biela, though its position is very different to-day."

Annuaire.

FRANCE.

THE EMPIRE.—The councils-general now terminated their session. Every-

where the utmost obsequiousness has been manifested towards the prefects, and anything like opposition was not evinced in more than three or four in all. Amongst these latter was that of the Vienne, where an address in favour of the empire was rejected after a sharp discussion, and one of felicitation simply adopted.

The Council of Barcelonette, after recapitulating the claims of Louis Napoleon to the gratitude of the country, thus concludes:—"We demand that the elect of eight millions of suffrages be our Emperor." The Council of Castellane says:—"Considering that the nation has sufficiently proved its devotedness to the family of Napoleon Bonaparte, who, on two occasions, and at an interval of 50 years, saved the country and society from certain ruin; considering that, if public misfortunes brought about a temporary forced separation, the nation, once unshackled, spontaneously returned to the Sovereign of its choice, the council expresses a wish that the empire be proclaimed in favour of Prince Louis Napoleon, and declared hereditary in his family." The Council of Forcalquier unanimously desires the re-establishment of the empire, that form of government "offering a barrier against revolution, and a wise and progressive advance towards popular improvements of every description." The Council of Sisteron asks that "the President be invested with the title and power of Emperor formerly held by his uncle, of glorious and immortal memory."

Great preparations are in progress for the reception of the President in all the towns mentioned in the itinerary of his journey, which is to commence on the 14th. There is to be an agriculture *fete* at Nevers; the town of St. Etienne will spend forty thousand francs on the reception, Poitiers ten thousand francs, and at Moulin the authorities have an unlimited credit for the same purpose. At Toulon there is to be a magnificent naval illumination. The Prince is to be entertained with the spectacle of the recapture of Toulon by his uncle Napoleon Bonaparte, whose fame commenced at the foot of the ramparts of the place. The squadron will execute the movements of the British fleet on the occasion, and

the day will terminate by a sham naval fight.

Another trace of the republic is about to disappear. The female head that typified that short-lived government, having been driven from the coins, still held out in the postage stamps; but now it is to be ousted from its last place of refuge to make way for the effigy of its conqueror. The plates are all ready, and postage stamps, with the head of Louis Napoleon, are printing off with all expedition.

Much activity is noticeable in the French ports and arsenals. Vice-Admiral Casy, Inspector-General of the Ships of the Line, and General Durbee, Inspector-General of the Naval Artillery, have arrived at Brest; and commenced on the 2nd the review of the corps they are charged to inspect.

Religious communities are being extended in an extraordinary degree throughout France. A few days since the Abbé Lacordaire, of the Order of St. Dominic, conferred the habit of the Dominicans on four novices educated in the Monastery of Flavigny, in the Cote d'Or, which contains seven Friars and eighteen novices. The French Dominicans possess another house in the establishment of the Carmes in Paris, a third at Nancy, and a fourth near Grenoble.

A petition of the fathers of families and labourers, for the re-establishment of the empire, is now being circulated for signature among the lowest classes in Paris. The following are the opening considerations urged:—"That in a country like ours—that in France (no matter what the constitution may be) all interests are necessarily placed under the influence, and, moreover, under the truly sovereign influence, of the person who is the chief of the state; and, consequently, that as to who is or is not chief of the state ought not to be made a periodical question—no matter whether there be ten, fifteen, or twenty years between such periods—unless, indeed, the interest of the country are at such epochs to be periodically and fatally affected, simply by the doubt and uncertainty which weigh upon them, since they cannot foresee what kind of a future the new chief of the state will prepare for them." The petition goes on to represent with much

force the discomfort in which fathers of families are placed by the utter uncertainty they feel in the present state of things as to the future lot of their children, and the investment of any savings they may make.

The *Moniteur* of Sunday contains a long leading article on the subject of the addresses sent in by the councils-general. It declares that the gratitude and confidence generally expressed by them, and the desire manifested that Louis Napoleon's government should last, are only what ought to be expected from the eminent benefits which he has conferred on the country.

CARDINAL WISEMAN.—"An English Catholic" writes to the *Catholic Standard* under date August 31st:—"Last week was a joyful one for the English Catholics of Bologne. Our beloved Cardinal was amongst us, and all pressed forward to pay him their homage, and show by their outward professions of esteem and reverence their affectionate sympathy with his Eminence in all his trials and persecutions, and their determination to support him in the glorious work he has commenced. The Cardinal, on his return from Cambrai, where he had been with nine Bishops from various parts of France to assist in the celebration of the jubilee of the Ever-Blessed Virgin, yielded to the solicitations of the English Catholics here, and stayed a couple of days on his way home. In the morning of Wednesday, Mr. Serjeant Bellasis kindly opened his house to all who wished to pay their respects to his Eminence, and the rooms were filled with the resident English Catholics, and the visitors, amongst whom his Eminence cordially recognised some old London faces. His Lordship the Bishop of Arras, the learned and pious Mgr. Parisis, and several of the French Clergy, were present, and we were gratified to see also a few not of the household of our holy Faith who presented themselves to do honour to the Prince of the Catholic Church. On Thursday morning his Eminence said Mass at nine o'clock in the Churches of St. Nicholas, assisted by the vicaires of the parish. At eleven o'clock he gave a reception at the house of Mr. Bradshaw, at which ladies and children had the opportunity of receiv-

ing his blessing. This, you may imagine, was a most gratifying sight. How did it remind us of the beautiful words of our Divine Saviour, 'Suffer little children to come unto Me, &c.,' when we saw the Cardinal graciously bending down to these little ones, bestowing his benediction on them, and dissipating their timidity by his encouraging words. His Eminence afterwards visited the College of L'Abbé Haffreinguc, where about 300 of the Clergy of this diocese have been in retreat the last week. The Cardinal made them an address in French, full of unction and encouragement in their zealous efforts for the regeneration of France. He then favoured the Convents of the Visitation and the Ursulines with his presence, and also bestowed his benediction on the poor fishermen in the Church of St. Pierre, that temple which they themselves raised, out of the scanty means, to the honour of the first of the Apostles, and the Ever-Blessed Virgin—the special Patroness of this city, '*Patrona nostra singularis.*' At half-past six the Cardinal took his departure from our shores, taking with him the best wishes and prayers of all here for his welfare, and his guidance through the toilsome path on which Providence has placed him."

VERY REVD. FATHER IGNATIUS.—The Very Rev. -Father Ignatius (Hon'ble George Spencer) preached four times in Paris on Sunday last. First, at eight o'clock in the morning, at the Church of the Batignolles; next at Saint-Roch, at eleven o'clock; again, at seven o'clock, at the Church of Notre Dame des Victoires; and, finally, at Saint-Sulpice, at eight o'clock in the evening. We need not add that the object of his sermons was to obtain the prayers of the congregations for the conversion of the British nation to the Catholic Faith.

BELGIUM.

SOCIETY OF JESUS.—On Monday last (Sept. 6th) took place the solemn consecration of the Church of the Society of Jesus, under the invocation of St. Michael the Archangel, at Brussels. The Cardinal Archbishop of Malines performed the consecration, and the Rev.

Father Frankeville, Provincial of the Jesuits in Belgium, celebrated High Mass. In the evening Solemn Benediction was given by the Very Rev. Canon de Ram, *Rector Magnificus* of the Catholic University of Louvain, and the Rev. Father Boone, S.J., preached. On Tuesday, Mgr. Gonella, Archbishop of Neo Cæsarea, Nuncio Apostolic, was to consecrate the two lateral altars, and Mgr. Angelini, Auditor of the Nunciature, was to celebrate Mass. On Thursday, the Feast of B. Peter Claver, the Nuncio was to celebrate Pontifical Mass, and officiate at Benediction in the evening, when Fr. Boone was to preach. On Friday, the Cardinal Archbishop of Malines was to celebrate High Mass; the Rev. M. Corten, V.G., another Mass, and the Rev. Mr. de Coninck, Dean of Brussels, was to give Benediction in the evening. The Octave would terminate Monday, Sept. 13th.—*Journal de Bruxelles.*

CANADA.

QUEBEC CATHOLIC INSTITUTE.—The Catholic Institute of Quebec, open for several months in the old lecture room, numbers already 250 members. The library contains a number of books, which are every day being increased by the generous donations of the members of the institute. A large supply of newspapers may be found on the tables also. The time of night-study approaches with the season when the hours of manual labour decrease; the greater, then, should be the activity of the institute, and the more animated should the hall appear from the attendance of its members. Many persons, after having read the papers, would still wish to hear an eloquent speech or lecture, and thus become instructed in an age when the desire of acquiring knowledge pervades every order of intelligence. Let the lecturing committee, then, organise and arrange a course of lectures for the autumn and winter seasons, and let these lectures be amusing, and, at the same time, adapted to the real wants of the members of the institute. The erection of a new edifice for the institute has been talked of, and we have heard the Curé of St. Roche say that he would, for his own

part, contribute 50*l.* towards the laudable undertaking. This is a truly liberal offer, and fit to arouse the generosity of the residents of St. Roch.—*Journal de Quebec.*

NOVA SCOTIA.

DEDICATION OF THE CHURCH AND BLESSING OF THE CEMETERY AT HAMMOND PLAINS.—We believe that within the memory of the oldest inhabitants the Plains never presented a scene of so much animation as on Sunday, July 25th. From an early hour well-filled vehicles of all sizes and descriptions were sweeping along the road which skirts along the beautiful Basin, and hastening to be present at the religious ceremonials of the day. There was likewise a considerable number of equestrians, whilst many were glad to wend their way on foot to the centre of attraction. The morning was genial and propitious, and the smell of the country was certainly very refreshing. Vast numbers, on reaching Birch Cove, entered for the first time upon the new Kearney Road, which makes the distance from town to the Plains some three miles shorter. When the ceremonies commenced, about eleven o'clock, there was extraordinary animation in the neighbourhood of the church. The multitude assembled comprised persons of almost every denomination, with a pretty large sprinkling of "our culled bredren," and the demeanour of all was respectful and kindly throughout. Indeed we could not help thinking that the mutual good will which generally prevails amongst us in these matters, and the total absence of religious excitement in Halifax at present, are things of which we may be proud, and contrast very favourably with other portions of the empire. Thank God, we have no inclination here for the cruel sport of beating each other's brains out for the love of God. All our charitable and national societies, all our citizens of whatsoever Church, our Freemasons, Sons of Temperance, Cold Water Armies, Total Abstinence Cadets, and our Odd Fellows of every description, can dress in whatever costume they please, and walk our streets in procession with emblems, flags, banners, musical instruments or anything

they choose to carry, and nobody ever dreams of taking any offence. So far from it, we generally see on such occasions that the spectators look on with the most perfect good humour, and seem to enjoy amazingly every flare-up of the kind. This is a right, and sound, and proper state of things, and we hope will long continue as a credit to our city. But to go back to "the Plains." The church was dedicated to Almighty God by the Archbishop with the usual ceremonies, under the invocation of St. James the Apostle, whose festival was kept on Sunday. After this ceremony High Mass *coram Pontifice* was celebrated by the Rev. Mr. Hannan. Mass being over, the congregation adjourned to the cemetery, where Dr. Walsh made a brief appeal to them in behalf of the Catholics of Hammond's Plains. An offering was immediately made to the amount 30*l.*, each generous donor depositing his mite at the foot of the large cross in the middle of the cemetery. When the collection was over the Archbishop, standing on a platform near the cross (the church being entirely too small for the multitudes present), read a few sentences from the 5th chapter of the Apocalypse as the text of his discourse, which turned principally on the twofold ceremony connected with the living and the dead, which they had on that day assembled to witness—the consecration of a house of Sacrifice and prayer to the Almighty for the public worship of His people, and the blessing of the burial-ground as a holy resting-place for the Faithful departed. The rite of blessing the cemetery then commenced. Five crosses were erected in the graveyard, with three lighted wax tapers on each. Before those crosses the usual prayers were chanted and the incensations were made. The Archbishop went round the boundaries of the cemetery, and afterwards from cross to cross, sprinkling the ground with holy water, the Clergy in the meantime chanting the 50th, 6th, 31st, 37th, 101st, 129th, and 142nd psalms. The Litanies of the Saints were also chanted, and the Preface sung by the Archbishop at the foot of the large cross. Finally, the Episcopal benediction, with an indulgence of forty days imparted, and the very interesting ceremonies of the day closed

about half-past three o'clock. His Lordship, Dr. Connelly, Bishop Elect of New Brunswick, and the Rev. Messrs. Hannan, Pauer, and Quin, assisted the Archbishop during the ceremonial. The Prelates, Clergy, and several lay friends were hospitably entertained by Mr. Kearney on his beautiful farm at the Plains, and numerous family circles and friendly parties in all directions partook of their cheerful meal under the canopy of heaven, and returned home at an early hour of the evening.—*Acadian Recorder*.

NEWFOUNDLAND.

THE VISITATION OF THE RIGHT REV. DR. MULLOCK ON THE FRENCH SHORE AND LABRADOR.—We are happy to announce that the Rev. Dr. Mullock was in excellent health and spirits on the Camp Islands, Labrador, on the 31st July, having from the time of his departure from St. John's on the 17th June visited all the harbours on the western side of this island, called the French Shore, and then proceeded through the Straits of Belle Isle and down the coast of Labrador as far north as Spear Harbour. From the Camp Islands it is understood that his Lordship proceeded to Quirpon, and the several settlements on the north-easterly coast of this island, and that he may be expected here in the course of three weeks. The voyage was a severe trial on his great energy and indomitable zeal, for the weather was very boisterous, and often to the northern portion of his journey as dreary and disagreeable as it usually is here in November. In fact, the succession of storms with which he had to contend was almost unprecedented even on the bleak Labrador. We are confident that his Lordship will return with a valuable fund of practical information as to the localities included in his long visitation, in the performance of which he had to sail around Newfoundland, and as far north along the Labrador coast as Catholics reside. This must have been a grateful visit to many of the poor children of our holy mother the Church, who have not for years in their distant harbours had an opportunity of seeing the face of a Clergyman, and for whose spiritual

benefit his Lordship undertook this visitation.—*St. John's Pilot*,

ENGLAND.

ST. GEORGE'S SOUTHWARK.—We are sure that the number of Catholics in London who have a devotion to the poor suffering souls in Purgatory, cannot be aware that on every first Monday in the month a Solemn Requiem Mass is most devotionally sung for the repose of the souls at St. George's and that Vespers for the dead are chanted in the evening, or the attendance on these occasions would not be confined to the devout of the locality. We perceive that Vespers of the Seven Dolors will be sung with great solemnity in the church on Sunday. The music for the whole of the Psalms, "Magnificat," "Salva Regina," and "Stabat Mater," will be selected from the works of the great composers, Mozart, Mendelssohn, and Rossini, and sung by an efficient choir, accompanied by a full orchestra.

CATHOLIC RAGGED SCHOOLS.—The establishment of Catholic Ragged Schools on a large scale has at length been taken up, and in course of being carried out by a committee of Catholic gentlemen, headed by the Earl of Arundel and Surrey. The experiment of one on a small scale, established last year, having proved successful, it was determined to carry out the principle on a more extended scale. Large premises were therefore secured in the centre of the great Irish quarter of London, known by the name Saint Giles's that the schools might be at the doors of the children. It is expected that there will be in these premises (situated in Duner's Passage, between the west end of Holborn and New Oxford-street), room to accommodate in the day schools—

Boys	...	...	400
Girls	...	...	150
Infants	...	...	150
Total	...	...	700

To these must be added the numbers taught in the industrial classes and in the night schools, so that as soon as these last are brought into full operation the committee think they may fairly

hope that from 800 to 1,000 will in one way or another receive instruction in these schools daily. Such an establishment will of course be an immense service to the cause of Catholic education in the metropolis, and a more fitting locality could not well be found for its operation, especially as an immense Protestant ragged school, under Lord Ashley's committee, has just been opened in immediate vicinity. But, say the committee, "it should be understood that these schools are not intended at all to take the place of any existing Catholic poor schools but to be supplementary to them, just as the Protestant ragged schools are supplementary to their national and other charity schools. These schools are for the poorest class, and the range of secular instruction is less extensive than in other schools. These schools will continue to be, as heretofore, under the direction and superintendence of the Fathers of the congregation of the London Oratory. The financial department, and all that does not appertain to instruction and discipline, will be under the direction of the committee.

ST. MARY'S WESTMINSTER.—This church is about to be enlarged by carrying out the building to the railing in front, an improvement which has been long required. There are upwards 8,000 Catholics in Westminster, but there will be church accommodation for 800 only when the present chapel is enlarged. It was wished that the proposed new church should be commenced at once, but this was found impossible, owing to the great opposition made by her Majesty's Clergy to the purchase of any ground for that purpose in Westminster. But the design is by no means abandoned, and when the new church shall be completed, the present one will be used for schools, which are so much needed in this very populous locality. The new front of the chapel will be surmounted by a cross, under which a figure of Our Blessed Lady will be placed in a niche. On Monday last a meeting was held to consider the best means of obtaining funds, when several gentlemen undertook to collect subscriptions for this object.

We are credibly informed that the highest Ecclesiastical authority in the kingdom has expressly conferred on the

Canons of Westminster at least the title of Very Reverend.

DEATH OF MR. PUGIN.—We are sure that all our readers will partake in the deep sorrow with which we announce the death of this talented and devoted Catholic artist, which took place on Tuesday last. May God grant him a happy entry into Paradise.

DIocese of CLIFTON, BATH—CHURCH OF ST. JOHN THE EVANGELIST, PIERCE-PONT-PLACE.—A great spiritual blessing has just been conferred upon the congregation attached to this church by the arrival of four Nuns of the Order of Providence. Their object is to instruct the poor, and to visit the sick. They will superintend the education of the children attached to the girls' school, and will also teach an infants' school, and devote some of the nights during the week to the instruction of the poorer females. There cannot be the least doubt that the greatest benefits will attend the labours of these daughters of the Church, who have given up all things to follow Christ, and who devote all their energies towards promoting the welfare of their neighbours.—*Correspondent.*

SHIELDS'S HARBOUR.—FEAST OF THE NATIVITY.—A most gratifying illustration took place in Shields harbour, on Wednesday last, of the rapid assimilation of the habits of the gallant French people again to the pious practices once gloriously predominant in that great and mighty nation. Several French ships' crews, in honour of the Festival of the Ever-Blessed Virgin, though in a foreign and a heretical country, abstained from manual labour, kept the day as a strict holiday, and a large number of seamen attended at Mass in the North Shields Church of St. Cuthbert's—certainly an edifying spectacle to English Catholics, who too generally pass over many of the time-honoured festivals of the Church with indifference and disrespect; but here a body of men, without having been reminded on the previous Sunday by their Pastor of the coming festival, observed the day with all that devotional feeling which, thank God, there is now every reason to believe is becoming daily more and more general in France.

CORRESPONDENCE.

APPEAL TO THE CATHOLIC COMMUNITY IN INDIA.

No 2.

BRETHREN—The illustrious names of our Venerable Fathers whose ashes sleep in undisturbed serenity in the church-yards on the Continent of Europe, have not yet, been buried in oblivion, nor has time wrapt their exemplary lives in a funeral pall. The cold dews of heaven fall gently on these simple and solid monuments and the plain tablet teaches one lesson.

" Pallida mors æquo pulsat pede pruperum tabernas "
" Regumque turres. "

It is certainly out of the power of human nature to cover with obloquy or infamy the glorious and brilliant career of our Saints. It is impossible for our enemies, to deny their sanctity. It is against their very consciences that they must pronounce a verdict of unholiness on the lives of Fenelon, Bossuet, and a train of other good men; whose office was to point out to you the immortal productions of the hand of God, to show you the temple and to stand at the portal, and to persuade you not to pass lightly by and disregard it, but to enter in and survey its columns and approach its shrine, to pause and to reflect and to ponder all things in your heart, that you may walk forth to the exercise of your duties, that you may come abroad into this world animated with benevolence and soothed into a spirit of forbearance, better men, and wiser men, and purged from the mean and vindictive passions of our nature.

And though our enemies will not dare to attain the venerated characters of such men in past ages, yet they dare to attain the lives of the present clergy, holding in their uplifted hands the evidence of Achilli and the decision of the Judge on the bench. The celibacy of the clergy has passed into a bye-word of contempt and ridicule, and even among yourselves you find numbers who hold the same opinions. We are told, emphatically that in the late trial of Achilli *versus* Newman, the Church has

suffered materially and that from the evidence elicited on that occasion we have an idea of the profligacy of the clergy. The British Press in the furor of delight has raised its voice to its highest tone and with no small degree of sarcasm, sneered at the whole proceedings. The Press of India has echoed back the sentiments on the Continent, and the insignificant body of dissenters have gloried in the result as another convincing proof of the divinity of their institutions and errors of Anti-Christ. You are distinctly told that the proximity of male and female convents in the city of Palermo, must be a moral paradise, that "the paradise thus formed will tend to the increase of population." The Catholic clergy are represented as opposed to civil and religious liberty which give us every thing, knowledge and science, heroism and honor, virtue and power, which denied, denies every thing. In vain are the gifts of nature; there is no harvest in the fertility of the soil, there is no cheerfulness in the radience of the sky, there is no thought in the understanding of man, and there is in his heart no hope; the human animal sinks and withers, abused, disinherited, stript of the attributes of his kind, and no longer formed after the image of his God.

You are aware that the prevalence of such opinions has not a wholesome tendency, and such opinions are gaining ground daily. Of what avail is it for our Pastors to spend their valuable time in exercise of their duties when we ourselves will not take advantage of their instructions, but rather give way to doubts which arise from the propagation of falsehoods by the Press which corrupts the pure waters of Truth. But we live at a time when religion is sacrificed to petty interested considerations, when the arrival of principles is directly inconsistent with our prospects. The silent contempt or indifference with which the attacks on our Catholic principles and institutions have been treated, must, once for all, be laid aside, and we must take the field against even our insignificant enemies. We have not to address a particular class, but men varied in talents and attainments, some who may think differently from me, but who will agree

in one point, that the highest opinions which may tend to the benefit of schism or heresy is not to be passed by lightly or inconsiderately.

I would direct your attention to the events in Europe and the effect produced by them in India. Since the days of the Reformation which was an inevitable consequence of the reaction of the favour shown to the Catholic church, and, which took its rise in the distracted state of the Continent, ripe for some event which must have kept alive the spirits of the potentates on the thrones of England, France, Spain, and Germany, to the time when the Catholics were allowed to have equal rights and privileges by the Emancipation Act, the crowning grace of O'Connell, the whole body were deemed abominable in the sight of heaven and were supposed to inherit the qualities of the devil. The celebrated "Papal Aggression" was deemed the precursor of mental slavery and the return of the "Dark Ages" was predicted with as much certainty as the explosion of gunpowder when applied to fire. "The Maynooth question" has indelibly stamped the charge of intolerance on the government of Lord Derby and shown him perfectly incapable of enjoying the high trust that the British Government has reposed in him.

But my brethren, if you turn over the pages of history, you will find that the debt that mankind owes to the Roman Catholic Clergy, still remains unpaid, for in fact it cannot be paid. It was through their exertions that the Barons, in feudal times were deprived of their power which was generally exerted for the purposes of personal revenge; they had always kept alive in society, whatever knowledge, amid such rapine and disorder, could be suffered to exist; they were the instructors of youth; they were the historians of the times; they maintained in existence the Latin language; and were the only preservers of Greek and Roman Literature; they everywhere endeavored to mitigate and abolish slavery, and were the most favorable landlords of the peasantry. To the lower orders, the mildest masters, they aimed at the establishment of peace and security, and dispensed the general doctrines of purity and benevo-

lence. These were great and transcendent merits. And what if the polished Macaulay sit in the Chair of the critic, and hold the scales between the merits and demerits of the clergy, and tell us "they are weighed in the balance and found wanting," what, if the sound Mackintosh sully his pages by a credence of the superstition "of Popery," and under a mistaken notion endeavors to influence his countrymen in detesting our holy religion, are we the less safe? Are our deeds so dark that we fear the light, are we less holy because the Press says so? Are we to lie forced into the belief of our own guilt against our very consciences?

Bear a little further with me: you may suppose that it is wrong to say that the Press corrupts the fountain of Truth. I do therefore in more explicit terms, tell you that man perverts the ends of benevolence; and the Press, though the organ of truth, is at present in the hands of unprincipled and inconsistent men. I say with regard to religious matters.

Let me remind you therefore before I close this address to you, that it becomes us to receive with caution, ay, with suspicion the floating opinions which are widely circulating in this city. Let me remind you that it is in the annals of Catholic Europe, that we read of the mighty and wonderful achievements of human knowledge. Where was it but in Rome, Catholic Rome, that once flourished, the heroes, and sages, and orators of antiquity? What is there of sublimity or beauty in our moral feelings, or in our works of arts which is not stamped with the impression of Catholic genius? And though Catholicity has produced such noble instances of courage and magnanimity and self denial, yet the teachers of Catholic principles are traduced and condemned as adulterers and seducers as regicides and traitors, as villains and murderers!! Strange theory this, and one calculated to enlighten, no doubt, the very dull comprehensions of Protestant brains.

The Editor's countenance, will tell me whether I shall address you again, or, leave you to yourselves, at present I am in all sincerity,

A BROTHER.

ORIGINAL POETRY.

O! BEATA VIRGINE!

[For the Bengal Catholic Herald.]

T'wards the Pole as turns the magnet,
As the sun-flower to the sun,
So my spirit turns to thee,
Every joy and earthly gladness,
Thro' thy favor I have won,
O beata Virgine!

When in childhood's lisping accents
We pronounce our matin pray'r,
Then our spirit turns to thee;—
As with pious looks we gaze
On the Heav'ns, and think thou'rt there,
O beata Virgine!

When the bright and wild illusions,
Of our youthful days are fled,
Then our spirit turns to thee;
Flinging from the world's deceptions,
To thee we turn our wretched head,
O beata Virgine!

Sinking 'neath the weight of sorrow,
When we mourn our joys' decay,
Then our spirit turns to thee;
By thy grace our sorrows vanish,
And our woes all pass away,
O beata Virgine!

When our mortal term is over,
And we lie prepar'd to die,
Still our spirit turns to thee:
And with joy we meet the Tyrant,
For we see that thou art high,
O beata Virgine!

T. P. M.

Patna, Bankipore: October 1852.

AVE REGINA CELORUM!

[For the Bengal Catholic Herald.]

I.
When beauteous Morn doth on the wing
Of Light, the slumbering world, illumine;
My joyous spirit then will sing,
Ave Regina celorum!

II.
When Noon in its meridian blaze,
Makes Nature's groaning spirit dumb;
The joyous anthem still I'll raise,—
Ave Regina celorum!

III.
When pensive Eve begins her reign,
And Night and Darkness slowly come;
Still will I chaunt the joyous strain,
Ave Regina celorum!

IV.
And when the face of Nature gay,
Will dark by midnight gloom become;
Still will I sing my joyous lay,
Ave Regina celorum!

T. P. M.

Patna, Bankipore: October 1852.

Selections.

THE DUKE OF WELLINGTON.

It is with great pain that we have to record
this week the death of him who is unques-

tionably the most renowned Englishman—or
rather Irishman—of his time, the Duke of
Wellington. We don't know that we can
quite assent to all the praises which some of
our contemporaries have lavished on the de-
parted warrior; but the truth is, that he was
the most perfect type that perhaps ever ex-
isted of many of the grandest qualities of the
English character in its merely human as-
pect. Strong, orderly, full of method, inde-
fatigable, persevering, keen-sighted, strong-
willed, just, punctual, unostentatious, and,
though not ungenerous, yet essentially hard.
England, believing mainly in this world and
in her own greatness, and whatever ministers
to it—England worshipped this man, and yet
worships him. Formally or informally she
registers him in her catalogue of saints. She
sees in him no frailties, or none which she does
not readily forgive, and for which, as he was
a faithful servant of English greatness and
glory, she ventures to anticipate with great
certainty the sure forgiveness of heaven. If
the victory of Assaye, and the conqueror at
Torres Vedras, Salamanca, Victoria; the
second founder of our Indian Empire; the
vanquisher of our most formidable enemies;
the creator of the English army and Commis-
sariat—if the Hero of Waterloo is not raised
in the next world above Angel and Archangel
to the highest pinnacle of celestial dignity,
the national dreams of a great many of our
worthy countrymen are very much to seek in
the discernment of spirits. The Duke of
Wellington went with great decorum and
regularity to transact his worship at the early
service in the Queen's private chapel; and,
judging no man's heart, we hope and trust
that in his latter days it may have been all
right with him in these respects; but somehow
we cannot help thinking of him as of some
great old Pagan who lived a couple of thou-
sand years ago.

England owes him a great debt of grati-
tude, and she does right to honour him; but
she does much more than honour him for his
services, she worships him for his character,
and because the prominent lineaments of his
character image to her though in heroic mag-
nitude the lineaments of her own. As a mat-
ter of course, the Duke was a member of the
Church of England—why? Not because
the doctrines of that Church are true, but
because it is the Church of England; because
it is the organ and expression of the national
religion; because it represents, in matters of
the next world, the permanent national will,
the firm resolution of the British people that
at the Day of Judgment these things shall be
so. Having this warrant for his course, it
was inevitable for him to believe in the su-

premacv of the Queen and to hold with profound faith that the Thirty-Nine Articles are "Articles of Christianity." In plain words, though his body was Irish, he was in all other things English—his mind, his intellect, and his soul. He was the type Englishman of his day, and whatever his spiritual faults, England, if she had a calendar of Saints, would unquestionably place him very high in the catalogue.

The poor, great, old Duke! We, too, admire him greatly after our own fashion; and we thank him for his resolute but unwilling share in Catholic Emancipation. We are proud of him, and of his military skill, and of his great victories, and of his really heroic attachment to such branches of his "duty" as concerned the public service and his private honour, and generally of his truly great human qualities. But we confess that his is not a death before which we must bow down, like some of our contemporaries, "awestruck." Death, to be sure, whether of the peasant or of the prince, is always awful; and "the poor pauper that we tread upon" has an immortal and an eternal soul as well as the Hero of a hundred fights. But somehow in these days, if we might have our choice, the death which we should select as the occasion for developing such "awe" as happens to be at hand is not that of him who is pre-eminently the model Englishman—but a death of a different order—perhaps the squalid mortality of some starved and paralytic old woman, who, having lost her children by famine and her husband by the bullet, on some village shooting day in Munster, breathes not a murmur against the oppressor, but resigns herself absolutely to the will of God, receives in her last hour the Sacred Viaticum, ejaculate a devout prayer of love and confidence to the Blessed Mother of her Redeemer, and with forgiveness on her lips and in her heart passes from the lowest state of human abjection, want, filth, and misery, to the unspeakable glories (which are so very near us if we could only see them) of the Beatific Vision. It is, no doubt, a matter of taste which we cannot help; but it so happens that this kind of death fills us with very much greater awe than the death of the greatest, the most successful, or the most illustrious warrior or statesman of this or of any other country.

But peace be to his soul and all reasonable honour to his memory. We have, after all, a respectable and almost an affectionate remembrance of the grim old Field-Marshal whom modern England deservedly names amongst the greatest and noblest of her children.—*Tablet, Sept. 18.*

RELIGIOUS SISTER.

We have spoken of the Sister of Charity in the hospital; but it is not there alone we shall find her; relaxation is indispensable in so laborious a task, and do you know where she finds the relaxation she needs so much? Still in the exercise of charity. She issues forth; let us watch her with respect and attention as she traverses streets and public squares, amid showers of blessings; she is seeking the unfortunate there are especially in large towns; many hidden and unknown victims of suffering and wretchedness. These she sends out with care, and raises the veil which conceals their wretchedness, in order that they may be relieved. Ah! were it not for this solicitude of the Sister of Charity, how many unknown sufferers would perish daily; how many fearful crimes would desolate society. This is the chief relaxation of our Hospitaliere; beneath a calm and retiring exterior, she conceals her zealous love and devotedness; she has just heard that in such a part of the town in such a street, there are several families who are reduced to the greatest misery. These words are enough to enkindle her zeal. Angel of Charity, she flies wherever charity calls on her; she carries bread to the starving beggar; fuel and clothing to the frozen aged and coverless infant, help and words of consolation to the bed-ridden sick, "God will requite you." My sister, exclaims each object of her benevolence and charity, "but these are not my gifts:" "Pray for those who have sent them to you, and thank God above all, for inspiring them with the thought to relieve you." With these words she hurries away from the renewed blessings that greet her modesty, and she continues on her Mission of Charity.

It is not the lowly dwellings of the poor alone she enters. She also visits the houses of the rich; but she is led thither only through charity; she goes to make the tears and sighs of the unfortunate known to these rich, who sometimes deeply touched, give her joyfully the sum they would have spent at the theatre, there to shed barren tears. The triumphant petitioner hastens to carry the succour she has received to her poor suffering ones, and then she returns to lay at the feet of the rich the expressions of their gratitude and their blessings. Oh! are not thus the extreme classes of society usefully and blessedly united. It was, no doubt, to allow the Sister of Charity full liberty to go wherever want and the necessities of the poor called her, that the immortal Vincent De Paul, established this beautiful rule for his children, which is the rule of all religious devoted to

works of charity. "You shall have no other monastery than the house of the poor; no other cloisters but the streets of towns and the chambers of the hospital; no other inclosure but obedience, and no other veil but modesty.—*Cape Colonist.*

THE PROCLAMATION. THE QUEEN AND HER CATHOLIC SUBJECTS.

The race of the rivals is over. Lord Derby stands pre-eminent and alone by the last act of anti-Catholic bigotry with which he has signalled his administration. The Durham letter can bear no comparison with the Derby proclamation. A mad or a drunken minister might be the writer of the one, but the author and adviser of the other must be regarded as the counsellor and contriver of a wicked and wretched system of persecution against the Catholics of these countries.

To speak of this proclamation within the bounds of moderation, suggested by the royal sign manual being subscribed to it, requires all the patience taught by the religious against which Scorpion Stanley would urge on the wild rage of the Protestant rabble of England, and all the loyalty enjoined by that Catholic allegiance which remained faithful to the throne when even butchers and betrayers of Catholics—the Tudors and the Stuarts were its occupants. Although the London *Standard* speaks of the proclamation as being the act of their "true Protestant Queen," still the Catholic people against whom it is levelled, will not fail to deal with it as the act of their arch enemy—her Majesty's present Prime minister. The "*divinity that doth hedge a king,*" can enforce no respect for the malice and malignity of a rash and unscrupulous Minister of the Crown. Her Majesty may be to the full as Protestant as is represented by our orthodox contemporary; but the people will not be cheated into the belief that the proclamation is the Queen's act, in the sense which would be conveyed by the organs and emissaries of the Derby ministry. It is three years since the Queen, in this city, received the Irish Prelates of the Catholic Church with the respect, and according to the forms due to their sacred character and exalted position.

It may have been the misfortune of the empire that during that interval its public affairs have been in the hands of such men as Lord John Russell and Lord Derby, but nothing has occurred to warrant the conclusion that the royal sign manual to such a proclamation is anything more than the official act of the monarch, for the character and consequences of which the minister—and the minister alone—is answerable to the people.

Lord Derby is answerable as the minister of the crown for this proclamation. He shall not meet the case of the Catholics against him by sneaking behind the throne. An attempt to interpose his Royal Mistress between him and the indignation of an outraged people must be characterised as an act not less unmanly in the man than unconstitutional in the minister.

An obsolete and an almost forgotten penal section in the 10 Geo. IV., chap. 7, commonly called the Emancipation Act, has been made the foundation of the Derby proclamation. This is the section:—

"XXVI. And be it further enacted, that if any Roman Catholic ecclesiastic, or any member of any of the orders, communities hereinafter mentioned, shall after the commencement of this act, exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habit of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses, such ecclesiastic or other person shall, being thereof convicted by due course of law, forfeit for every such offence the sum of FIFTY POUNDS."

The proclamation is not at all framed with clearness, but its meaning can be sufficiently collected to divide it into two parts or sections. The first manifestly intends to convey an interdiction upon Catholic clergymen appearing in public in clerical costume. In this respect the proclamation is more extensive than the statute. The object for that is palpable. It is to comprehend every possible case from that of an English Chancellor dancing on the Cardinal's hat down to the Cockney butcher's swab spitting upon the robe of an unoffending friar, or, mayhap, molesting, with rude offence, the Sisters of Charity, when spending on their missions of mercy. Is not this noble work for the statesmen of a great nation like England! Why, we venture to say that fifty years ago, when Major Sire was in the very zenith of his glory, that memorable anti-Catholic official would have scorned to subscribe his name to such a proclamation.

The second part is a prohibition against Catholic clergymen exercising any of the rights or ceremonies of the Roman Catholic religion save within the usual places of Roman Catholic worship, or in private houses. In this branch of the proclamation some very offensive expressions are used. It speaks of the Queen having been told that Roman Catholic Ecclesiastics had appeared in places of public resort with many persons in ceremonial dresses, bearing banners and objects or symbols of their worship in procession, to the great scandal and annoyance of large numbers of our people. The cross—that symbol, of man's salvation—is one of those objects or symbols, the bearing of which, in procession gave, as the proclamation says, "great scandal and annoyance" to "large numbers" of the Queen's people meaning of course, numbers of her Protestant and dissenting subjects. We are not exaggerating or giving a forced meaning to the language of the Derby proclamation. We refer to Mr. Walpole, the Home Secretary, as a witness for our accuracy. By turning to the report of the Parliamentary proceedings of Wednesday night, it will be seen that, in answer to Mr. Keogh, the Right, Hon. Secretary in his zealous indiscretion, spoke in bitter terms of a procession which he complained had "moved for four miles along a public road;" and still more horrible to relate, "IT CONSISTED OF 150 PEOPLE CARRYING BANNERS AND EMBLEMS OF THEIR FAITH—CARRYING CRUCIFIXES WITH OUR SAVOUR ON THEM, AND

CARRYING IMAGES OF THE VIRGIN MARY AND THE INFANT JESUS." Bands of Orangemen have formed in procession, and have defiled through the gates of Tollymore park, bearing banners with inscriptions of strife, and images of the royal object of their fanatical idolatry, and they have journeyed along the high road till they reached the crest of the hill, which they drenched with Catholic blood, yet no royal proclamation on the subject was issued from Buckingham Palace. The Earl of Derby reserved the potent remedy a royal proclamation for the greater dangers to be apprehended from the spread of Catholicism. Orange banners may float from the church steeple on the 12th of July or wave over the heads of marching myriads of Schomberg Enniskilleners, but if a religious community of Catholics shall, in passing from one place of worship to another, dare to raise in Protestant England the crucifix—the cross of Christianity—that moment the vocation of the common informer is put in action the powers of the Attorney-General set in motions and the terrors of the Exchequer invoked against Christians, for an act which, despite of Lord Derby, we insist to be acceptable before the throne of Heaven, though the noble lord's proclamation may deem it an offence against the throne of Buckingham Palace.—*Weekly Freeman's Journal*, June 19,

THE AIR-SHIP.

(From the *Bombay Telegraph and Courier*, Oct 12.)

The *New York Tribune* gives the following description of the ship to which Captain Ericsson's new caloric-engine is to be applied;—

"The ship, of which we spoke briefly some week since, is now approaching completion, and is the finest specimen of naval architecture, especially in point of strength, ever created in this country. The engines, being placed in the centre of the vessel, admit of a better form of midship section than in steam-ships. Of this, the builders have availed themselves by giving such a rise to the floor, that strength and easy lines for passing through the water are appropriately combined. The lines of the ship at the entrance are singularly fine; and yet, by a very judicious application of the 'wave line,' as it is technically called, the bow possesses all the fullness requisite for a good sea boat. The run is alike peculiar for easy lines, combined with stability and requisite bearing. The strength of the floor, which is built entirely solid from stem to stern, surpasses anything we have seen in this country noted as it is for producing the best ships in the world. In order to give additional strength to the ample timbers, the entire frame is banded by a double series of diagonal braces, of flat bars of iron, let into the timbers at

intervals of about three feet, each series being reverted together at all the points of intersection. In addition to the ordinary central keelsons there are six engine-keelsons, bolted on the top of the floor-timbers, for three-fourths of the length of the ship. On these keelsons the bed-plates of the engines are secured by bolts passing through the floor-timbers. These bed-plates extend over the entire area occupied by the engines, and present a continuation of iron flooring not witnessed in any steam-ship. The security thus attained, is further enhanced, by dispensing entirely with the numerous holes through the bottom of the vessel which in steamers are necessary, and have often brought that class of vessels to a sinking condition. The engines being arranged in the centre of the vessel, the decks are not cut off as in steamers, and, as the whole of the machinery is confined within a vertical trunk seventy-six feet long and eighteen feet wide, ample space is left on each side of the ship for state-rooms along its entire length, with unbroken passages, fore and aft, on either side. The freight-deck also presents an unbroken area, fore and aft, diminished only in width in the central part of the vessel. The coal being carried in the bottom, at each side of the engines, the fore and aft, holds are clear for the freight. The central arrangement of the engines involves, of necessity, a central crank, and thus the spar-deck presents uninterrupted area on both sides, the ordinary objectionable crank hatches being dispensed with. The slow combustion peculiar to the caloric-engine renders the huge smoke-funnel unnecessary. A short pipe to carry off the gases produced by the combustion in the furnaces takes its place in the caloric-ship. The absence of steam in every form is sufficiently important in procuring a more pleasant atmosphere than in steamers; but far more remarkable is the fact that the quantity of air which will be drawn out of the ship by the action of the supply-cylinders of which the engines will exceed *sixty tons in weight every hour!* Captain Ericsson, in calling our attention to this fact, furnished us with a few figures that we feel certain our readers will need, as much as we did, to comprehend how so vast a ventilation is effected. Each supply-piston presents an area of 102 superficial feet, with a stroke of six feet. 612 cubic feet of atmospheric air will therefore be drawn into the engine at each stroke; and when the engine makes fourteen strokes per minute, 8,568 cubic feet. But, as there are four supply-cylinders, they will, in this space of time, draw in 37,272 cubic feet; and, in sixty minutes, there will be thus circulated 2,056,320 cubic feet.

The weight of atmospheric air is nearly 13½ cubic feet to the pound; and thus it will be seen that sixty eight tons of air are drawn from the interior of the ship, through the engines and passed off into the atmosphere, every hour. The effect of such extraordinary system of ventilation in purifying the atmosphere of the ship is self-evident. The simple construction of the caloric-engine, and the small quantity of coal to be handled, will reduce the number of engineers and firemen, in the aggregate, to less than one fourth, the complement required for steamers. This great reduction in the number of men, whose duties are incompatible with strict cleanliness, will still further promote a purer state of atmosphere in caloric ships than in steamers. Again, as no smoke whatever is produced when anthracite coal is employed, the masts and rigging of the caloric-ship will be as clean as in sailing vessels. We examined the combustion of the sixty-horse caloric-engine most critically. No smoke could be detected from it, and we arrived at the conclusion that, with such a slow combustion and easy firing, smoke cannot possibly emanate from the anthracite consumed in the furnace. Europe has scarcely any of this fuel, and, in a national point of view, therefore the introduction of the caloric-engine is important. The following are some of the dimensions and statistics of this ship:—Length, 350ft.; beam, 40ft.; hold, 27ft.; tonnage, 2,200; diameter of wheels, 32ft.; face of wheel, 11½ ft; power of engines, 600 horse; consumption of coal, per day, 24 hours, 8 tons; number of men in engine department, 10; number of sailing crew 20; passenger accommodation for 200, with room for enlargement to double the capacity; room for 1,500 tons freight: cost, in the neighbourhood of rs. 300,000. The builders expect to have the ship afloat by the middle of September. The heavy portions of the engines will be in the shafts, wheel-frames, &c. being already in place. The engines are built by Hogg and Delameter, and put up under the immediate supervision of Captain Ericsson, who directs everything himself. Captain Lowber, a wellknown and highly esteemed officer, is to have command. John B. Kitching, and others are the interested capitalists. The scientific and commercial world will watch with deep anxiety the result of this grand experiment with the caloric-engine. Should it fail, a contingency by the way, which its friends deem most improbable, the world will lose nothing, and the experiments comparatively little, since the strong and beautiful ship may be put to other uses in ordinary steam navigation. Should it succeed, the days of steam are numbered, and explo-

sions and burnings will be no more; the important reduction in the cost of power will introduce the new engine everywhere, and we shall soon record the arrival of the United States Mail air ship from Liverpool, the fine air-boat from Albany. &c., as familiarly as we now note our steam-ships and steam-boats."

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THE BENGAL CATHOLIC HERALD.

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

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 13, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, November 13.

THE USURER AND HIS CLERK.

IN TWO PARTS.—PART SECOND.

The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

ECCLESIASTICUS, CH 14, v. 4.

JOSIAH GRIPE was now a wealthy and substantial man to whom even men of reputed substance gave place in the great marts of commerce. He housed himself better than of yore, clad himself in garments more suited to his present dignity; even nourished himself with dainties of which his previous lowliness had interdicted the very thought! But he was still a penurious, miserable man!

He succeeded to the wealth of the old Usurer but with it he seemed to inherit the Usurer's close and sordid habits. The morning saw him busy with new plans and calculating projects: and frequently the midnight bell from some neighbouring clock was the signal for the close of his labors. He kept himself solitary in his lonely house the doors and windows of which were strengthened by

innumerable bolts and bars. His meals were mechanical, taken at regular periods, and never indulged in beyond a few minutes. His only study was the accumulation of gold—his solitary recreation was the review of his Ledger.

The Demon of Avarice exulted to see the pains and cares which the Usurer voluntarily suffered in the pursuit of an object that to him is unattainable! The miser can never be rich: even if the mines of Peru were to yield up at once their treasures to him, the miser's heart would long for more! Always dissatisfied with the present—always anxious for the future; his industry is without fruit, and his rest without refreshment!

It was a species of insanity that goaded this miserable wretch to renew his selfish cares with the morning sun; to run his daily course of bodily and mental labor, to look coldly on the present gains which every moment brought him and always to crave for those which glitter far away in the dim horizon of his avaricious hopes! A zealous unflinching worshipper of Mammon, he daily offered up as precious victims, some new scruple of conscience, some nice tie of humanity, some delicate sense of friendship! Strong in the undiminished strength of his peculiar worship, the miser would have pursued his career in a sort of sullen unnatural calmness—but for one circum-

stance which embittered the draught of his selfish happiness and cast a gloom even on the gloomy twilight of his quiet moments.

This circumstance was the constant visits or appeals of those who claiming relationship with the lonely miser, beset him at all hours with importunities for relief. Though repelled, rebuffed, scorned, contemned and abused, this unabashed troop of sturdy Beggars returned boldly to the charge and renewed lustily their pauper claims. No ingenuity could check their audacious intrusion; no coldness could damp their importunate ardor. He dared not bar his gates and keep himself intact within his dismal prison—for that would keep away the victims who were doomed to enrich, as well as the robbers who were anxious to plunder him. The Usurer was in despair! His heart knew not the luxury of benevolence: to give was not in his nature: the very idea of bestowing in charity what he had acquired by crime, seemed revolting to his sense of right.

Now fell on that devoted head the deep and deadly curse which ever attends the immoderate desire for wealth—the sense of abject poverty in the midst of hoarded treasures! His days now seemed to him devoted to unprofitable toil and his nights were consumed in anxious thoughts and unrefreshing slumbers. Religion and Humanity had no part in the busy concerns of this desolate wretch. Life and Death, Time and Eternity were to him but delusive dreams. Gold alone was his substantial reality!

But the canker was gnawing at the heart of his victim, and slowly but surely the life-blood was ebbing out drop by drop. Oh! toiling miserable wretch! even yet mayest thou sieze the moment of repentance, even yet mayest thou in some measure atone for the deeds by which thou hast sinned against justice and humanity. But who alas! shall speak of atonement to the lonely being who has studiously denied himself every friendly intercourse with his fellow men. His sick bed was surrounded by those who had no other aim but their own enrichment,—and the miser saw, that the most officious of his attendants, were the most selfish. That discovery was bitter-ness! Had he then toiled through a

long life of solitary labor, bartering his peace of mind and sacrificing his bodily health, to enrich the harpies who were hovering about him! He was maddened by the thought: was there no way to baffle these fiends who in their raging conflicts with, and zealous watchfulness of each other, betrayed to the sick man, but too clearly, the selfish nature of their projects.

Once more did the Demon exult; he stood smiling before his desponding victim who at once caught a gladdening ray from that demoniacal expression. His task seemed clearly laid before him and he resolutely nerved himself to accomplish it. His doors were barred for some days, during which there was access through a back entrance, to only a few men of business who came thievishly at dusk and went away stealthily under cover of the dark night. His anxious and alarmed relatives came regularly as besiegers, and knew not how to account for this new and resolute policy of expulsion. But one morning, they were gladdened by the welcome sight of open and inviting doors; oh, how joyously did their hearts throb as they hastened to pay their tribute of hollow love and hypocritical respect to the wealthy master of the house. Great was their surprise to see him whom they sought, smiling blandly and welcoming them in tones which they had never before heard in that dismal house. You are welcome my friends, most heartily welcome! I have a little feast prepared for you and I pray you to partake of it. Futile would be the attempt to depict the astonishment of the guests who looked at each other in speechless wonder. They followed their host to a large unfurnished hall where, in the centre, was a gigantic chafing dish filled with red hot coals. Chairs were placed around this blazing object, and two men, robed in black, were seen standing gravely on the right and left of it. Josiah Gripe seemed to look with an unnatural expression of gladness on the scene which to his guests had an aspect more gloomy than cheerful. My friends, said he, before we partake of the intended banquet, let me beseech you to assist me in performing a solemn rite which circumstances have bound me to do. He bade them be seated, and called

upon one of the two men to come forward. Unlocking an iron safe which stood at his right hand, he took out a huge parchment of which, in a clear audible voice, he read the title. This was a mortgage of a certain large estate the rent-roll of which proved its income to be some four or five thousand pounds. He then energetically threw the parchment on the live coals when the man in black pressed it down with an iron rod till it was all consumed. Josiah then took out another parchment, of which the title was similarly read and which was in like manner consigned to the fire. In this way, to the still speechless amazement of the spectators, several Deeds and Bonds were reduced to ashes. Then Josiah addressing his guests once more, said, restrain your curiosity for a while my friends, we have now the last and most solemn rite to perform, and I beg you will assist me in going through it with the solemnity which it demands. At a sign from him, the other man in black stepped forward with a small cabinet in his hand which Josiah received and immediately unlocked. Here, said he, are a thousand Bank of England Notes each for £1000 unvisited by the slightest breath of circulation, and thus I immolate them in their virgin purity to the Idol whom we equally worship. With savage exultation, he threw the whole parcel into the flames and siezing the iron rod pressed it down with a convulsive effort till every leaf was irremediably destroyed.

And as the flame ascended, and the thick smoke densely filled that vast hall, there arose a horrible yell from the fiercely importunate group who saw at once how all their plans were frustrated by the savage irritation of the decrepid being whom they had hoped to make their victim and their prey. A torrent of coarse invectives flowed from their bursting hearts—but he against whom it was directed, stood the rush with a proud bearing that for the time overawed their rising fierceness. Raising his simple voice above their united roar, he exclaimed, What, do you feel yourselves baffled, ye selfish designing Harpies! Duped by your own cunning you lulled yourselves with the belief that the poor miserable being before you, was credulous

enough to confide in your protestations of friendship! Ye unblushing hypocrites! Ye never for a moment deceived me. The officious services which ye hourly thrust upon me were the curse of my existence, for I saw through their hollowness. I saw how your vulture talons were ready to tear my heart-strings; but I have overmatched you in cunning, and now my consolation is that the ashes of my wealth are the only legacy I bequeath you. Begone and leave me to myself.

We must draw a veil over the last earthly days of this miserable being. He died as he lived, a solitary, selfish, care-worn wretch whose final act in the great drama of Life was in gloomy harmony with its opening scene. The ill-gotten wealth which during a long career of guilt was a curse to himself, perished with him, without having contributed to the happiness of a single human creature.

AN EFFECTIVE BLOW AT BIGOTRY.

By the always ready kindness of Messrs. P. S. D'Rozario and Co., we have been favored with a copy of an admirably written *Brochure* entitled:

"A letter to the Rev. F. A. Dawson, President of the Landour and Mussoorie Protestant Association. By a British Catholic, Meerut: 1852."

It is seldom, very seldom indeed that we have come across so excellent a production; excellent in every regard—style, matter and temper. The language is elegant throughout, the tone always gentlemanly, and the argumentative powers are of a high order.

The ground work of this admirable Letter is the unseemly manifestation of Protestant bigotry, so unmeaningly displayed in the Mussoorie Appeal which we subjoin in order to enable our readers to appreciate the tact, skill and discrimination with which the Author has so strongly met the sweeping but absurd charges of his inconsistent adversaries:

The Landour and Mussoorie Association in support of the "Protestant Alliance."

COMMITTEE:—President:—Rev. F. A. Dawson. — Members. — Lieutenant-Colonel Reilly,

Major Dawes, *Horse Artillery*, Reverend H. Smith, Captain H. R. Denny, Lieutenant-Colonel M. Smith, *H. M. 20th Regiment*. Major F. Boileau, *Artillery*, Major E. P. Byrant, Captain Capel, *53rd N. I.*, and Captain J. H. Ferris.

Secretary.—T. H. Henthooote, Esq.

Treasurer.—Major William Freeth, *Agent N. W. Bank*.

“The late aggressions of the Papacy on our Fatherland, has at length aroused the Protestants of all the Churches to a perception of the dangers threatening their religious, as well as civil, liberties. The Protestants of the United Kingdom have been invited to join in a Protestant Association; in order to counteract the insidious designs of the Propaganda of Rome, and to defend their holy religion in the war now begun at Home and Abroad by the Pope, against all who will not yield their consciences to his word as their Rule of Faith, and regard him as the Vicar of Christ on earth.

“It is proposed to all Christians in India, who value their Protestantism, to come forward to encourage and strengthen their Brethren at Home, both by a public and unanimous expression of their sympathy, and by contributing to the Fund, which is now being raised, and which is necessary, to give permanency and effect to the efforts of the Alliance.

“With a view to prompt, and united action, and to afford a direct channel of communication with the Parent Association, a branch association has been formed at Landour. All Members of Protestant Communions, who feel disposed to co-operate with the Committee of this Association, are requested to forward without delay their names, and the amount of their contributions, to the Secretary of the Protestant Association at Landour, for transmission to the Landour Committee.”

T. G. HEATHCOTE,

Secretary Protestant Association, Landour.
Landour, 13th April, 1852.

A British Catholic, begins his subject with that masterly tact which conscious superiority never fails to suggest :

SIR,—“You have assumed a position as leader of a party in this country, whose avowed object is to prove that Catholics are engaged in a conspiracy against the civil and religious liberties of Englishmen, as well as in attempts to subvert Christianity itself, and thereby let loose on Society the worst or most pernicious of human passions. These are grave charges to make against any class of British subjects. If they be true the parties against whom they are brought are obviously unworthy of possessing the confidence or friendship of any respectable Protestant in Society; and are unfit in fact to be entrusted with the common privileges or rights of British subjects. But if such grave imputations as these which you and your friends have cast on the character of us Catholics be groundless, what are the public to think of you who have so recklessly made them. I am a British Catholic, and as such I feel that you have

most unwarrantably and unjustly aspersed my character, in common with that of the entire body to which I belong, by directing against us all indiscriminately charges of a most vague and sweeping kind, but which clearly enough imply that we have been and now are engaged in schemes of a base and criminal nature. You can hardly expect that we shall tamely submit to have such unwarrantable aspersions cast upon our honor as men and loyal citizens without saying something in reply to your allegations or insinuations against us. Your charges indeed are more immediately and directly levelled at the priesthood or the Pope. But it must be obvious to every one that unless the priesthood were supported by the Catholic laity, they never could succeed in accomplishing those criminal purposes against the liberties of Englishmen which you wish the public to believe they are bent on bringing about. You in effect therefore charge us Catholic laymen as partakers in the crimes of the priesthood: Let us see then what are the grave delinquencies which you so freely impute to us.”

Having skilfully explained the meaning of the word *aggression*, and censured his opponents with caustic severity for their want of candour, the Author takes up his cudgels manfully in defence of a calumniated Priesthood :

“I feel in a peculiar manner the injustice of your charge against the Catholic priesthood, in so far as you accuse them of attempting to make “war” or treat with violence, impertunity, threats and annoyance, all who will not believe as they believe. Sir, I myself was educated a Protestant, but after an anxious and dispassionate enquiry into the grounds of the Catholic Faith I embraced and now hold it. Previous to my taking this important step, I had occasional opportunities of being with Catholic priests. But they never intruded themselves on me: I sought their company: they never importuned me: their visits were rare, and confined to mere calls of ceremony or friendship. If the subject of religion were mentioned at all, it was generally introduced by myself: I never heard from their lips anything but the language of moderation and charity. I regret I cannot say as much in praise of your “resolutions:” their virulence and illiberality contrast remarkably with the mildness of the language I have heard from the poor priests whose order you revile so wantonly. I had no worldly motive to embrace Catholicism: my doing so could bring me neither profit nor fame: not even the poor satisfaction of being thought bold, free, and independent. But that is a private and personal matter. I should not have alluded to it here at all, except for the purpose of giving a practical and emphatic refutation to your general and sweeping accusation against the Catholic priesthood, of having made “war” upon Protestants with a view to their conversion.”

This is strong language and exactly suited to the occasion. Alluding to the increase in the number and strength of

the Catholic party in England, the writer thus forcibly addresses his adversary :—

“ The sight of such a thing fills you with anxiety and alarm. You strive to convey your fears to others : and to induce them to believe that we are along with the Catholic priesthood engaged in a nefarious design to subvert the liberties of our fellow-subjects. It is but too evident that you wish to deprive us of the commonest rights and civil privileges of British subjects, seeing you try to prove us unworthy of enjoying them. Surely, that man is unworthy to enjoy liberty himself who strives to deprive others of it. But the Catholic party, trusting in the favor of heaven and their own integrity, confidently appeal to the strong good sense of the English people. Conscience cannot be forced : the spirit of Christianity is opposed to persecution ; and it is the wish of every British Catholic that every Englishman, from the prince to the peasant, should enjoy liberty of conscience in the fullest sense of the word. These are my principles, and by God’s help I will act upon them. Let our principles be judged by their own merits : not by the misrepresentations of our enemies ; or by the crimes and follies of individual Catholics in this or past ages. From the manner in which you mention the prosecution in France by the Clergy against the publishers of Bibles and pamphlets, you doubtless wish your readers to understand that by a general law of the Catholic Church all laymen are prohibited from reading the Scriptures : and that the Catholic Church is averse to have its principles made the subject of public open examination. Yet it is very difficult to believe you could be ignorant of the fact that Catholic laymen are not only permitted but earnestly exhorted to read the Bible in their mother tongue. It is still more difficult to believe you could fail to know that one main end of Cardinal Wiseman’s labors in England is to expose all and every one of the dogmas, and principles of the Catholic Church to the most searching public and open enquiry. You are probably aware that pamphlets on religious subjects have appeared even in England, containing matter of the most pernicious tendency ; matter calculated, in the words of a distinguished and most liberal minded Prelate of your own Church, to destroy every hope of future reward in the mind of the unhappy virtuous, and to eradicate from the breast of the vicious every restraint which could interfere with the gratification of his passions.

To suppress such publications by law, you may of course consider a violation of religious liberty, but if others think differently, and consider in their bounden duty to protect society against such pernicious tracts, you may surely have liberality enough to judge them with candor and charity.

As to the prohibition against the sale of Bibles, it must be borne in mind, that the Bible has ere now been used for the most improper ends : has been made the text book of the fanatic and the rebel. You charge the Catholic with having a design to subvert Christianity : or revealed Truth as you express it. This horrid charge betrays both ignorance and something worse.

You cannot at least be ignorant, one would fancy, that many belonging to the Catholic Church, both laymen and clergy, have in different ages laid down their life for their master’s sake, and that the Catholic Church honors their memory with a pious enthusiasm.”

It is impossible to do justice to this valuable *Brochure* even by the most copious extracts, since every page of it deserves attentive perusal. We shall therefore conclude our Notice, by favoring the reader with the following extract which contains advice of a most valuable kind.

“ I hope you will not deem me rude or officious if I offer you a small piece of advice. Consider whether you would not better serve the interests of the Government and of Christianity, if instead of getting up Societies such as that over which you preside, whose proceedings tend to exasperate the mutual antipathies of Protestants and Catholics, you were to devote all your time and energies to instruct the ignorant, and reclaim the vicious among her Majesty’s troops. There is no scarcity of ignorance or vice among them ; and very inadequate measures are taken to remove either. The Regimental School which Government expect, and have a right to expect shall under the direction of the Chaplain and Officers, be made the means of elevating the moral and intellectual character of their troops, serves that purpose but very inadequately, unless I much mistake. The state of Europe and of public feeling in England and Ireland at this moment, renders it most desirable that all differences between Protestant and Catholic should be treated with the utmost temper, delicacy and forbearance. You had better, therefore, in any future proceedings set a guard upon your lips or pen, and be careful how you pass the bounds of moderation. If this caution be necessary for you it is still more so for the Military members of your society, for obvious reasons.”

To recommend a work so powerfully yet temperately written, would be to insult the good sense of our readers. We think it is the duty of every staunch Catholic to secure a copy of this excellent production, not only for the purpose of adding to his intellectual enjoyments, but of marking his sense of gratitude to the Author, for the talent and zeal he has so aptly displayed in the cause of Catholicism.

That glorious cause has of late been violently assailed by all the demagogues of Europe. The cabals and intrigues that have revolutionised the ancient monarchies of the West, find in the unshaken discipline of the Catholic Church a serious obstacle to success. Hence their persisting hatred to that Church !

As to the *No Popery* war cry raised in England, we are convinced that it is not a national cry, and that the common sense of the English People has for a time succumbed to the political sophistry of a mere section of the National Body. The futile attempt of the Himmalaya Association to revive a feeling of Bigotry that has so long lain dormant, can only excite a smile in every intelligent Catholic. What cause for apprehension can possibly exist at the doings of an "*Alliance*," which pathetically calls for pecuniary as well as personal aid from "all Christians in India who value their Protestantism." Of all the multitudinous sects whose devotional strength is best manifested by the energy of their *Protests*, the Socinian, we think, has the fairest claim to rank foremost of that heroic band who *value their protestantism*. What an edifying sight for the pagan world is "The Protestant Alliance" of thorough going Biblicals, composed as it must be of sober Englandism with its state ritual and lay jurisdiction; impassioned Methodism with its field and hedge preaching; sturdy Independentism with its irresponsible congregational government; unsophisticated Quakerism with its religious throes and spiritual manifestations; and enlightened Socinianism with its fierce denunciations against the idolatrous worship of all the other sects!

When an Alliance must necessarily be composed of such heterogenous ingredients, Catholicism can afford to smile in peaceful security!

Selections.

WELLINGTON.

THE loftiest name in England for the last forty years is now nothing but a name. An epidemic fit and a few hours of feeble agony have divorced the soul and body of ARTHUR, Duke of WELLINGTON. A wan skeleton in Walmer Castle is all that now remains of the greatest Captain, and the greatest British person of his age—A few days more, and the hallowed dust of Westminster will consume even that to ultimate dissolution. In the shadowy Hades have met at last the two great island soldiers, the Corsican and the Irishman,

the coeval antagonists, so great yet so diverse on whose swords were staked the fortunes of Europe for so many years of carnage and waste.

It was a strange figure of destiny that from those two insular dependencies, the weakest of all Europe, should go forth the two puissant leaders of its mightiest empires. Strange that an old Castle of the Pale by the Meath sea side, and the humble home of an exiled notary of Ajaccio should bring forth in the same year the two whose fate it should be to lead the armies of a dozen kings against each other, and array the powers of the earth like the pawns upon a chess board! A marvellous thing, it was, when that long war was done, to recognise how decisive in its policy and its strategy had been the vigour and intellect of the two alien islands! In the field had been displayed the keenness, the longanimity, the mortal pertinacity of WELLESLEY against the lightning *coup d'ail*, the omnipresent energy, the marvellous combination of BONAPARTE—and after, when all the fray was ended, and every road that converges on Paris had been reddened with the trial of blood—when the powers of Europe sent their delegates to make peace at Vienna, they were the Irishman, CASTLEREAGH, and the Corsican, POZZO DI BORGIO, who, in that mighty Assembly, represented the two great Polar influences of England and Russia. Four great names—greater anywhere in the universe than in the lands of their birth, unnaturally betrayed for their fame.

From the Orkneys to Cornwall, throughout all Britain—and from the Queen's throne to the peasant's ingle and the artisan's garret—a low wail of genuine sorrow fills the English air for this man's death. Heavy and true it is, God knows, for there was an everlasting and grateful memory of the signal services which he had rendered to their country, and which the gorgeous panoply of all his honours had never seemed sufficiently to recompense. And for more than this was he dear to them. Of their coldness, their stubbornness, their punctuality, their perseverance, their downright, unimaginative common-sense, and plain matter-of-fact earnestness, they have recognised in him the most exalted type. "The Duke" was the adopted representative man of England. Yet, again, if there be to his memory so true and touching a tribute, there broods beneath it a far deeper and more intense sense of sudden dismay. In its dearth of statesmen, and its distrust of them, that spent old man was, perhaps, the sole one whom the English nation relied upon, as upon a barque able to weather every storm, and thoroughly reckoned honest and capable

for service in all emergencies. Who is now the wary veteran, whom the news of a French fleet, within view of that mournful castle near Dover, would in one hour create Dictator of England? Where now, when aspiring ministers begin to leap democracy at popular orations, is the Peer of many proxies, the Paladin of the English aristocracy, whose weight with the Crown, the Lords, and the People, more than once prevented a rupture of the British Estates, and so often reconciled them in harmonious action? Where, in these neutral days, when British parties balance like the beam of a scale, is the man of ancient prestige, of paramount influence, and universal trust—whose very name was the shield of a Cabinet—who once held the seals of a whole Cabinet himself? Where is he, the last survivor and the chief actor of the affairs of a departed generation, who in any necessity of State, foreign or domestic, would bring the sagest counsel, the most intimate and comprehensive experience, the most alert and practised capacity, and a name that sounded like a spell, to cope with it? Ah, well in England, with her horizon narrowing and her political atmosphere growing daily more lurid and changeful—well many a howl of sorrow swell from all her halls and ships. Well may the haughty nation humble her head in sorrow, for one loftier than a king lies a corpse under her gaze to-day.

'Tis nearly sixty years since Colonel ARTHUR "WESLEY," of the 33rd Infantry, sailed down the river Lee on board of a military transport ship, glad to evade the probable fate of a debtors' prison by the honourable and adventurous alternative of foreign service. He had been four years in the Irish Parliament, and had won no fair name there. Another young soldier of an Irish noble house sat on an opposition bench, than whom it would be hard to imagine a more complete and antithetic contrast to the young scion of MORNINGTON. We need hardly name EDWARD FITZGERALD—the pure, gallant, generous, and self-sacrificing chevalier of an oppressed people. He had begun the work that brought him to a bloody and glorious grave in his early manhood. The great West Briton had likewise begun the work that gathered around his head such a constellation of honours, and in his hands the threads of so much human power. He had begun it meanly. To vote, to gamble, and to dissipate with the Castle, shifting from regiment to regiment for chances of promotion, and in all things heeding only the personal fortunes of an ill-provided cadet of a poor aristocratic house—such was his only Irish career. It was not to the island of his

birth that, he looked for rank or honour. His whole breed were Britons to the core—as British as COOKE or CASTLEREAGH or the first venal *parvenu* of a newly created peerage. His elder brother, a man of memorable abilities, had sometime before cast himself outside native politics for a broader and richer field of exertion; and was full soon to be Governor General of India. Four years of Dublin life and steady submission to the minister's whip, tangled the young officer in a mesh of debts, but brought him his colonelcy. Soon after he sailed in the disastrous Walcheren expedition. A generous and discriminating boom-maker relieved him beforehand from some of his pressing liabilities; another tradesman got a power of attorney to apply his meagre allowance in gradual liquidation of his bills. And so went forth the great adventurer from his native land.

Never surely did the most dazzling dream of young ambition distance reality so far, as fell short of it; whatever vision of fame may have gleamed before the young soldier's eye on that bright May morning, when with his regiment round him, the broad highway of fame open, and his narrow native land left for ever behind, he saw the dim speck of Clear sink behind him in the blue distance! Who should have whispered to the fancy of the penniless officer what jewels and gold, what dignities and estates, what titles and offices, what ribands and orders; the exulting triumph and the testimonial statue, the freedom of cities and the thanks of senates, the friendship of Sovereigns and the gratitude of nations, the Marshal's baton and the Minister's portfolio, all lay before him in that gorgeous and glorious future? Who should have prophesied to him that when his long life, after so many battles and escapes, should at last tranquilly end in another half century, nearly every aristocracy in Europe should lose in the dead Irish soldier of fortune one of his adopted titular dignities; that the insignia of every knighthood in the world should blaze in a constellation of of chivalry over his coffin—that his death bell should toll a national calamity wherever the British Empire extends, should stir a secret joy and hope in its enemies; a sound of indifference in his native land alone.

That iron character of his is a strange study; great, really great, without the inspiring enthusiasm or the present imagination of genius; upright and just in the use of power, but as much from coldness of temperament and forecast of calculation, as from a high and rigid standard of right;

victor over the greatest conqueror of a thousand years; yet who should dare to say that this cold, calculating spirit was the legitimate master of NAPOLEON'S? The world has certainly known few greater generals. That long Peninsular War of six years, that begun on the distant beach of Corunna only to end after so many bloody fields and various vicissitudes at the very portals of the Tuilleries, was one of the greatest labours a human intellect e'er sustained. "Bear witness," says its historian—

"Bear witness the passage of the Duero at Oporto, the capture of Ciudad Rodrigo, the storming of Badajoz, the surprise of the forts at Mirabete, the march to Vittoria, the passage of the Bidassoa, the victory of the Nivelle, the passage of the Adour below Bayonne, the fight of Orthez, the crowning battle of Toulouse! To say that he committed faults is only to say that he made war; but to deny him the qualities of a great commander is to rail against the mid-day sun for want of light. How few of his combinations failed. How many battles he fought, victorious in all! Iron hardihood of body, a quick and sure vision, a grasping mind, untiring power of thought, and the habit of labourious minute investigation and arrangement; all these qualities he possessed, and with them that most rare faculty of coming to prompt and sure conclusions on sudden emergencies. This is the certain mark of a master spirit in war; without it a commander may be distinguished, he may be a great man but he cannot be a great captain."

Into the cabinet he carried the habits and capacity of the camp. He measured the policy of parties, as he measured the tactics of armies. He yielded to popular demands as he might yield to an overwhelming pressure upon the lines of a military position. He cashiered HUSKISSON and ANGLESEY from his ministry, as he would have shot two officers found insubordinate in the face of the enemy. He yielded Catholic Emancipation with a parallel stubbornness, and the same sense of superior forces that he displayed when he fell back before MASSENA on the lines of Torres Vedras. And there the similitude halts. He determined to fight, within the entrenchments, against Reform; but when they went like dust before the advance of popular passion. For the first and only time his popularity was dimmed; for long years he and his party never saw office again. He had no theodolite to measure the element of public opinion. Politics were to the old General a science of force, as much as the strength of a position or the discipline of a brigade.

He is dead at last, one of the greatest Britons, and one of the worst Irishmen that ever lived.—*The Nation, September 18.*

EFFECTS OF MISSIONS UPON CIVILIZATION.

You have seen the poor Missionary land along on a hostile shore, bearing the Cross, the mark of man's redemption in one hand, and in the other, a book called the New Testament. He immediately plants the Cross upon the land where he disembarks, as if to take possession of it in the name of the Saviour of men; he prostrates himself at the foot of the Cross, and when some few savage men gather around him he explains to them the Holy words contained in his book. You already know that the Divine messenger establishes in such places the reign and justice of God, and man's happiness even here below, which is the necessary consequence. These men whom he evangelises are in savage state, scarcely are they in the human state; he stretches out his hand to them and raises them to their true dignity. They had lived apart from each other, even wandering in the woods like wild beasts. The Missionary forms them into a society, teaching them to live together as brothers. Yes, there is in his Doctrine the seeds of more advanced and pure civilization. He is the angel whom Heaven sends to announce the first time on this land the truth of Christ, and after singing "Glory to God on high," he can also add, and peace on earth to men of good will.

In truth, after having won the confidence of these poor savage men, he marks them with the Sign of the Cross, and then explains to them the truths of religion; he gives them a correct idea of God—of human nature, and of the created beings which surround them. He teaches them, that man was not created for this fleeting life, but for immortality; he teaches them the great laws of justice, of mutual toleration, and of charity—"Love God above all things," he says to them, "and your neighbour as yourself. Do to others; do to your enemies as you would be done by; sacrifice yourself for them, if it be necessary; the body which you have so much loved, with which you were solely occupied—that body is not all—it is but the more insignificant part of man; smother the vices which degrade your soul; adorn it with virtues, perfect more and more the faculties of your being, which you have only as a deposit, and of which God will one day ask you an account; retire often within yourself; he who only lives externally is not a man—think—

meditate." Of this, our life principally consists. For those who know how to reflect, here is the summary of a Catholic Missionary's doctrine. Or, let me ask, what is this, if it be not the principal of higher civilisation. Sacred song makes great impression upon the savage—by song we first converse with children; is it not then very necessary to converse thus with a people still in its infancy. As soon as the Jesuits had collected some few Indians around them by means of the Crucifix, they resorted to other means in order to gain souls. Noticing how attached the savage of those shores was to the sounds of music—for it is even said that the waters of Paraguay developed the voice of the Missionaries, constructed in a canoe, with a new Catechumen, they ascended the rivers singing canticles; the Neophytes repeated the airs, like tame birds singing to entice their wild companions into the bird-catcher's net. The Indians did not fail of being caught by the snare—they descended the mountains and ran to the river to listen with more attention to the sweet sounds; several leaped into the waters and followed swimming, the magic bark. Bow and arrow fell from the hand of the savage; the fore taste of social virtues and the first sweets of humanity were entering his bewildered soul; he saw his wife and child weep. With unknown pleasure, soon subdued by the overpowering attraction, he fell at the foot of the Cross, and mingled with the regenerative waters flowing above his head a torrent of tears. Thus the Christian religion realized in the forests of America what the fable accounts of Amphion and Orpheus; a reflection so natural, that it even presented itself to the minds of the Missionaries; so true it is, and yet we appear to be relating a fiction.

If an idea is in this way more easily introduced into the soul, it is also more deeply engraved it. We know by experience that such is the case, and I find a remarkable proof of it in the life of Cardinal De Cheoarus. As he was going to preach to the savage wandering through the woods, without any fixed habitation, spending their time on the chase or fishing. Instructed in their language, and provided with all that was necessary for the exercise of his functions, he departed with a guide on foot and a staff in hand, as did the first preachers of the Gospel; never had he travelled so before, and it required the courage and fervour of a disciple to support the fatigues of the journey. He had travelled thus, for some days, when one Sunday morning he heard a chorus of voices singing at a distance; he listened, advanced, and to his surprise, recognised a well known chant,

"Dumont's Royal Mass," with which our great Churches and Cathedrals in France resound on great festivals. What delightful surprise and sweet emotion filled his heart; he found, at once, the touching and sublime united in such a scene, for what can be more touching than to behold a savage people, which has been without a priest for 50 years, and which is nevertheless faithful in solemnizing the Lord's day. What can be more sublime than these sacred chants, dictated by piety alone, resounding from afar through lofty majestic forests, repeated by every ocho, at the same time that they are being borne to heaven by every heart.—*Cape Colonist.*

THE DRUNKARD'S DEATH.

(From "*Dalman's Magazine*," June 1846.)

SOME years ago, on a fine summer's evening, when the sun was setting, and, even through the dull atmosphere of London, there was poured a flood of golden light, which gave a tinge of mellowness to its brick-built and sombre streets, a sick call awaited me, after a fatiguing round of visits. An elderly woman brought it, and was urgent that I should go immediately.

"Oh, Sir!" said she, "my neighbour, Mr. Symmons, has stabbed his son. I am afraid the poor young man will die. Pray, Sir, do come as soon as you can."

After taking down the address, I promised I would go immediately. Within five minutes, after recommending the unfortunate object of my visit to God, I went forth on my sick call.

Half an hour's smart walking brought me to the neighbourhood. It was one I was not much acquainted with, lying on the outskirts of my parish. After several inquiries, and going astray three or four times, I encountered, in a little dingy court, two sweeps whose separate ages might vary from forty to sixty. They were, with all the playful buoyancy of youth engaged in a warm contest at battle-dore and shuttle-cock. Interrupting for a moment their scientific recreation, I enquired of them the way to D——Court.

"Lor sir!" said one, "you can't miss it. Take the first to the right, then the third to the left, the second to the right, again and you will be sure to find it."

"My good friend," I replied, "I am going to a sick person, and have already lost my way. If you should show me where the place is, I should feel much obliged."

"D——Court," said the elder sweep, with a music air. "What number, sir?"

"Bless my soul and body, Bill, it must be

young Symmons, who had the knife whipped into him by the old 'un.

"Never you mind that, Jack. Least said, soonest mended,—that's my maxium. I'll show you directly, sir."

The venerable sweep, who was hump-backed, and bandy-legged, trudged manfully before me, whistling a fashionable waltz with no mean skill; and, with this strange escort, I soon reached my destination.

I entered an alley, where cast-off clothes and faded finery wooed the pockets of the poor and economical. A marine store, with a glaring black doll, graced the corner of the entrance: on the other, stood, with all its pomp and pride, a resplendent gin-palace of more than Corinthian architecture, and whose gaudy shew of plate-glass, brass rails, and French-polished mahogany, contrasted strangely and sadly with the squalor around and within. The court was long and narrow. The houses were old, bulged in every direction, and only kept from crushing each other in a deadly embrace of ruin by transverse beams. The cheerful light of the sun never visited the pavement of this wretched locality. The air seemed thick and stagnant, loaded with foul and greasy vapours from two cook-shops, a cat's-meat establishment, and a depot for fried fish. The flag-stones swarmed with a dirty, unwashed brood of ragged children, many of whom looked prematurely old and care-worn. You might look in vain for an innocent, unpolluted face, in that little wretched tribe of humanity. Nurselings, lying with indifference the deadliest oaths and blasphemies; girls, whose tender years might lead you to think them unacquainted with guilt, bandying from one to another the foulest expressions of obscenity. Matrons, too, whose grey hairs told that death would soon number them his own, reeling about in helpless intoxication, hurling curses at each other; and some, finishing their quarrel by a pugilistic encounter,

Two drunken men were staggering towards the half-open door of a low public-house. A young, half-dressed woman, with famine-tamped on her pale cheek, with a little puny child hanging at her breast, had hold of the arm of one of these tipplers. He might have been her husband:—alas! I fear not.

"Come home, dear Jem: don't spend any more money to-night. I've had nothing to eat all day. I'm quite famished. Do, dear, come home."

"Go to h—ll, you——!" said the ruffian, disengaging his arm, and striking the poor girl a heavy blow on the left temple.

She fell to the ground insensible. In an instant, every quarrel in the court was hushed.

A crowd of women raised the poor victim of man's brutality and carried her to an adjacent dwelling. I had no time to stop, as my case was urgent, but hastened to the house pointed out by my friendly sweep,

Three weary flights of stairs I had to climb. The bannister and rails were for the most part gone; perhaps burnt for fuel by some of the needy, thrifty lodgers. On reaching the landing of the third floor, I found congregated a little knot of Irish-women, who are ever ready to fly to the succour of those who are in affliction. They were confabulating in a loud and eager whisper about the wounded man within. As I toiled my slow and painful way up the broken stairs I heard the following pithy expressions, jerked out with every variety of brogue:

"Musha, then! glory be to the Heavenly Father, I hope the poor boy won't die."

"Ah, then, Biddy! its the fine corpse he'd be making. Mrs. Symmons, though her husband's a Sassenach, is of the rare ould stock: it's a fine wake, may be, she won't have. Glory to be God. Amen."

"Hould yer wisht, Norah, avourneen! Sure the creatur is'nt dead yet; the moulds and the coffin hav'nt got the boy. She is a good creatur, and has to my knowledge had her heavy crosses to bear. God send her grace to bear them; and may His holy angels make her bed in heaven."

"Whisht! hould your tongues yer vagabones. Don't ye see the clergy coming?" said a little fat woman, with a laughing, merry blue eye, whose brightness no hardship or suffering had ever dimmed; "Hould yer tongues, every one of yer! here's his blessed reverence!"

Such was my greeting, as my head appeared on the level of the landing-place where these hardworking good creatures were assembled. Their welcome was most cordial; such as a Catholic priest ever receives from the Irish poor,—such as makes him often pour forth to God a gratefull prayer that his lot of life is cast among them. True, very many of the Irish poor are chargeable, perhaps justly chargeable, with numerous vices. Look to the temptations by which they are surrounded; the corrupt and profligate localities in which from poverty, they are condemned to live; the vicious scum of Protestant (say infidel) population with whom not from choice, but from stern necessity they are compelled to congregate. Tell me, then, ye cold and calculating moralists, whether the Irish, in this great Babylon of iniquity, may not justly plead the excuse of great and sore temptation? Place an individual, of the

most refined and delicate sensibility, the most sensitive conscience, the most earnest desire to save his soul,—place him, I say,—compel him to live, with poor and scanty means, in the very heart of one of those many rookeries, which long experience has made me familiar with,—and a twelve month's residence will not alter him for the better. The very atmosphere he breathes is loaded with curses, tainted with immorality, and deadening to every sense of previous piety. Each locality of this kind is an incipient hell. Far from wondering at the vices of the poor Irish, I only wonder at their many splendid virtues. Their generosity, their charity to each other in distress and affliction, is beyond all praise. I speak from repeated personal experience. I have often seen the poor Irish labourer, after a hard days work,—and who works harder than the Irish labourer, when he has work to do? who puts, as he humorously says “more power to his elbow”? I have seen these fine fellows,—aye, thinking nothing of it, deeming it unworthy of a moment's comment, a moment's praise,—sit up two nights successively with a sick and dying countryman, attending to his every wayward wish, with that rare and delicate feeling, which nothing but true charity could inculcate or foster.

Is there a Catholic church to be built, no matter in what part of London it may be, the poor Irishman gives his hard-earned shilling with pride and pleasure—he gives it with grace too, so as to make it plain that he is the obliged person, not you who receive it. And he gives it again, and again, without grudging, or a long tirade of his poverty. I appeal to my reverend brethren—I ask them in all their appeals for the erection of chapels, schools, and convents, for any religious or charitable purpose for which the aid of the Catholic public is and has been solicited, whether, in all their applications, they have not found the poor Irish subscribe most nobly and promptly, considering their scanty means?

And again, the heart of the most cold and indifferent must kindle when he thinks of the faith of the poor Irish, as they are often sarcastically called. How rare it is that an Irish Catholic loses his faith, or betrays it by apostacy, notwithstanding the grievous temptations which his frequent poverty makes him familiar with. How often, when out of work, when sick, when penniless, and no refuge offered but the work-house—when at those trying moments, that at times shake his trust in Divine Providence, who has promised that “the children of the righteous shall never lack bread; now often at these gloomy, des-

pairing moments, when a famishing wife, when starving children are clamorous for that bread, without which they die, the tempter comes in the shape of some well-dressed, kind, conciliatory lady or gentleman with a religious tract in one hand, money in the other, promises the most flattering on their lips—work for himself, employment for his wife, clothes for his half-naked, shivering children, schooling for them, and the affectionate solicitude of the whole of the dissenting or evangelical body lavished on him and his *in sempiternum*! All this mighty and inestimable boon to a starving, famished wretch, if he will only join—become an attendant at their conventicle! And yet, thanks be to God! all praise to the faith—the steadfast faith of the poor Irish, how few, how very few are the exceptions of those who, in their deadly struggle with poverty and affliction, fall under the fascination of the serpent.

Kind reader, excuse—pardon this digression. I have been led into it from that intense love which I feel for the noble and heroic qualities which in many year's missionary experience I have ever found in the poor Irish of London. Again do I fervently say, God bless them! and the warmest prayer of my heart is, that their holy religion may be their guide in life, their solace in death; and that their great patience on earth, their humble, their fervent piety amidst so many sorrows and trials, may be eternally rewarded with a bright and glorious crown in heaven.

Need I remind any English lady, whether Catholic or protestant, of the pain they excite, of the solecism in good taste, in good feeling they exhibit, when, in their advertisements for a servant, they so often add this insulting postscript—

“NO IRISH NEED APPLY?”

(To be continued.)

INFANTICIDE IN ENGLAND—DIFFICULTY OF GETTING JURIES TO CONVICT.

(From the *Chronicle*.)

In proof of the immense extent to which the crime of infanticide is practised in England it may suffice to enumerate the following list of cases reported at the last assizes. The dates refer to our own journal, in which they are respectively recorded. A great number—probably as many as the subjoined—have not appeared in our columns, because they presented no features distinguishing them from the horrid monotony to this description of crime. We are sorry to state that the cases reported bear no proportion to the number of committals. And it appears from

the charges of the judges, Barons Platt and Martin, in the west of England, that there is great difficulty in procuring legal proof of wilful infanticide—to which we must add that there is still greater difficulty in getting juries to convict. It is understood, however, that when conviction can be obtained on a bad case, it is the intention of the judges to leave the prisoner for execution—so large and alarming is the growth of the crime. The following is the melancholy catalogue to which we have referred:—

July 10th—Northampton—One case of concealing birth.

July 13th—Lincoln—One child murder, one concealment of birth.

July 14th—Home Circuit—Anne Welsh, tried for murder of her female illegitimate child; acquitted.

July 15th—Nottingham—One concealment of birth.

July 17—Norfolk Circuit—Anne Raven, tried for destroying her illegitimate infant; acquitted—insanity.

July 17th—Nottingham—Emma Lewis, indicted for wilful murder of her infant child; acquitted—insanity.

July 20th—Winchester, July 19th—Richard Roe, and Frances Roe, indicted for conspiring to kill, Alfred Roe, son of male prisoner; acquitted.

July 20th—Cardiff—One prisoner charged with murder her infant.

July 20th—Ellen Venns, convicted of concealment of birth (bad case).

July 21st—Derby—Selina Ride, charged with murder of her infant child; acquitted.

July 21st—Mary Mahoney, charged with murder of her infant child; acquitted.

July 22nd—Mary Glarvey, charged with murder of her infant child; acquitted.

July 23rd—Warcester—Mary Robins, tried for the murder of her illegitimate child; condemned to death, but sentence not to be carried into effect.

July 24th—Dorchester—Louisa Walborn, for wilful murder of her male infant, by administering vitriol; acquitted.

July 24th—Ann Applin for the murder of her child acquitted. At the close of the proceedings Mr. Baron Martin, who tried the case, observed that the crime of infanticide was more dreadfully common in this country (Dorset). There had been six cases last year, and out of six prisoners on the calendar for the circuit, two were charged with this crime. They had been both acquitted, and in the case just tried most properly so; but those subjected to this temptation had better take warning, or perhaps another case would be better proved, and the unfortunate woman

would have to expiate her crimes by an ignominious death.

July 28th—Maidstone—Catherine Brooke, tried for the wilful murder of her male illegitimate child; acquitted.

July 29th—Elizabeth Compeny, for attempting to murder her son, by throwing him into a pit; acquitted.

July 30th—Durham—Jane Harland, for the wilful murder of her new-born male child; acquitted.

Aug 2nd—Ipswich—Maria Stewart, for wilful murder of her female child; acquitted.

Aug. 3rd—Bodmin—Mr. Baron Platt, in charging the grand jury, observed that there was one case where a young woman was charged with the heinous offence of destroying her own offspring; and if they (the grand jury) should be of opinion that a bill ought to be found, and if the petty jury should find a verdict of guilty against her, it would be necessary, for the putting down of this dreadful crime, to make an example.

Aug. 4th—Maria Chitty, tried for the wilful murder of her child, aged seven, by beating out its brains; acquitted—insanity.

Aug. 6th—Carlisle—Eleanor Partison, for the wilful murder of her child; acquitted.

Aug. 9th—Wells—Mary Amory, for the wilful murder of her illegitimate child; acquitted—insanity.

Aug. 12th—Ellen Roberts (Chester), for the murder of her illegitimate child; seven years' transportation.

Aug. 19th—Liverpool—Alice Shaw, for having killed and murdered her new-born female child; not guilty.

(Same day)—Selina Mooney found guilty of concealing birth, after being charged with murder; sentenced to six months' imprisonment.

This list shows the frequency of the crime, and the difficulty of obtaining a conviction—a difficulty so great that, in sheer despair of a remedy, some have suggested the expediency of altering the law of infanticide.

THE REV. MR. MANNING IN LIMERICK.

CHARITY SERMON ON BEHALF OF THE POOR UNDER THE CARE OF THE SOCIETY OF ST. VINCENT DE PAUL.

The enlightened and zealous convert to Catholicity, the Rev. Mr. Manning, heretofore Protestant Archdeacon of Chichester, preached on last Sunday in St. Michael's Catholic Church, Limerick, the annual charity sermon on behalf of the poor under the care of the Society of Saint Vincent de Paul. The

Church was filled in all parts by a dense assemblage, comprising much of the respectability, intelligence, moral excellence, religious fervour, and practical benevolence of the city and the surrounding neighbourhood. Among these may be named the Right Rev. Doctor Ryan, Bishop of Limerick, the Clergy of Saint Michael's parish, and many of the other Clergy of the city. The Earl of Dunraven, Mr. Monnell, M. P. for the county of Limerick; Mr. Potter, M. P. for the city of Limerick, Sir Vere de Vere, Bart, his two brothes, William Howley, Esq. D. L., W. J. Geary, Esq., &c. &c.

The Rev. Mr. Manning then commenced his sermon. His text was the parable of the Good Shepherd, in the fifteenth chapter of the Gospel of St. Luke. Of all the titles given to our Divine Redeemer, he observed that of the Good Shepherd was the title which served to excite the greatest degree of confidence and hope in His mercy, as it was the title peculiarly bespeaking His tenderness and compassion. The parable of the Good Shepherd was delivered for the edification and encouragement of Christians by Christ Himself. The words of the parable were His words, teaching the penitent sinner what he might expect from the infinite goodness, tenderness, and mercy of his Saviour. Those words, as given in the Gospel of St. Luke, were—"What man among you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it doth he not lay it upon his shoulders rejoicing. And, coming home, call together his friends and neighbours, saying to them: Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be joy in Heaven upon one sinner that doth penance more than upon ninety-nine, who need not penance." This was the parable of the Good Shepherd, and what were they to learn from it? The infinite tenderness and mercy of their Redeemer, and His anxiety to bring into the one fold, the fold of salvation, the sheep that had strayed and were lost. In the beginning, as revealed to the faithful servants of God, and recorded in the first chapter of the Sacred Scriptures which they had now heard sung in the voice of religion, God created the heavens and the earth, and all things contained in them. He created the heavens, and the glorious hosts by whom they were peopled in the beginning—the Angels, Archangels, thrones, dominations, and other orders of the heavenly hierarchy. He next created the earth and its products. Of these He first created the herb yielding seed, and

the tree yielding fruit and seed, each after its kind. He then created the great lights that shone in the firmament, the sun to give light by day, the moon to give light by night, and to serve for signs, and for seasons, and for days, and for years. He next created living creatures, creeping things, winged fowls, great whales and smaller fishes, and beasts of various kinds, to move in the waters in the air, and on the earth. And last of all, on the sixth day, He created His greatest work on earth. On this day He created man, on whose soul He impressed His own image and likeness, and to whom He gave dominion over all the creatures He had before created, whether on the earth, in the air, or in the waters. Such was the dignity to which man was raised by God in His Omnipotence. The Supreme Being, the Holy Trinity, the Father, Son, and Holy Ghost, said, let us make man to our image and likeness; and the soul of man was accordingly made to the image and likeness of one God in three persons. The creation of the human soul was God's greatest work on earth, and the human soul became of corresponding value in the eyes of the Creator. This was true not only of the first soul created, but of all that were afterwards created. Every several soul, every single spirit made to the image and likeness of God, was of infinite value in the eyes of God. Hence, when mankind fell by sin from the high state to which they were created, the great work of redemption was performed to restore the great work of creation. The Son of God came down from Heaven upon earth to redeem and restore to their place, next to that of the Angels, the souls of human creatures that had been lost by sin. And they were redeemed, not by silver or gold, or the goods of the world in any shape, but by the blood of the Divine Redeemer. To carry out His great work of redemption, and make it available to all nations, he appointed Apostles, and sent them forth to preach to all nations the doctrine of salvation through His blood shed for their redemption. And through the Apostles passed away, the work to which they are appointed was continued by their successors through all following ages. The work begun by Christ himself, and continued by His Apostles during their lives, was continued through succeeding ages by the Bishops and Priests their successors, the Pastors and Teachers, the Preachers and Ministers of the Church, acting according to the authority transmitted to them from the Apostles. And for whom especially was the great work of Redemption performed, and the Church established in order to carry out the benefit of that work

through all nations and all ages? For whom particularly the Good Shepherd shed His blood, lay down his life, and provide the means of carrying out the work of recovery and salvation through the world and through all generations? For whom is there joy in Heaven, among the Angels and Archangels, thrones, and dominions, principalities, and powers, standing for ever before God in His glory? For the sheep that were lost and are found. For those that were out of the one fold, but are brought back into it. For sinners that do penance, and thus become entitled to the benefit of the work of redemption. For which of his children does a father feel the greatest anguish at one time, and the greatest joy at another? For the child that had gone astray and was lost, but is recovered and brought back to safety within the bosom of his family. For whom do the brethren of a family feel the greatest anguish at one time, and the greatest joy at another? For the brother that went astray and was lost but is recovered and brought back to safety. Thus did the Divine Redeemer of mankind feel more joy, and thus is there more joy felt in Heaven upon one sinner that doth penance, than upon ninety-nine just that need no penance. Christ as the Good Shepherd came to recover and save the sheep that were lost. As the Redeemer of mankind, fallen and lost by sin, He came to raise sinners from the state into which they had fallen, and save them from eternal ruin. On different occasions, He showed that His great desire was for the conversion and salvation of sinners, as at the table with publicans and sinners, in the house of the leper, at the well of Samaria, and in the house of Zaccheus the publican, where He proclaimed that He was come to seek and save that which was lost. In the house of Simon the leper, where the humble penitent woman bathed His feet with her tears, and anointed them with oil. He expressed His approval of her work, as showing her penitence and humility. In the parable of the Pharisee and the publican he pointed out the efficacy of penitence and humility, as contrasted with the self-sufficiency of the proud Pharisee, which he reproved and condemned. The work of creation was great. The work of redemption was great. The work of conversion was great, and might be said to combine the properties of the other two. The work of creation showed the power of God. The work of redemption showed His love. The work of conversion showed both His power and His love. The Son of God came as the Good Shepherd to seek the lost sheep, to bear him on his shoulders rejoicing,

and restore him to the fold from which he had strayed. He came as the Saviour of mankind to bring sinners to penance, and afford joy in Heaven upon their conversion. When the Pharisees asked why he sat at table with publicans and sinners, in the house of Matthew, he answered—"They that are in health need not a physician, but they that are sick." The anxiety of a father is for the recovery of his child who is sick. He feels no such anxiety on account of his children who are in health. Thus Christ sought to effect the recovery of those whom sin had rendered sick in soul, and to bring to life again those who were dead. When He restored the dead to life by miracles, as in the case of the ruler's daughter, the case of the widow's son whose body He met on the bier at the gate of Naim, and the case of Lazarus, the acts were typical of the miracles by which souls are restored from the death of sin to the life of grace. Every act of conversion is a miracle of grace, for it is no less difficult to restore the soul than the life of the body. The soul is the life of the body. Grace is the life of the soul. The life of the body is taken away by sickness. The life of the soul is taken away by sin.

(To be continued.)

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

Mrs. H. M., of <i>Burdwan</i> , thro' Mr. M. Rodrigues, for October, ...	Rs. 20	0
Mrs. Lackersteen, for ditto, ...	5	0
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THE BENGAL CATHOLIC HERALD.

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

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 20, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, November 20.

THE RIGHT OF PRIVATE JUDG- MENT.

In our correspondent department will be found a Letter which we insert because the writer has authenticated it. In general, we decline publishing productions of this nature from a desire to avoid idle religious controversies which are more likely to provoke wrath and ill-will, than to arouse a proper spirit of enquiry on the most important subject than can engage the attention of a rational and accountable being. The writer of the Letter in question thus addresses us: "I hope you will have no objection to give insertion to the enclosed in the *Herald*. Protestant journalists evince considerable reluctance in publishing any thing condemnatory of private opinion, and hence I felt convinced of the inutility of requesting one of them to insert my letter. Of all the writings I ever read, I never read any like those of Swedenborg, they are

exceedingly dangerous, and should be put down and even committed to the devouring element. No journalist or any person in India, as far as I am conscious, has written a line against these baneful writings and Chunar is stocked with them. Many of them are here too and they are also in Calcutta. The heresy of Swedenborg is spreading rapidly in England. I saw no longer ago than the other week, some "New Jerusalem Church" Magazines which stated that the cause was progressing rapidly at home; I hear Protestantism will soon have not a leg to stand on in England. I assure you Sir I have but little faith in the Protestant religion being the right one. May the Lord show me which is right."

There is here strong moral evidence of the sincerity of the writer and we earnestly hope that his newly awakened spirit of enquiry will lead him by means of the Divine Grace, to that Fold which is ever open to receive the stray but penitent sheep, and out of which there is neither peace nor safety.

Pride is man's besetting sin; it imperceptibly but surely governs his mind, generally on occasions of moral, political or metaphysical discussions. There is no absurdity, no folly, scarcely a crime which has not had its zealous champion

and its eloquent advocate. All the powers of sophistry have been exhausted in defence of every error which malice or ignorance has given birth to; and torrents of human blood have deluged the earth for the maintenance or the extermination of certain abstract opinions which bear no relation to the well-being of human society.

The early history of the Catholic Church presents innumerable examples of the keen untiring vigilance, she never failed to exercise over the movements of the mischievous Heresiarchs who in every century assailed her with fury and enthusiasm. How strikingly is her integrity contrasted with the interminable divisions and subdivisions of her enemies, who torn by their civil internal broils, had no other bond of union than their common hatred to her venerable Institutions.

The same principal of blind unreasoning error is still at work in the present age. The same fragile bond of union still continues to keep together the various heterogeneous masses who have nothing in common but their hatred to the Catholic Church. The Protestants of England and the Socialists of the continent have agreed to lay aside their dissimilar political principles, and to meet on the broad grounds of hostility to Catholicism! What an unnatural union between the professed lovers of order and loyalty, and the concealed but rightly suspected instigators of anarchy and plunder!

We would advise our correspondent *A Protestant* to read attentively the great Bossuet's work entitled, "A history of the Variations of the Protestant Churches." A careful perusal of this invaluable production will serve to show him at once the folly, not to say the danger, of trusting to the mere light of reason, in investigations into the doctrines and mysteries of Christianity. He will there see how, amid the multiplied assaults of Infidelity, Heresy and Schism, the Catholic Church stood firm and unscathed, affording in her safety a memorable example of the Heavenly Protection which her Divine Founder promised should always be vouchsafed to her.

CORRESPONDENCE

IMMORAL PUBLICATIONS.

To the Editor of the B. C. Herald.

SIR,—Not long since you dwelt at some length, upon the great necessity of discountenancing the circulation and reading of immoral and anti-christian publications, such as are to be found in Calcutta. It is the duty of us all to protest against such reading.

It is not wonderful to hear of such pestiferous writings being in a place so populous as the "City of palaces;" but it is a little wonderful to hear of a few illiterate pensioners, in a small station, possessing as many *pernicious books* as would (if their contents were believed in) make *sceptics* and *bad men* of all Christendom! A handful of these veterans at Chunar, have espoused the faith of the arch heresiarch *E. Swedenborg*, whom the great majority of the Christian world believe to have been really and truly *beside himself*; and who, but for his timely flight to England, would have been immured for life probably in a *Lunatic Asylum* in his native country, Sweden, vide Hobart's Life of *E. Swedenborg*.

A "*New Jerusalem Church Lending Library*," comprising all this visionary's writings, was set up about two years ago at Chunar; and one or two of the greatest sticklers for these new fangled, romantic notions, are most sedulous and unremitting in their efforts to circulate "*New Jerusalem*" tracts, and to disseminate "*New Jerusalem*" sentiments and Swedenborgian Crotchets, in and around their vicinity: and they would, I opine, "compass sea and land to make one proselyte" to what they designate, the "*N. J. C.*" faith, or the one and only "*True Christian Religion*," which is hardly a century before the public!

Many of the doctrines maintained in these writings are perhaps, more *absurd* and *blasphemous*, than those of Joe Smith, Joanna Southcote, or the *False prophet* Mahomet. The following are some of them. In *Heaven* are Mahometans, Hindus, Jews and *every other creed*,—there are *male and female angels in heaven* and not a *bachelor* is found there, for all

the married folks ! There are theatres and concerts ;—marriages and marriage feasts ;—delicious viands and the choicest wines ;—racing, running, tennis &c. &c. In fine there are in heaven, these books assure us, all the pleasures that we can enjoy on earth. The only difference being that in heaven the wine and theatres &c. will be spiritual !!!

These writings teach that there never were such persons as Adam, Eve, Enoch and others we read of in our Bibles ; that there was no *Deluge* ; and all *Angels* now in heaven were *once men upon earth* ;—there is no *Devil* and never was one ; there is a *Hell* but not one in which will be *fire and brimstone*, and those in it are as *much at home as the drunkard* is when *among his cups*, or the miser when *counting over his gold* ! God is a "*Divine Man*" who, like a too fond parent, *punishes none* of his undutiful children ;—there was no *Son of God* from all *eternity* ;—there is no *Trinity of Persons* in the Deity, and to believe such, is said to be "believing in three gods"!! *Jesus Christ* partook of man's *impure nature*, was not *immaculate* and had no *haman soul*, his soul was *Jehovah*, and he did not die as a *sacrifice to reconcile* an offended God, to an offending world. The *Holy-Ghost* is only the "*Divine energy*" and not a *Person* ;—and the *Holy Ghost* spoken of in the *New Testament*, and the one spoken of in the *Old Testament*, are quite *dissimilar* !—there will be no *Resurrection of dead bodies* ;—the *day of the Last and General Judgment* has passed long ago, and was *witnessed* by none on earth but E. S. this world and all it contains was made out of *God*, and not out of *nothing*, and will endure *for ever*. The *present Church* worships "*Three gods*," and the "*New Jerusalem Church*" "*only one*." *Thirty-two* books of the *Bible* are not *God's word*, and no person, without *Swedenborg's* mode of explication and his "*Key*," can *interpret* Scripture. The *Almighty* appeared to him in a *room in London* when he was at *dinner* and said "*Don't eat so much*," and subsequently he appeared in the same room again, and delegated *Swedenborg* to *write about* and *propagate*, the "*True Christian Religion*," and the "*Spiritual sense of the word*." *Swedenborg* conversed with the *twelve apostles* and all the

Reformers in the *Spiritual world* ;—and *Luther* told him he should never have done what he did, at the *Reformation*, had he not wanted to *annoy the Pope*, and he wondered greatly how people were *foolish enough* to believe in, and contend for, *his doctrines* ! You can go to heaven, these books declare, with the *greatest facility* you may practise *CONCUBINAGE*, *frequent theatres*, indulge in *idle, frothy conversation*, *sing and listen to the singing of profane songs*, and live just like a man of the world, and when you die, you are *sure of heaven*, and of becoming an *angel to boot* !!! Such is *Swedenborgianism* !

These are but a few of the *heterodox* and *soul destroying* sentiments, advocated as *pure Christianity*, in the books in question. Large boxes of these have been sent out by *Swedenborgians in England*, to those *at Chunar* ; and surely it behoves every one to *discourage* their *reading and circulation*. And they ought to convince every one of the *dangerous tendency*, and of the entire *failure and extreme fallacy of private opinion*, as a *rule of faith* ; which is *diffusing rank infidelity*, and *errors* the most appalling, throughout the length and breadth of the *Christian world*.

Where, O where ! will thy *Reformations* and *multifarious variations* bring thee to, thou ever *mutable Protestant Church* ? How many *grotesque aspects*, *hideous shapes* and *repulsive appearances*, of a religious character, art thou going to *assume* ?

"Almost thou *persuadest* me to be *Catholic* and to be *no longer*"

A PROTESTANT.

P. S.—*Swedenborg* says in his work entitled "*New Jerusalem and its Heavenly Doctrine*" (no. 8.) "when I use the phrase,—the *Churches* in the *Christian world*.—I mean *Protestant churches*, and not the *Popish* or *Roman Catholic Church*, since that is not a *Christian Church* ; for wherever the *Church* exists, the *Lord* is worshipped, and the word is read, whereas, among *Roman Catholics*, they worship themselves instead of the *Lord* ; and forbid the word to be read by the people ; and affirm the *Pope's decree* to be equal, yea, even superior to it." If we can believe *Swedenborg* then *God Almighty* taught him this,—which all can-

did unprejudiced Protestants must and will grant, to be downright lies and falsity: I have frequently heard that Catholics worship images &c. but I never heard before that *they worship themselves!!!* Do they really do so? None, but a madman, like E. Swedenborg, would say so.

THE POLICY OF ENGLAND.

To the Editor of the B. C. Herald.

DEAR SIR,—Honest John Bull is proverbially a gullable sort of being and no body knows it better or profits more by this amiable weakness of his, than his friend Sawny Mc from beyond the Tweed. It is scarcely credible, though nevertheless a matter of fact, that not one Englishman in every five thousand knows any more what the meaning of the "No Popery" cry is, or for what purpose it was got up, than they do about the national debt, or how it was contracted or when it will be paid off. The truth is, the Scotch have been playing a long and a deep game with the English, and they have won it too; by dint of cunning and intrigue they have managed to worm themselves into every situation of trust and emolument in Great Britain and Ireland as well as in the Colonies; from the unworthy Chief Justice Campbell, down to the green Grocer's shop boy, all are Scotch. The British Parliament are mere puppets in the hands of the Edinburgh Philanthropists who quietly and unobserved remain concealed behind the curtains, prompting and pulling the strings and causing the august Lords and Commons to perform those antics and feats of Iegerdremain which have made them a laughing stock to the whole world. The press of England is equally under the control of Philanthropists who manage to become, connected (either as Proprietors, Editors or Sub-Editors) with all the leading English Newspapers.

The foreign Revolutionists with whom London is infested are also in the pay of the club, and excellent auxiliaries they make; they are the sole contributors of those lying articles on the Continental Governments which daily appear in the Newspapers (with some fictitious signa-

ture attached) which these unprincipled men (from the knowledge they possess of the countries they profess to write of) are enabled to invest with an air of probability and truth, quite sufficient to be eagerly swallowed down by the over-credulous English public. Then what is the "No Popery" cry? Ask nine hundred and ninety-nine out of a thousand poor Englishmen, why they join in the wicked cry against a large and unoffending portion of their countrymen, or what they have done to offend them. The probable answer will be, "They au't done us any particular harm but we heered as how if Pope Rome comes to those here parts he will thumb screw us all and make an Inquisition of us." But what in reality is the "No Popery" cry? It is an artful Scotch dodge, one of many which they have recourse to, on an emergency, to throw dust in the eyes of the English public, to divert their attention and prevent them from seeing the state of the game or by what arts they are winning; for they have already played many games and won them all. Well, dodge No. 1, has succeeded admirably as the club is prospering; but the "No Popery" steam is getting slack, so it is time to try dodge No. 2, which has heretofore been frequently successful although never likely to be so again thank God! A Rev. Mr. Smith or McStiggins or Chatband (vide Bleak House) engaged in treasonable practices on the continent, for which they are punished, though by no means adequately; an enquiry is immediately instituted, which occupies another session of Parliament, and elicits such beautiful speeches as would do credit to the members of a Juvenile debating Society. No matter; dodge No. 2 has answered the purpose, and the club prospers still.

Hollo! Gentlemen of the houses of Lords and Commons, can you not manage to put some more fuel on and get the steam up for dodge No. 3? If you give the public time to think of the affairs of the country, the game is lost; for recollect, we are playing now the most hazardous game we ever played. Dodge No. 3. A Mr. Mather is sent to Florence where he meets with some of the members of the club who are known to the police, and owing to their vigilance

He is prevented from engaging in any more Philanthropic designs than insulting an Austrian Officer, for which he gets deservedly thrashed; then comes the tug of war; the honor of the British nation is insulted in the person of Mr. Mather (by the bye, the honor of the British nation hangs by a very slender thread) horror and indignation seize on all, the blood of every true Britain from 'Lord Derby down to the cat's meat man rises up to within a degree and a half of the boiling point! Even in India, the indignation felt, made a curious rumbling noise; some say it sounded very like cant and hypocrisy. Both houses of Parliament thought deeply, and harangued most feelingly on the subject; debate upon debate followed in quick succession; one Lord on this side of the house thought the insult offered to the British nation could only be repaired by a compensation of five thousand pounds to Mr. Mather; another noble Lord on the opposite side of the house solemnly declared as his firm conviction, that five hundred pounds would heal Mr. Mather's bruises and the British honor at the same time. But a third noble Lord proved mathematically that Mr. Mather did not get half enough, and so every right thinking person says *half enough of a thrashing*.

Well dodge No 3 has answered equally well with all the other dodges. The English public are gulled and the club still prospers. The result of the great game or Artful dodge, *the Irish encumbered estates bill*, is not yet known. God send that it may be the means of opening the eyes of the English to the awful position in which the Philanthropists have placed them, and that it may be the means of enabling them to drag from their dens and hiding places, the real enemies not only of England and Ireland, but of the whole human race.

It is particularly interesting to contemplate the machinery of the club and to see how beautifully, wheels within wheels revolve. When Lady Eglinton wrote the memorable letter inviting the members of her club to go and take possession of Ireland, the public had not the most distant suspicion that the Russell ministry was about to expire; yet her Ladyship knew it, and the club knew full well that her Ladyship's husband

would be Lord Lieutenant of Ireland in a few months.

It is curious to notice that the Edinburgh Philanthropists have adopted amongst themselves a peculiar phraseology, a sort of slang, which is gradually perverting the English language so that many words have absolutely lost their legitimate meaning. If a member of the club dies, they will tell you, that he is not dead, but only *gone before*. If one of them has been in the habit of listening to a preacher for a certain time, he will tell you that he has been *sitting under that preacher* during the whole period of that time. But their estimate of right and wrong is still more peculiar; what to all the world besides, would be a source of mourning, to them is the greatest possible source of rejoicing, and vice versa. When Lord Eglinton said he would do all the good in his power for Ireland, the poor people were not aware that his Lordship was speaking in the figurative language of the Philanthropists, which to them was a dead language. They supposed doing good to Ireland, meant to the people of Ireland; but it was not so. His Lordship all the time meant *the broad acres*, on which the philanthropists would expend more money, and from which they would reap better harvests. We consider the wanton massacre of our poor people at Six Miles Bridge the other day a great national calamity. His Lordship would think it the finest thing in the world, if he could see from his drawing room window in the castle, the Irish Catholics sunk by ship loads in the Dublin bay. We would consider it a great calamity if even one of our poor Catholic brethren was caught in the meshes of the nets for souls, the protestant schools, which are spread all over the country. His Lordship would think it a glorious thing if the whole of the Catholics of Ireland could be unchristianized & Presbyterianized or Mammonized.

We consider it a great curse that an attempt should be made to corrupt our people by setting up in Catholic Ireland, Presbyterian idols, and calling upon our country men to fall down and worship them. His Lordship would be highly delighted if he could substitute mammon worship for the worship of God Al-

mighty. But thanks be to God, high Priest Eglinton will not succeed. The Irish prefer poverty to pelf, if it interferes in the slightest degree with the integrity of their faith.

Believe me, dear Sir,
Yours sincerely,
AN IRISH CATHOLIC.

Puruleah, 7th Nov. 1852.

CONVERSION.

We have much pleasure to announce, that in the course of last week, the Rev. John McCabe received a respectable Protestant Female into the bosom of our Holy Religion, she having been duly instructed in the Doctrines of the Roman Catholic Faith.

Selections.

A HOLY SCENE AND HOLY WORDS.

At a late interesting and edifying ceremony that of professing a new Sister at the Convent of the Good Shepherd, Hammer-smith, London, his Eminence the Cardinal Archbishop of Westminster, poured forth the following touching and eloquent address:—

“There were two words,” he said “in the New Testament, of unutterable depth and power over the human heart, spoken by Him who knew what was in man; and these words were ‘follow me.’ They had such force that they forced those to whom they were addressed, as if by a magic spell, to break aside the dearest ties, and led them willing captives in his sacred steps. They were spoken to Peter and to Andrew; they were spoken to James and John, the sons of Zebedee. They left their father, their home, and all things, and followed Jesus. They were spoken to Matthew, as he sat at the receipt of custom. They were spoken to Philip; and each at once became the followers and the friends of the Incarnate Saviour. And what, he asked, was meant by ‘following Him?’ He himself afterwards explained the words: ‘Take up they cross and follow me!’ He demanded of those who followed him that they should give up this world and its ties; yes, even much that was good in life. He demanded sepa-

ration from self. And they soon found out whither He was leading them—it was to poverty. They became companions of his sorrows and sufferings; and yet there were some to whom he never uttered these words, and yet they followed him, as it were, by instinct. One followed him with all a mother’s love and tenderness, for he was her son. And did she go forth alone? Far from it. There were pious women from Gallilee who came unbidden, she ministered to his wants. Man, it would seem, needed a command; the tender and devoted heart of woman needed it not. And, therefore, it is not strange that now-a-days some women, of their own accord and free will, should follow their Lord. It was not idle curiosity that brought the women from Gallilee; it was that they might minister to him, their Lord and master, and lighten the burden of sorrow that weighed heavy on his sacred humanity. It was love that led them to do this. It is love that still prompts them to the same course. For where shall this ministry of pious women end? Shall it end with His life on earth? Oh, no! When he hung upon the cross, who was it that stood by, when even the apostles fled? It was Mary and the other women. It was to the women that followed him that he said those words, ‘daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.’ Transfer your sympathy to others; the poor ye have always with you; there will always be those over whom ye can weep. These women traced the bloody steps of Jesus, to Calvary, and they witnessed the torments of the cross. There stood Mary, the Virgin Mother, and Mary Magdalen, hand in hand; the spoiled and the reclaimed together, at the foot of the cross. And one of them had heard words of peculiar interest—words of deep instruction to the Church—“The poor ye have always with you” When I am gone from earth, pour out your love upon my poor.

“It was but a few years after the Ascension of our blessed Lord, that the citizens of Marseilles saw a vessel, without helm or rudder, driven into their port, as if by chance, and it bore to them unknown messengers from Heaven. They step forth, two matrons, and with them a disciple of Jesus. The citizens are amazed and awed; the word of life is preached to them. The one woman gives herself up to a life of devout contemplation, burning with the love of her Lord; the other with love of his redeemed children, devotes herself to the practical life. The one retires from the city and the crowd, the other gathers round herself congenial souls, and so they become types of the religious life

in its two main forms. The seed is sown; it has fallen on congenial soil; it grows up into various forms of charity. Hence the religious life took root in France, and it has sent out shoots; the spirit of Maria and of Mary still lives there and here."

Then, addressing the candidates before him his Eminence concluded by adding—"You have been drawn to the odour of his sweetness from whom virtue went out to heal all men. Women still make up what is wanting of zeal in men. They still follow their Lord in trials; and maidens pure and spotless, led by love of Him, still will be found standing at the foot of the cross, hand in hand with their fallen sisters. Then go on and take courage; you who are about to begin your probation, begin henceforth to tread on those ties which bind you to the world. And you who have passed that period, go boldly on. Your Lord is distant from you in space; but still, in the persons of your fallen sisters, be sure that you are ministering to Him. He desires to reclaim the lost and fallen; be it your's to be able to say henceforth—'*Ego non sum turbata. Te pastorem sequens.*'"

MONKS OF MOUNT ST. BERNARD.

Already, three thousand years ago, a Prophet exclaimed, "If I ascend to heaven you are there; if I descend into the bowels of the earth I find you there; if in the morning I take wings and fly to the farther extremity of the ocean, your hand circles me and will protect me; and I said darkness will perhaps overshadow me, but in the depth of night rays darting from your bosom enlighten my heart." What do these words represent—the immensity of God, or the immensity of Christian charity? Religion a tender Provident mother, takes the child which God has confided to her at its birth and conducts it to the tomb. She is ever beside its wandering footsteps, to enlighten its understanding, and strengthen its weakness, and correct its wanderings. Go to the very extremity of the earth to where the poor savages dwell in solitude, penetrate to the bosom of the earth where languishes the miner deprived of light, ascend in air to the summit of those high mountains which the sage explores, and which the traveller traverses in order to shorten the road—every where you will find charity—the child of religion ready to attend to man's cries of distress.

Have you ever visited Mount St. Bernard?—the keenness of the air soon exhausts the powers of respiration, snow often covers the earth, violent winds and avalanches, together with the severity of the seasons constitute to

make it an uninhabitable region—man takes care not to establish himself there, though he passes through it, and even during his short passage often endangers his life. Well! that which man will not do, the Christian does. Religion has built an hospital upon Mount St. Bernard, and maintains there perpetually some of her children. What do they do in these uninhabitable regions? What they do you will easily understand. Elevated as in imitation of their Redeemer on Mount Calvary, they sacrifice themselves for the salvation of their fellow-creatures; offering at the same time, perpetual adoration to God.

Poor traveller, led by curiosity or necessity to the summit of the mountain, if you have lost your way, if a hurricane has surprised you and threatens to hurl you over some fearful precipice, draw near to this abode, enter it with confidence a Monk, a man of God, a brother is there ready to receive you, and bestow upon you all necessary care and attention; on entering, the cross presents itself to your view; you are not ignorant of it, the cross upon which rest the hopes of man. Though the traveller cannot always gain the hospital where he would be sure to find shelter, perhaps he is even far away from the house—the earth covered with snow, and the sky so dark he cannot trace a path-way and is at a loss in what direction to proceed; or again the avalanche was so fearful that throwing him down, it hurled him into the precipice enveloped in snow as in a winding sheet. If he retain his senses, he turns his thoughts towards God and invokes death to terminate his sufferings. Yet, amid the stunning sounds caused by the universal commotions of nature, a piercing noise makes itself heard—it is the sound of a bell—the desponding traveller raises his head, listening attentively if he be unacquainted with the place. What is it? he asks himself, lost in a thousand conjectures—thoughts of death are uppermost in his mind—Does an angel sound the knell of death in these haunts, because religion cannot do it. But he is soon relieved from this state of suspense, by the knowledge that what he has heard, is the sound of a small bell suspended to the neck of an intelligent courageous dog. At that moment, the Monk of Mount St. Bernard devotes himself, and comes to meet the bewildered traveller who cannot come to him; alone he could neither discover the wanderer nor carry him efficacious assistance. The tinkling of the bell is the voice which ingenious charity has given him, to call and to guide the man who has lost himself, and when unable to answer the call, the dog which seems to possess the instinct of charity precedes the Monk, and discovering the man,

caresses him, licks him, and restores heat with his breath; hope and courage revive, and the man perceives the Monk and follows his guardian angel to the hospital, thus escaping certain death.

But the Monk how can he submit in a place uninhabitable to other men? Here is the triumph of communities. A Monk is a child of the Church; he flies to this dangerous post at her invitation, and never will she permit him to die of want, or those whom he is called upon to relieve. But the keenness of the air, the intemperature of the seasons, must rapidly waste his life? Such is the case undoubtedly, and he either dies in a few years, and yielding his place to another Monk, he enters that Heaven which he so courageously drew near to his life slowly dwindles away; in which case, before it is quite extinct, another Monk is sent to relieve him; he himself descends to a house established at the foot of the mountain. There he regains strength to recommence the sacrifice of his life until it is entirely consummated. Passing near to the Convent established at the foot of the mountain, more than one incredulous philosopher might have asked himself, "of what use are such establishments." The critic then ascends the mountains, drawn thither by curiosity or love of science, perhaps lost amid these unfrequented paths or fallen into some precipice, he will owe his life to the courageous charity of the Monk of Mount St. Bernard. What a triumphant answer to his imprudent accusation. Alas! this venerable monument of Christian charity has ceased to exist. The voice of civilized Europe deprecates the vandalism of modern Swiss Republicanism. During the last revolution the Radical Government of the Canton of Valais, ascended Mount St. Bernard, seized upon the chatels of the Monks, expelled them, and put the key in the State pocket. Lord Palmerston, no doubt, could tell the reason. It was part and parcel of his policy towards the *Church of Christ.—Cape Colonist.*

PROGRESS OF CATHOLICISM IN ENGLAND.

Hinkley, Leicestershire, May 10.

Never, perhaps, in the whole history of this country, certainly not since the "Reformation," did England present so singular and interesting a spectacle as at this moment. With the Titles Assumption Act on record, scarcely yet twelve months old, a protestant parliament, a virulent Protestant party in church and state, and, what is in courtesy called, a Protestant church, but, in fact, an institution with more money at its disposal,

for the purpose of religion, than any other in the world; yet with all these seeming advantages, Protestantism is absolutely disappearing, melting away! In fact, the entire system is rapidly becoming either Infidel or Catholic. The whole kingdom seems in a state of actual transition, not merely from one religious sect to another, but from positive and often undisguised infidelity, to the pure and unchanging faith of St. Peter. Nor is this the case merely in such towns as Manchester, Liverpool, and a few others, where the mere influx of the expatriated Irish would seem sufficient to account for the rapidity of the change which is unmistakably going on. Even in this small and remote, but clean and most salubrious town, where the population may be said to be for many years stationary, the increase in the number of Catholics is as surprising as it is gratifying. But comparatively a few years ago, the name of Catholic was merely known, and a priest was a curiosity. The case however, now is very different. Hinkley has become the birthplace or fountain of Catholicism, to a wonderful extent. The town is said to be situated on the highest ground in England, and on the highest spot, of this high ground is situated a neat elegant, and commodious church, adjoining to which is a priory belonging to the order of the Dominican Fathers, where gentlemen are educated for the Church.

The number of resident clergy in the house at present is four, namely, the Rev. Fathers Aylward (superior), Morewood, Dent, and Perry. But the number is frequently more. The congregation numbers several hundreds.

I was introduced to many, all of whom have been taken into the Church within the last eighteen months. But the most remarkable thing to be noticed here by a stranger is, the deep feeling of devotion and humility which is strongly manifested by both clergy and laity. It is at once most edifying and gratifying to every sincere Catholic heart to witness. In addition to several excellent paintings, the church has a gallery and organ, and a very respectable choir. The Mass is chaunted or sung on all Sundays or holy days.

There is also an excellent school for the children of the poor, both day and Sunday school, where thirty to sixty children are trained up in the love and service of God.

But the usefulness and influence of these excellent and exemplary men by no means end here. All the neighbouring towns and populous villages are visited by them periodically, and whenever they can find two or three even of *professing* Catholics, they take a room, and as soon as the necessary preliminaries are completed Mass is regularly ce-

lebrated, the Confessional opened, and they never cease their labours until a congregation is formed, and then only do they consider that their labours have fairly begun.

In this way Nuneaton, a market town on the borders of Warwickshire, five miles distant, has been, within a very few years, raised into a mission, and a small but neat church has been erected, in which the Rev. Father Morewood, from this place, officiates, and, by his extraordinary zeal, energy, and devotion, is rapidly extending his congregation, which already numbers some hundreds. I was told by one of the first converts at this place, (Nuneaton), that the first charity sermon preached here, by a Catholic priest, since the Reformation, and which was in a room, before the church was built, or even hoped for, produced the very humble sum of 5s. I need not say that the object to be served by this trifling sum was, the school, which now gives instruction to a respectable number of children of both sexes. The Rev. Mr. Morewood is himself a recent convert, and is the son of highly respectable parents in the neighbourhood, but who are still Protestants.

In order to give you some idea of what these devoted men have had, and still have to encounter, a slight incident which I myself witnessed will be sufficient, as straws thrown up shew which way the wind blows.

On Saturday evening last as Fathers Dont and Morewood were driving down, as is their wont, the one to Nuneaton, the other to Atherstone, both for the confessional on Saturday evening, & for the ordinary service on Sunday morning, at those respective places, they kindly gave me a seat in their car, and in passing through the town, as we approached the Newdegate Arms, a number of children, from five to ten years of age, were playing, and as we passed, they cried out, evidently knowing the men, "Ah Priests! Priests! look at the Priests!" and they set up their little cry as if some harmless madmen were passing. Those, however, for whose ears the exclamation was intended, either did not, or would not, hear it. I was, however, assured by one of these admirable men that he had often been hooted, and even stoned in this same place, and all within the last two years. So much for the liberality of Protestantism. But, he added, "it is not so now; every one treats me now civilly;" and such, at least, he deserves.

As I shall not have an opportunity of visiting Leicester, excepting merely as passing to the town, I may be permitted, perhaps, to notice a recent occurrence there, which has caused no little excitement for many miles round, among both Catholics and Protestants.

The Rev. Mr. Anderson, who was for so many years Vicar of St. Margaret's Church, Leicester, has recently returned from Rome, after renouncing the errors of Protestantism. Since his return, having previously resigned his living, he has been delivering lectures in and around Leicester, on the catacombs of Rome, and has thus produced a perfect ferment in the public mind on the subject of religion. The proceeds of one of his lectures was announced to be given to the funds of the Leicester Infirmary; but such was the power of bigotry that, when the money was offered, the Board of Directors formally refused to receive it, on the ground that it would afford pretences for persons to disseminate the pernicious doctrines of Popery!

I see that I have omitted to state that at Atherstone there is a very neat Church, and a convent, with 11 nuns, of the Dominican order. Both buildings are of recent erection. At all these places the number of converts are rapidly increasing, although there are few or no Irish at any of them.—*Weekly Telegraph.*

HISTORY OF THE CISTERCIAN ORDER.

It is a singular but incontestable fact that the great religious institutions of the Church had their origin in persecution. The interdicts of Paganism, which banished the followers of the New Belief from the public places, filled the deserts with multitudes of enthusiastic disciples who practised the rites of the Faith taught by the lips of the Apostles. The countless solitaries who sought refuge in the recesses of the remote mountains and dense forests of the East, were the primitive founders of those venerable and illustrious orders which have done so much to sanctify society and preserve and propagate knowledge. The virtues which they cultivated, the penances which they practised, are the same which, under rule and discipline at a later period have made the monastic orders so fruitful of great Saints and Doctors. In aiming at the destruction of Christianity, Paganism fostered the zeal and sanctity which were to be its propagandists over the entire world. There is no chain of genealogy or descent so perfect as that which links the religious orders of this hour with the cenobites and anchorites, who, amid the wilds of Palestine, Syria, and Arabia, moved by the grace of their new calling, devoted themselves to meditation, prayer, and labour; governed by the most venerable recluses of the desert; their schools, the solitudes in which they lived; their philosophy, the religion preached from Calvary.

For nearly three centuries after the death of Christ the authority of the Cæsars was arrayed against the doctrines of Christianity. And wherever throughout the entire East the arms of Rome prevailed, death and infamy was the fate of all who professed the persecuted faith. Against the bloody despotism, which sought to extirpate it by the sword or the tortures of the

circus, the new Religion struggled in the cells of ascetics far away from cities, or in the subterranean cemeteries which the world shunned in superstitious terror.

It was thus until Constantine lent to Christianity the protection of the State. He wove the cross into the Labarum of the empire, and protected its disciples in the public exercise of their religion. Then, no longer shunned from society the fathers of the Church confronted unbelief in the busy walks of life, and opposed to the licentiousness of a voluptuous heathenism the pure morals and beautiful teachings of a heavenly creed. Even in the departments of human learning the Christian teachers laboured to purify and to enlighten, and the corrupt philosophy was driven from the schools it had so long governed by the inspired wisdom and the wide erudition of Christian masters. "From the time of Constantine," says the illustrious Balmez, "the Church has never been without religious communities." Liberated then from the catacombs and the deserts they have flourished in all the changes and revolutions of time, depositories and nurseries of religion, arks of safety borne triumphantly by the Divine hand over all the deluges of barbarian irruption, sending forth the Dove of promise in the darkest eras of temporal calamity.

When Rome fell in ruins and barbarians strode over her colossal remains, all of her earthly power crumbled under their tread. But in the holy places of the monasteries were the faith and learning of Christianity miraculously preserved. The monastic institutions had spread over the world before the Northern barbarians had subdued the South of Europe. France the Catholic, Spain the Catholic, it was that broke the power of that terrible invasion of idolators, and after centuries of contest delivered Christianity and civilisation from extinction. The fathers of the Church, the counsellors of kings, the destroyers of heresy, come forth from the bosoms of the conventual orders to sustain the world and preserve the patrimony which Charlemagne had given to the Popes.

The Chrysostoms, the Basils, the Bernards, the Benedicts, the Gregories, the Dominics, were they who, called from the solitude, of their convents, astonished the world by their genius, wisdom, eloquence, and sanctity. The true saviours of society, were they more than the armies of kings, for they gave to a human cause the sanction and sustenance of a holier mission.

It was in the sixth century that Saint Benedict established the illustrious order which bears his name. The time was full of evils. Vice and corruption were preying on society. Italy was in desolation, and the fears of new and more terrible misfortunes terrified the souls of men. It was then that the great doctor of the West established his order on Monte Cassino, and opened the doors of his foundation to men of all conditions, from the family of the prince to that of the thrall. It became the school of the age; and its institutions spread over Europe.

From the irruptions of the barbarians to the twelfth century these monastic orders fulfilled great missions. They were safe asylums, where misfortune was sheltered, where virtue was pro-

tected, and where knowledge was saved. Situated often in the wildest regions, the persevering labour of the community made the desert to bloom. They invited round them settlers from distant countries, who learned from their indefatigable industry the arts of agriculture. The wastes and barren places were reclaimed. Towns grew up around them. Great schools were founded. Science and literature flourished. In one word, they changed the face of nature, and restored society to order and beauty.

The twelfth century produced a new development of the religious idea. In it grew up that union of chivalry and asceticism which was at one time so poetical and politic; which so captivated the gallantry of the time, and gratified the religious spirit of Christendom. Christendom looked to the restoration of the Holy Sepulchre. The Church and the state took up arms in the same cause, and in the armies of the Crusaders the cowl and the helmet, the spear and the crozier marked the alliance which the religious enthusiasm had formed between such different elements. There is no such other spectacle in all history as this. It was the very fruition of all former teaching and propagandism; when the gallant hosts of Europe, burning for other conquest than that of territory or rapine, marched to the Holy Land as Soldiers of the Cross, to rescue from the hands of the Saracens the Sepulchre of the Redeemer. This was a heroism which long burned in the world, and if it did not succeed in its great object, it at least saved Christendom from the invasion of the infidels by the spirit which it created and preserved. The Brethren of St. John of Jerusalem, the Knights of the Temple, the Teutonic Order, St. Raymond's, and that of Calatrava, long after the Crusades had terminated in defeat, rose against the fanatic hordes of Islamism, and gained many a glorious triumph in defence of the Empire of the Cross.

As there was no enterprise too great for faith to dare in those days of fervour, so it was the characteristic of the genius of Christianity to provide for each its fitting workers. We have seen how it called forth the solitaries in the infancy of its existence, to perpetuate the lessons and worship taught by the Apostles. We have seen it when the barbarians swarmed in the East and the West establishing the Monastic Orders, as depositories of its treasures. We have seen it leading the valour of Europe into the very empire of its enemies, in order to fix its own hold of the affections and passions of men. And when that great enterprise failed through the mysterious decree of Heaven, which wills that the Tomb shall be the property of the Infidels, we see it, ever fruitful and exhaustless, producing a new order of religious who were indeed inspired by the heroism of charity. This was the Order of the most Holy Trinity for the redemption of Captives. The Moors ruled over the greater part of Spain. They held the entire coast of Africa, and used the East as their peculiar territory. Their dungeons were crowded by Christian captives, captured during the Crusades, or subsequently taken in hatred of them and their faith. These were to be succoured and released. And the New Order bound themselves

by vow to restore them from slavery. Its formation is thus narrated in the eloquent words of an accomplished author* :—

"A doctor of the University of Paris, known by his virtues and his wisdom, had just been raised to the priesthood, and celebrated for the first time the holy sacrifice of the altar. In consideration of these exalted favours of the Most High, he redoubles his ardour, he excites his faith, and endeavours to offer to the Lamb without spot, with all the recollection, purity, and fervour of which he is capable, his heart infundated with favours and inflamed by charity. He knows not how to manifest to God his profound gratitude for so great a benefit; his lively desire is to be able to prove to Him in some way his gratitude and his love. He who had said, 'What you have done to one of my little children you have done to myself,' immediately showed him a way to exhibit the fire of his charity. The vision begins: the priest sees an angel whose dress is white as snow and brilliant as light; the angel wears on his breast a red and blue cross; at his side are two captives, the one a Christian, the other a Moor; he places his hands over the heads of each. At this sight, the priest, ravished with ecstasy, understands that God calls him to the holy work of the redemption of captives; but before going any further, he retires into solitude, and devotes himself for three years to prayer and penance, humbly begging of the Lord that he would make known to him His sovereign will. In the desert he met with a pious hermit; the two solitaries aid each other by their prayers and examples. One day, when they were absorbed in pious communication by the side of a fountain, a stag suddenly appears to them bearing on his horns the mysterious cross of two-colours. The priest relates to his astonished companion the first vision which he has had; both redouble their prayers and penances; both receive the celestial admonition for the third time. Then, unwilling any longer to defer the accomplishment of the Divine pleasure, they hasten to Rome, and ask of the Sovereign Pontiff his counsels and permission. The Pope, who at the same time had had a similar vision, joyfully accedes to the request of the two pious solitaries; the order of the Most Holy Trinity for the Redemption of Captives is thus established. The priest was called John of Matha; the hermit, Felix of Valois."

We might fill our pages with details, and still fail to exhaust the efforts which the Church has made to carry out "her constant rule to realise her ideas by means of institutions."

To-day we find her developing this means of apostleship. She is reviving the religious orders here and in England. Not alone in the immense numbers of magnificent public temples which we see springing up on our own soil, but even in that land in which they were for three hundred years barbarously forbidden, do we find the evidences of the *renaissance*.† The book before us

gives an interesting history of the Cistercian Order, which has founded two great houses in these countries—one at Mount Melleray, Cap-poguin, and another at Mount St. Bernard's, Leicestershire.

It was in the year 1098 that a body of Benedictine Monks quitted the Abbey of Molesme, in the diocese of Langres, France, to seek a new habitation. At their head was the Abbot Saint Robert, Saint Stephen, and Saint Alberic. They had become dissatisfied with the lax discipline which had crept into the Monastery, and, wishing to restore the strict observances of Saint Benedict's rule, had sought for and obtained permission to found a new house elsewhere. After many days' wandering they arrived in the forest of Citeaux, in Burgundy, and determined to fix their abode in that vast solitude. Odo, Duke of Burgundy, favoured their design, and after incredible labours their new monastery was built and erected into an abbey. Thus, seven hundred and fifty-four years ago, was established that illustrious order which counts amongst its children, four Popes, many Cardinals eight hundred Archbishopps, and fourteen hundred Bishops.

Of the greatest of them all, the illustrious Saint Bernard, we need not speak. His fame fills Christendom to-day as the great doctor and apostle of the 12th Century :—

"In the year A.D. 1113. and the fifteenth from the foundation of Citeaux, whilst Stephen and the remnant of his little flock were pouring out the warm effusions of their hearts to God and imploring the fulfilment of his promises, a band of thirty persons, under the guidance of a young man, were slowly traversing the forest and directing their steps to the abbey gate. The bell of the porter announced the arrival of strangers. Thirty persons entered, prostrated themselves at the feet of St. Stephen, and begged to be admitted into the number of his novices. 'There were amongst them men of middle age, who had shone in the councils of princes, and who had hitherto worn nothing less than the furred mantle or the steel hauberk, which they now came to exchange for the poor cowl of St. Benedict; but the greater part were young men of noble features and deportment, and well might they, for they were of the noblest houses of Burgundy. The whole troop was led by one young man of about twenty-three years of age, and of exceeding beauty. He was rather tall in stature; his neck long and delicate, and his whole frame very thin, like that of a man in weak health! His hair was of a light colour, and his complexion was fair; but with all its paleness there was a virgin bloom spread over the skin of his cheek; an angelic purity and a dove-like simplicity shone forth in his eyes, which showed at once the serene chasteness of his soul. This young man was he who was afterwards St. Bernard, and who now came to be the disciple of St. Stephen, bringing with him four brothers, and a number of young noblemen, to fill the empty cells of the novices of Citeaux.'" [Cistercian Saints, Chap. XIII.]

It is now twenty-one years ago since a French ship sailed into the harbour of Cove, bearing sixty-four brethren of the Cistercian Order, who had been expelled by the French Govern-

* Balmez—"Catholicity and Protestantism."

† At the time of the suppression of religious houses in England there were in that kingdom six hundred and fifty-four abbeys and monasteries—one hundred and three of them being of the Cistercian order. Of the whole one hundred and eight were founded by kings.

ment from their tranquil convent, Meillerie, near Chateaubriant, in Brittany.*

Though the monastery was not suppressed, the English and Irish brethren were driven out by the bigotry of Louis Phillipe's ministers. On the subsequent fortunes of the poor monks in Ireland we need not dwell. Their history is too well known. May their order prosper; and this country cherish it with the same love which our fathers ever extended to the pale Saints of the Cloister.

The writer of the present notice, though then but a child, well remembers the impression produced on him by the appearance of the venerable and banished recluses. They were, of course, sentiments of astonishment at the strange sight heightened by the exclamations of pity and reverence which escaped from the spectators. But that feeling has deepened with years into profound feelings of admiration for the heroic charity which espouses a life of living martyrdom, and of exultation that Ireland, which is so beautified by the remains of her ancient holy places, has restored to her in the institute of Melleray, one of the great orders which made her famous throughout the world as the Island of Saints.

This is not the place to examine into the nature and obligations of the religious life. We shall not be tempted into any dissertation on a theme so suggestive. But we may legitimately regard the astonishing fact that these great institutions of the Church have flourished with such innate vigour against all the efforts of the temporal arm to root them from the world. Their preservation is a historical marvel. And the most worldly inquirer cannot but admire their admirable adaptation to the sublime designs of their mission.

Even when society raged against them with bloodiest violence, in the dim and silent sanctuaries, the brothers and sisters of the Cross clung to their vows and calling; the holy rule of penance was fulfilled; and souls, illuminated by meditation, purified of every gross and material passion, interceded for the world which persecuted them and heaped on society the abundant treasures of their charity and learning. The world is their deep debtor; it has assailed them by heartless calamity, often plundered them of their poor substance, often scattered them like leaves upon the winter blast. But it has never extinguished them in the warfare of fourteen hundred years. There was a wisdom presiding

* Melleray, situated in Brittany, near Chateaubriant, in the diocese of Nantes, was a Cistercian abbey, founded in 1145. Two religious from the Convent of Pouteron, near Angers, were sent by their superior to find an eligible site for a new monastery. They solicited hospitality from the village of Meillon, and met with an unkind refusal both from pastor and people. Compelled to pass the night in the neighbouring forest, they selected the trunk of a hollow tree for their dormitory. On entering it, they found, to their surprise, a honeycomb, which supplied them with a pleasant evening's repast. The providential circumstance marked the spot of the hollow tree for the site of their new convent, where a house of hospitality would be opened in this inhospitable neighbourhood. The name Meillerie, or Melleray, preserves to this day the remembrance of the honeycomb, which provided the two religious with a dainty supper.

in the cloister more enlightened and inspired than mere secular cunning; there was a courage beating beneath the coarse habit of the monk higher and more enthusiastic than the infidel violence of a robber soldiery. The cloister might be tumbled, and the brotherhood driven forth with whips and insults. But the constancy of the humble and emaciated recluses knew how to triumph over persecution, and to found new houses wherein to mortify their bodies and win new penitents to grace. The world is their deep debtor. Within their homely halls has been nourished many an intellect which has the most deeply penetrated the mysteries of science, and most successfully developed the graces of the arts. From the cloisters have come great teachers of all profane learning; profound scholars in every literature, inspired painters, noble orators and cunning architects. When barbarism threatened to bury knowledge in the ruins of society, they took the gentle Muse under the Shadow of the Temple, and saved her for all time. The world is their deep debtor. They have cast an eye of pity on the wants and sufferings of Humanity, corporal as well as spiritual and they send into the squalid dwellings, of the poor and depraved, the heroes and heroines of Charity, who ministering to the famishing and the sick, and close the eyes of reclaimed Christian in peace and hope. All the wonders that Charity can work, all the tender duties that man can render to man, from the cradle to the grave; all that religion can effect to rescue him from the mire of iniquity and despair, to the redemption of penance and trustfulness, are daily, hourly, wrought by the agency of these illustrious Institutions which bear on their banners the names of BENEDICT, BERNARD, LOYALA, and De PAUL.

THE REV. MR. MANNING IN LIMERICK.

CHARITY SERMON ON BEHALF OF THE POOR
UNDER THE CARE OF THE SOCIETY OF
ST. VINCENT DE PAUL.

(Concluded from our last.)

The life of the body can only be restored by a miracle; and it is only by a miracle, a miracle of grace, the miracle of conversion, the life of the soul can be restored. If we should admire the power of God, and feel grateful for His goodness, shown forth in a miracle restoring the life of the body, we should still more admire His power, and feel grateful for His goodness, as shown in a miracle restoring the life of the soul. And we should admire His power nothing the less, and feel nothing the less grateful for His goodness, because the means by which He effects a miracle of conversion may appear to us simple and in the ordinary course of things. If by hearing a sermon or a pious conversation, by reading the Lives of the Saints, by witnessing the acts of good Christians, by prayer, or by approach-

ing the sacraments in a penitential spirit, we be led to the grace of conversion and amendment, we should feel more grateful for the goodness of God, and admire His power still more than if we had been dead in body and were recalled to life.—The grace by which we are led to avail ourselves of the sacrament of Penance, to obtain pardon for our sins, and become restored to the favour of God, is not less but more miraculous, and not less but more a cause of gratitude to our Creator and Redeemer, than the exercise of Divine power and goodness by which the life of the body should be restored. The life of the soul is of much higher value than the life of the body. The death of the soul is much more deplorable than the death of the body. It was for the life of the soul that Christ, the Son of God, poured forth His blood, gave up His life, and passed through the valley of the shadow of death. The object of all Christians should be the same with that of Christ, their Redeemer. The salvation of souls, their own souls, and these of others, should be dearer to them than all things earthly; and they should be particularly zealous in their endeavours to ensure the salvation of all souls within the Church? But it might be asked, how could souls be lost within the Church? It might be said that all within the Church were regenerate, that Christ died for their regeneration; and then it might be asked, how could any of them be lost? The reason was that within the Church there was a wilderness, a dark desert of sin, in the gloom of which were wandering souls for which the blood of Christ had been poured forth in vain, unless they could be recovered and brought back within the pure light of the sanctuary. If still left wandering in the ways of darkness and error, they would perish in them. The faculties Our Creator has bestowed on us may become instruments of good, but they may also become instruments of evil. The intelligence bestowed on us will lead us to truth or to falsehood, into light or into darkness. The heart given to us will incline us to love or to hatred, to benevolence or to malignity, to mercy or to revenge. The will we have may dispose us to acts conformable to the will of God, or to acts contrary to His will. Such is man in his fallen state. And still more, if he be not growing better he is growing worse—if he be not advancing towards perfection he is receding from it—if he be not rising in virtue he is sinking in vice. In the life of man on earth there is nothing stationary. If he be not moving forward he is falling backward—if he be not ascending he is descending. On our corrupt nature the in-

ducements to vice have a more powerful influence than the inducements to virtue. It is only through the mercy and goodness of God we are led to choose the way of virtue, and avoid the way of vice. Within the Church, within the fold of the Good Shepherd, we are furnished with the necessary means of virtue, and the necessary protection against vice. But even within the Church there are temptations to be encountered. The faithful followers of Christ were subject to all from the beginning, and they are still subject to all. In Ireland particularly, such has been the case through centuries; and even yet the dark period has not passed away. The history of Ireland is known to the world, and has formed the subject of mingled admiration and sorrow wherever it became known. The history of Ireland is like the country itself, in which brightness breaks through gloom, and gloom rises to throw its shadow over brightness. In the natural aspect of the country generally there are a freshness, a wildness, and a magic, well calculated to recal the memory of earlier and happier times. But there are darker traces, which typify those left on the minds of the people by the struggles and sufferings of later days. But the people of Ireland have been heroic in their struggles, heroic through all sufferings, heroic in the constancy and fortitude with which they encountered all struggles, bore all sufferings, underwent persecution in all shapes, sooner than abandon the Faith delivered to their fathers. Almost 2,000 years ago Jesus Christ, the Son of God, came on earth, to give up His life for the redemption of sinners, and send forth His Apostles to preach His Faith to all nations. During the greater part of the time that Faith has been held by the people in Ireland, as they received it from the great Apostle of their country St. Patrick; and whether in prosperity or adversity, in peace or in conflict, the inviolable attachment which the Irish people have evinced towards the Faith preached to their forefathers has been unequalled among the nations of the earth. During the early ages of the Church in Ireland, which were ages of peace, she was the nurse of learning and wisdom, and, above all of the science of salvation, which her children were the instruments of bearing forth to many lands. These were ages of triumph and glory, undimmed by tears and untarnished by blood. But another time came, which though it was also to be a time of triumph and glory, was to be a time of suffering under persecution. The triumph and glory acquired during this latter time were

acquired by the heroic fortitude and constancy with which the Pastors of the Church and the people under their charge bore all persecution, endured all sufferings rather than abandon the Faith which was dearer to them than all earthly possessions, and dearer than life itself. And the time of persecution, of trial, of suffering, of temptation, has not passed. It is still prolonged, the constancy and fortitude of the faithful people of Ireland are as necessary as ever, and assistance to enable them to withstand temptation and remain faithful to the end is perhaps more necessary than at any bygone period. The Rev. gentlemen adverted pathetically to the peculiar severity of the sufferings to which the humbler classes of the Irish people have been subject for some years. He next adverted to the efforts now made to withdraw them from their Faith for the mere sake of food and clothing. He afterwards, in an earnest and animated strain, expressed his hope that the measures necessary to preserve them from the gullt to which they were thus tempted might be generally adopted. In conclusion, he recommended earnestly to support the Society of St. Vincent de Paul, and the other institutions established for the same benevolent purpose, and prayed that the fruit and reward of their labours might be found, not merely in the alleviation of human suffering, but in the promotion of virtue and religion, and the eternal salvation of the souls for which Christ shed His blood and laid down His life.

We are happy to state that the amount of the collection was 85*l.*, and we believe that further contributions will considerably increase it.—*Limerick Reporter.*

The most Rev. Dr. Carew, Archbishop of Bengal, has arrived in London, on a visit to the Cardinal Archbishop of Westminster. His Grace has since left the English metropolis for that of Ireland.—*Tablet.*

FRANCE:

During the tour of the President in the south, delegates will be sent from the states adjoining France to compliment him on his arrival.

The King of Sardinia will send a deputation to Toulon to meet the President, and a similar mark of respect is expected from the Tuscan government.

The President gave a grand dinner at St. Cloud on Sunday. Among the guests were

several distinguished Piedmontese, particularly Count Cavour, ex-Minister of Finance at Turin; M. Ratazzi, President of the Piedmontese Chamber of Deputies; and Gen. Franzini.

A charitable institution has just been formed in the Rue des Postes for the education of poor blind girls, under the title of "Sœurs Aveugles de St. Paul." The members are composed of pious women, both blind and with sight who have agreed to devote themselves to the education of the blind, in some cases for a moderate retribution and in others gratuitously. They propose, also, to take a certain number of girls with sight, who are to pay for the education which they receive. The institution is established with the approbation of the Archbishop of Paris.

The Archbishop of Paris is expected to arrive at Berlin from Vienna, on his way back to Paris. Preparations have been made at the French Legation for his Grace's reception.

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

Mr. R. J. Carbery, for October, ...	Rs. 4 0
Mrs. Carbery, for ditto, ...	2 0
Mr. John Rostan, for Sept. and Oct., ...	2 0
„ Jas. Rostan, for Oct., ..	4 0
„ P. Bonnaud, for ditto, ...	5 0
Madame Bonnaud, for ditto, ...	2 0
A Catholic, thro' Rev. J. A. Tracy, for do.,	3 0
A Friend, thro' Mrs. J. Piaggio, ...	10 0

Through Mr. N. O'Brien.

Mr. T. D., ...	Rs. 2 0
Samuel Smith, ...	10 0
G. Devenish, ...	4 0
J. G., ...	1 0
A Protestant, ...	1 0
L. A., ...	5 0
W. C. Hurry, ...	20 0
B. M., ...	5 0
G. Pemmoller, ...	5 0
D. M. Gordon, ...	5 0
James Stuart, ...	2 0
J. A. S., ..	1 0
F. P., ...	1 0
M. Baker, ...	1 0
W. G. R., ...	1 0
Dr. Greender Mitter, ..	1 0
M. Forbes, ...	2 0
J. W. Newland, ..	2 0
J. G. Hanhart, ...	2 0
M. Dowling, ..	1 0
J. A. C., ...	1 0
W. H. Haloher, ...	2 0
Sergeant Kaye, ..	2 0
Sergeant Tefe, ...	2 0
J. Nuster, ...	5 0
A Friend to the poor, ..	1 0
G. J. W., ...	2 0
E. W. W., ...	5 0

THE BENGAL CATHOLIC HERALD.

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

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 27, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, November 27.

JUDGMENT WARPED BY BIGOTRY.

How seldom it is that men judge their fellow-men in the spirit of charity or candor. We hardly ever view the habits and institutions of our neighbor with an unprejudiced eye; the consequence often is that the fairest objects appear distorted and the most virtuous feelings are believed to be selfish and impure.

The tide of English Intolerance is flowing onwards with undiminished vigor. Statesmen and Legislators, Authors and Editors, nay Punch himself and his factitious circle have joined the crusade against Popery and the Poppedom. The Russel condemnation of "Popish mummeries" excited a general feeling of indignation amongst the Catholic subjects of the Queen of England. This feeling was speedily and sturdily met by the Ecclesiastical Titles Bill. Lord John's ministerial career was soon crushed by the Derby faction; and one of the

earliest conciliating measures of the latter was the revival of an obsolete enactment against Popish processions. The Stockport riot was of course the natural consequence of this admirable piece of liberal statesmanship. In the midst of this general ferment, we have the crowning work of Protestant Bigotry as displayed in the extraordinary verdict and the still more extraordinary judicial conduct which peculiarly distinguished the rise, progress and conclusion of the Achilli Trial. Every thing that is Catholic either in principle or practice, everything that in the slightest degree shows a favorable leaning towards Catholicism, is immediately seized upon as a fitting object for sarcasm, ridicule, abuse and calumny.

We were struck with the unusually contemptuous tone of a leading article in the last number of the *Friend of India*, on the subject of Sir Henry Bulwer's unsuccessful diplomacy at the Court of Rome. The spirit of English intolerance, it appears, has visited the small station of Serampore; an evil spirit indeed, under whose malignant influence, the generally calm and good tempered *Friend of India*, is changed at once into a fierce, belligerent politician. Thus says the *Friend* "Sir Henry Bulwer, considered to be one of the ablest diplomatists in England, was despatched to

Rome with the object of opening diplomatic relations with the Pope, and of obtaining the release of Mr. Murray, an Englishman who is now lying under sentence of death, for an attempt at assassination. He was received by Cardinal Antonelli, the soul of the Curia, and coolly informed that an English Envoy might be received when a papal Nuncio was admitted at St. James, and that as to the case of Mr. Murray, it had been investigated by the Pope himself, that the Papal states were perfectly independent, and that the documents connected with the trial, which Sir Henry Bulwer had demanded, would certainly not be given to him. With this contemptuous reply the Cardinal bowed the Englishman out of the anti-chamber." This is too much for even the sober Protestantism of the *Friend*; his feelings get the better of his Philosophy, and he thus unburthens himself: "Had such an answer been addressed to Mr. Marsh, the American Ambassador of all work in the Levant, the Union would have been in a flame from New Orleans to Maine. We want the spirit of old Noll again to teach the Pope how to receive a message from England. He would have sent one of his "Ambassadors who spoke all languages and never took a refusal" to the port of Civita Vecchia, to demand the release of Mr. Murray—and he would have been immediately released." The spirit of Heroism was slumbering not dead; it is now fully aroused to deadly warfare and would fain revive the spirit of old Noll to give the Pope another stirring lesson of temporal obedience to the British Lion. The *Friend* sees nothing but effrontery in the Cardinal and everything honorable in the English intercession for a convicted assassin. He sees insolence in the refusal of the Court of Rome to receive an English envoy, but does not see any intolerance in the recent proscription of peaceable Catholic processions in England. War to the knife, is his unreasonable cry against Rome, and wherefore? Because, the Roman Pontiff justly repudiates any right in England to interfere in the judicial decisions of the Roman Tribunals. The British Government has recently enacted laws highly offensive to the religious feelings of its Catholic sub-

jects; the British Parliament periodically flings its dirt at the Maynooth establishment; a British Judge but lately expressed his indignation at a Catholic Sheriff being accompanied by a Catholic Chaplain; a British Jury, backed by the presiding Judge, delivered a most iniquitous verdict which proved that in their estimation, the direct denial of a renegade monk who had been repeatedly charged with impurity, outweighed the clear, unwavering, consistent testimony of a host of Catholic witnesses. And are these things nothing in themselves. Do they contain no gall, to embitter the feelings and exasperate the temper? In the opinion of the *Friend* they would rather seem to be so many recommendations to the Roman Pontiff to admit an English Envoy at the Court of Rome.

The truth is, that Rome takes her firm stand on the grounds of her spiritual supremacy, and sees no necessity to arrogate to herself universal temporal power. The keys entrusted to her Pontiff are not to unlock the treasures of this world; they were delegated by the Saviour as *the keys of the kingdom of Heaven*. The indignation of the *Times* as quoted by the *Friend*, and the *Friend's* own angry ebullition are therefore quite out of place. Napoleon in the zenith of his power, when the thrones of the Continent were at his disposal, and the British Lion himself was kept in a state of pitiful agitation, could not disturb the spiritual jurisdiction of the Papacy, though he scrupled not to humble its temporal sovereignty. And we humbly opine, that notwithstanding the roar of the British Thunderer, lustily echoed as it is by his admirer the *Friend*, all the power of England would be insufficient to fix an English Envoy in Rome against the consent of the Roman Pontiff.

But if his "voice be still for war," why does not the *Friend* employ some portion of his patriotic indignation on the North American Fishery question, on which the Examiner (no mean authority) of the 21st August has the following emphatic sentence: "We said last week that the English Ministry would have to beat a hasty and disgraceful retreat in the American brawl. Already it has done so. The act of cowardice has followed hard on

that of bluster and defiance, and the Americans remain not only masters of what they had, but gainers of considerably more." This is strong and pointed language, the language of a man who owns a country "not inflated with an extravagant conception of its own dignity, nor deceived by impenetrable ignorance"—a country which does not "owe a miserable and dependent existence to the presence of a foreign army" but a country rejoicing in wealth, power and possessions. Why does not the *Friend of India* invoke the spirit of old Noll to arise and chastise the insolent daring of the Transatlantic Giant? Can he tell us why England has succumbed to the monster and quietly submitted to insult and degradation? He can, but we dare to say, will not. The answer is plain. England thinks she can safely bully so weak a temporal power as that of Rome. She knows that she is in no condition even to remonstrate with America. It is the nature of bullying to oppress the weak even in the face of justice, and to submit to power though exercised with tyranny.

THE RIGHT REV. DR. OLLIFFE.

WE congratulate our Catholic brethren of the Eastern Vicariate of Bengal on the joyful occasion of the return to India of their highly respected and deservedly esteemed Pastor. His Lordship has traversed the length and breadth of Catholic Europe on behalf of his Indian Mission and has been thus far successful, that several Priests and Nuns have volunteered to attach themselves to the Eastern Vicariate. Some of the zealous laborers in the vineyard of the Church have accompanied His Lordship; the others are now on their voyage round the Cape and may be expected in a few weeks.

This is indeed a subject for rejoicing to the Catholics of Bengal and is another of the many gracious manifestations of God's watchful providence over His Church. The Prelates who govern the various Vicariates in British India have been prodigally endowed, not with gold and silver, but with those more precious riches—zeal, perseverance and disinter-

estedness. With these, they have worked early and late on their respective missions; hoping against hope; striving against hardships and privations; opposing the wealthy arm of Protestantism by the very poverty which in the hour of trial becomes a panoply of strength. Bishop Olliffe has happily illustrated the truth of our remarks. The unmitigated poverty of his Mission, joined to the scarcity of spiritual laborers, left his Lordship no alternative but another visit to Europe. This he has happily accomplished; and Providence has rewarded his zeal and perseverance by enabling him to return to his charge sufficiently well provided, for the present, with means to resume the functions of his Vicariate with new-born vigor and energy.

THE HOMŒOPATHIC HOSPITAL.

WE have been favored with a copy of the First Half Yearly Report of the Calcutta Native Homœopathic Hospital. It owes its origin to the humanity, and its success to the professional skill of Dr. Tonnerre, a medical Practitioner of no little celebrity in Calcutta. We give the following extract with much pleasure: "The total number of in-door cases treated during the six months which have elapsed since the Hospital was commenced, amounts to 85, of which 72 have been dismissed cured; and seven remain under treatment. In the dispensary, during the same period, the cases have amounted to 1291; of which 996 have been dismissed cured. The result of 214 cases is unknown; the patients having, after a certain number of attendances, disappeared, while under treatment. This circumstance will occasion no surprise to those who know how ready the poorer natives of this country are to go from one doctor to another, while a cure is going on; and also to receive benefits without acknowledging them." The fact recorded in this statement reflects the highest degree of credit on Dr. Tonnerre's medical treatment. So large a proportion of cured patients is the best testimonial which any Hospital can covet. And yet it is lamentable to know that

those connected with the Institution have reason to fear that for want of funds, the Hospital must be shortly closed altogether.

The successful treatment of *Leprosy* is another marked feature in the Homœopathic Treatment. The following extracts will be read with much interest by our readers:—

“Dr. Tonnerre has peculiar pleasure in calling attention to several cases of *Leprosy* which he has treated on the Homœopathic principle. Of the *Lepra Vulgaris*, thirteen cases have been admitted into the Dispensary, of which six have been cured, and four are still under treatment. Of the *Lepra Tuberculosa*, fifteen cases have been admitted; of which three were cured and eight remain under treatment.

The *Lepra alba* (white Leprosy) has long been one of the stumbling blocks of the Medical Faculty: but even this disease has in a few instances in the Calcutta Dispensary, yielded to Homœopathic Medicines. No less than *thirty-six* cases have been entered, of these *two* have been dismissed *cured*, and sixteen are still being treated. The remaining eighteen patients discontinued their attendance while the cure was incomplete and have not stated the result of their treatment: it was known however that they had derived great relief from it. The gradual change in the colour of the white spots on the skin; the re-establishment of perspiration in the affected parts, and the general improvement in the health of the patients, all showed that the disease was decidedly attacked by the medicine and was beginning to yield before it. It cannot however be wondered at, that the long course of treatment required by this insidious and obstinate disease, should weary the native patients ere it has been completed, seeing that fickleness and impatience form such prominent elements in their national character. It is hoped that more decided results than the few mentioned, may be reported at a subsequent period.”

The Report is most gratifying and we earnestly hope that so useful an Institution will not be suffered to fall for the want of a little charity on the part of the public. We think it but just to state that the services of Dr. Tonnerre

as superintendent, and those of Baboo Muttylall Gooptoo as Assistant, have been rendered gratuitously. Such charitable efforts should be zealously seconded by every humane being. We shall be happy to receive contributions for so deserving an object.

CORRESPONDENCE.

SUPREMACY OF ST. PETER.

To the Editor of the B. C. Herald.

DEAR SIR,—As it frequently happens, that persons when asked for proofs of the Supremacy of Peter over the Apostles, find a difficulty in not being able instantaneously to alight on the place where his name occurs, I thought, I might, with your leave, do the cause some advantage by placing it as follows:—

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; xxvi. 23, 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, 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, 41, 45, 47; xi. 2, 4, 7, 13; xii. 3, 5, 6, 7, 11, 14, 16, 18; xv. 7.

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

Peter, 1st and 2nd Epistles, once each.

By inserting the above in your much esteemed Journal you will oblige your constant reader,

CATHOLICUS.

Cossitollah, 22d. Nov. 1852.

ORIGINAL POETRY

SONNET.

[For the Bengal Catholic Herald.]

Ye stars! that sail upon the starry deep!
 Bright, shining myriads of resplendent spheres!
 Are there not souls on high, who know no fears?
 Who rest in endless peace, and never weep?
 Methinks I see them, all in smiles they rove,
 With melting seraphs in the milky way;
 Bask in the sunshine of perennial Love,
 Thro' one, long, endless, and unclouded day:
 Love's the religion of the Blest on high,
 Love that can never perish,—never die!
 Terrestrial joys will bloom but for a day,
 Whatever lovely hues they may assume;
 Yes, grace will fade, and beauty will decay,
 But Love's immortal,—he disowns the tomb!

T. P. M.

Patna, Bankipore: Nov. 1852.

Selections.

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SYNODICAL LETTER OF THE
 FATHERS ASSEMBLED IN PRO-
 VINCIAL COUNCIL, AT SAINT
 MARY'S OSCOTT.

WE THE ARCHBISHOP AND BISHOPS OF THE
 PROVINCE OF WESTMINSTER, IN PROVINCIAL
 SYNOD ASSEMBLED.

*To our dearly beloved Brethren and Children
 in Christ the Clergy, Secular and Regu-
 lar, and the Faithful under our jurisdiction.*

Health and Benediction in our Lord Christ
 Jesus.

A few months ago we separately solicited your prayers, and we enjoined public supplications to obtain for ourselves the light and guidance of God's holy spirit in the Synod which had been convoked, and appointed to be held by us, on the 6th of July, at St Mary's College. It is now our pleasing duty conjointly to address you before separating, to announce to you that Almighty God has graciously heard your prayers, and to claim from you a tribute of sincere and cordial thanksgiving to Him for His many mercies bestowed upon us. For, although it would ill become us to speak with commendation of anything that we have done, and according to our Divine Master's commands we must needs say, at the conclusion of our work, that "we are only unprofitable servants." (Luc. xvii. 10), yet we may not be silent, and withhold from you a share in that joy and gratitude which fill our own hearts; because God has dealt kindly with us in these days, which we have cheerfully devoted to our highest duties.

For to Him we attribute the peace and the cheerfulness, the union and charity which have made this our first Synod truly a meet-

ing of brethren dwelling in unity (Ps. cxxxii); to Him we owe the edifying assiduity and exactness with which all engaged in this holy work have discharged their allotted functions; to Him we refer the calm, the impartiality, and the prudence which have distinguished the deliberations and conclusions of the theologians invited to assist us; and if it shall please Him that there shall be found naught of wisdom or usefulness in the decisions to which we have come, not to us, but to Him and to His holy name be given all the glory.—(Ps. cxiii. 9.) For on His promises we have relied, and to His light we have looked, and not to our own unworthiness, for being rightly led to conclude what might please Him best.

And surely, dearly beloved, it is no small token of the Divine favour, that after many ages, during which the Synodical action of our holy Church has been here suspended, we should have been enabled, so naturally and so easily, and with so much comfort and fruit, to reassemble and accurately perform whatever has been prescribed for such solemn occasions, and proceed in peace and undisturbed calm till we brought our undertaking to its joyful conclusion.

Such mercies must not be passed by without their merited expression of gratitude; and we have therefore appointed the coming Festival of the Assumption of the Blessed Virgin, Sunday the 15th of August next, for a day of general and solemn thanksgiving. On it, this our joint Synodical Letter shall be read and published to our faithful people. In each church or chapel also there shall be performed an act of thanksgiving, either at the close of Mass, or at Benediction in the evening. The "Te Deum," with its versicles and prayers, will be sung (or recited where no music is ordinarily performed); and the Prayer for thanksgiving will be inserted in every Mass, during the same conclusion as the collect of the day.

We earnestly invite you all, dearly beloved, to join your hearts to ours, in the warm and hearty discharge of this duty of gratitude and love. For we feel assured that you will agree with us in the conviction, that through this Synod great and lasting blessings have been bestowed upon the Catholic Church in this country, so soon as the decrees and provisions, therein made, shall be published and put in force. You are not ignorant that the acts of a Provincial Council have no authority, and therefore cannot be made public nor can its decrees be enforced until they shall have been submitted to the correction and judgment of the Holy Apostolic See, and so have received its confirmation. Until then, what-

ever has been enacted necessarily remains suspended and secret; but we trust it will not be long before we may communicate it to you.

But in the meantime, we wish to impart to you such fruit of our deliberations as does not come within the limits of this stricter law; and to address you upon various topics possessing a religious interest, which we think it timely and profitable to urge on your serious attention. They will thus come before you with that weight and authority which the united voices of all your Pastors can bestow.

1. The first and paramount subject on which we desire to speak to you, as Fathers conveying to their children the dearest wishes and interests of their hearts, is—the education of the poor. On this topic you are yearly, and even more frequently, addressed by each of us; and it is difficult to add to the repeated and urgent appeals which are made to your consciences and your sympathies. But the more the subject is considered, the more its importance increases, and the more we feel it our duty to awaken your minds and hearts to its pressing claims.

The education of the poor has always been considered as one of the most important duties confided to the Church. But while in every age she has faithfully discharged her obligation, it is clear that the manner of doing so will vary with the circumstances of time and place. Where Faith is undisturbed, and morality unassailed; where the war of life has to be with the inward passions more than with the outward world, then the training of the child in the way whereon he has to walk is a simple task. The habit of Divine Faith gives a solid groundwork for the building which has to be raised; and simple instruction, line upon line, raises it up to the required measure, without hinderance or opposition. The example of all around, the unanimity of their convictions, and the repetition of identical principles, co-operate with the early precepts, strengthen them, consolidate them, and help to keep unimpaired the foundation first laid. But where on every side aggression has to be encountered, where every stone that is added to the building is contested, and has to be defended; where not only counteracting, but destructive influences have to be resisted; where not merely the superstructure, but the very foundation must be secured by endless precautions and multiplied safeguards, the duty of attending to early education becomes complicated and difficult, and requires more serious thought, more time, more agencies, and more vigilance than at other times.

And such is our case now. Except through

a laborious education we cannot guarantee to our little ones a single sound principle, one saving truth. From the doctrine of the Blessed Trinity to the smallest precept of the Church, they are exposed, even in childhood, to have all dogma and all practice assailed, ridiculed, reasoned against, blasphemed. Systems of education, made as tempting as possible by promises of greater learning, or offers of present advantage, surround parents and their offspring; and too often the fatal bait is swallowed, and the religion of the child is sacrificed to an imaginary temporal welfare.

It is in the midst of the state that we have now to secure the education of our poor. If we wish to have a generation of Catholics to succeed the present one, we must educate it, or others will snatch it up before our eyes. If we determine to educate it, it must be with all the means and pains necessary to cope, first with the efforts made to defeat our purpose, and then with the dangers and temptations that will beset those on whom we bestow this heavenly boon. In other words, our education must be up to the mark of modern demand, and yet it must be solid in Faith and in piety.

The first necessity, therefore, is a sufficient provision of education adequate to the wants of our poor. It must become universal. No congregation should be allowed to remain without its schools, one for each sex. Where the poverty of the people is extreme, we earnestly exhort you, beloved children, whom God has blessed with riches, especially you who, from position, are the natural patrons of those around you, to take upon yourselves lovingly this burthen of providing, if possible, permanently for the education of your destitute neighbours. Do not rest until you see this want supplied; prefer the establishment of good schools to every other work. Indeed, wherever there may seem to be an opening for a new mission we should prefer the erection of a school so arranged as to serve temporarily for a chapel to that of a church without one. For the building raised of living and chosen stones—(1 Pet. ii. 5)—the spiritual sanctuary of the Church, is of far greater importance than the temple made with hands. And it is the good school that secures the virtuous and edifying congregation.

2. We have said that our education must be up to the mark of modern demands; in other words, we must take advantage of the means afforded us to render the secular part of our education as effective as that which others offer. The great bribe which the age holds out to our children, in exchange for

the surrender of their Faith, is a greater amount of worldly knowledge. This, it is true, is but a snare; such a one as deceived and ruined our first parents in Paradise— ("You shall be as gods knowing good and evil"—Gen. iii. 5)—and it is our duty ever to cry aloud, and warn foolish parents, that not all the wisdom of Solomon, even if it brought with it the wealth of the whole world, would compensate their children for the loss of their souls. But this will not suffice. We must remove the temptation as far as possible from human frailty: we must not even leave an excuse to lukewarmness, make your schools equal in every respect to those which are opened to allure away our children. Avail yourselves of every encouragement and every improvement which tends to raise the standard of your education; and let there be no pretence tenable for sending Catholic children elsewhere.

In effecting these useful purposes, and procuring means for encouraging a high order of education, as well as extensively diffusing its blessings, we consider that the institution established by us and known as the "Poor School Committee," has been eminently useful, and deserves our public approbation, and our joint recommendation. Composed as it is of Priests and laymen, selected from all our dioceses, it has attended to their several interests with fidelity and impartiality; and it has been the instrument for obtaining assistance and means for education, which, without its co-operation, would not have reached us. Through it, the character of our poor school teaching has been signally raised; and the erection of normal and training schools, which we now owe to its exertions and zeal, promised to secure, on a stable basis the future enjoyment of this blessing. We, therefore, exhort and urge you to support this excellent institution by your liberal contributions, by your hearty co-operation, and by your friendly encouragement.

3. But while we thus wish to promote a secular instruction equal to what others offer we consider sound Faith, virtue, and piety by far the most important elements of education; and these, as we have already declared to you, we are the most anxious to secure and to promote. We cannot, of course, conceal from ourselves that the encouragement which the state, or the policy of the age, gives to education, has a tendency to increase the importance of worldly knowledge, if not to the disparagement, at least to the consequent depreciation, of religious learning. The inspection, the rewards, the honours, derived from the state are strictly limited to proficiency in the former class of instruction; and the

youthful mind is easily led by its own ardour to pursue what obtains public approbation and reward, to the neglect of less prized, but far more important acquirements. It is our duty to find a counterpoise for this undue preponderance; and, after mature deliberation we have gladly adopted, for this purpose, the excellent suggestions made to us in Synod by the Poor School Committee, through its worthy chairman. We propose, therefore, to appoint in our respective dioceses, Ecclesiastical inspectors of schools, whose duty it will be to examine the scholars in the religious portion of their education, to grant certificates, and award prizes, for proficiency in it, and so give any one who aspires to be a teacher of Catholic children the means of proving himself morally fitted for the office, and prevent the unworthy from obtaining so serious a trust. This plan, the utility of which must at first sight, be obvious, will entail additional expense, and increase the demands on the funds of the Poor School Committee. But we rely on your sense of its vital importance for redoubled exertions and augmented resources, to meet this new exigency. ••

4. While we thus turn our most serious thoughts towards the education in sound Faith and virtuous morals of our poorest children, who are most exposed to the evil arts and temptations of the enemies, we cannot overlook the wants of other classes no less dear to us. Where there is a sufficient Catholic population to warrant it, we earnestly recommend the establishment of a middle school, as it is called, in which a good commercial and general education shall be given to the children of families in a better worldly position. At present the youth of this class, aspiring to a higher standard of instruction, and for obvious reasons unable to attend the gratuitous or poor school are generally sent to day-schools, where religious education is out of the question, and where often their Faith is exposed to serious trials. The experiment of establishing such a school as we allude to has succeeded in several towns; and we beg both Clergy and laity to extend this great blessing wherever they see a reasonable prospect of success.

5. We cannot leave the subject of education without alluding to the noble effort that is being made by our venerable and beloved Brethren, the Bishops of Ireland, for the establishment of a Catholic University. Acting under the directions, and with the approbation of the Holy See, seconded by the co-operation of their Clergy and their flocks, encouraged by the contributions of

both hemispheres, these zealous Prelates are aiming higher than we can dare at the providing of an unmixed education of the very highest order. From our hearts we wish them success; and we are glad of this opportunity to testify to them our warmest sympathy. What we have hitherto done we will continue to do—recommend the undertaking to the charity and liberality of our faithful people. Should such an institution grow up so near us its advantages to us will be inculcable. We shall see open to future generations the means of a liberal, scientific, and professional education, united with solid religious instruction, a blessing denied to the present; and we may see revived what formed the pride of Ireland in early ages of Christianity, multitudes who loved heavenly as well as earthly wisdom sailing to her from distant shores to obtain the still undivided treasure at her hands.

6. You will see, by all that we have addressed to you, how solicitous we are about the preservation of the Faith committed to our charge. It is no wonder that we should be so. While this is the groundwork of all piety, and of our salvation, though without it we cannot possibly please God—(Heb. xi. 6.)—it has become less and less an object of care or of esteem to others. The innumerable contradictions of doctrine, which have long prevailed in every system out of the Catholic Church, fretting and clashing together, have worn themselves down into a smooth apathy; and the simplest hypothesis for getting rid of the scandal of contention about sublimest truths, has been adopted—that they are matters of indifference. Hence, the attachment of the Catholic to specific truths, and his jealousy of change in matters of religion, are derided as narrow-minded and illiberal; and the very characteristic which St. Leo gave to the worship of Pagan Rome is now popularly attributed to genuine Christianity, that it is truly religious in proportion as it opens wider its arms to embrace and comprehend more conflicting errors—(Et magnam sibi videbatur Assumpsiſſe religionem, quia nullam respuebat falsitatem.—In Natali SS. Apſtorum)—The age is one which rejects all strict dogmatism, and its spirit is the enemy of Faith. It is difficult to be in contact with it and not to feel its influence. Its reasonings, its disdain, its jeers, its very metaphysics, become familiar and cease to inspire horror; the sacredness of what is habitually assailed remains less vividly impressed on the mind; and many, who would die for their religion in general, and its truth, do not feel so keenly about particular doctrines, each of which is absolutely necessary

to form the whole Faith of the Church, not one of which can be impugned, or given up, without destroying the entire structure of truth. Wherefore, dearly beloved, we earnestly exhort you, as the Apostle found it necessary to do the first Christians, exposed as they were to the same dangers—to watch, stand fast in the Faith, do manfully and be strengthened.—(1 Cor. xvi. 13) “Let no man deceive you with vain” that is specious “words”—(Ephes. v. 6.) Follow not your own opinions, nor those of other men; but remain steadfast in the teaching of God’s Church, keeping the very form of sound words which she delivers to you Jac. ii. 17.), and not reputed any thing light or important which she communicates. Above all things prize the great blessing of unity, which is so distinguishing a mark of God’s Church. Let there be no contentions, no discussions, found among you—(1 Tim. iv. 8) Hear the voice of your Pastors, who in their turn are careful to preserve themselves in the unity of the spirit (2 Cor. ix. 7), adhering closely to the Chair of Peter, wherein sits the inheritor of his jurisdiction and supremacy, holding the keys of Christ’s kingdom, and the staff of Pastoral jurisdiction over all the sheep of His one Fold.

7. But Faith must be rooted in charity, and quickened by good works (Phil. iv. 8.), to be available unto salvation. And therefore we exhort you to all piety, and the faithful discharge of all your duties. For “godliness is profitable to all things, having promise of the life that now is and of that which is to come”—(2 Tim. i. 13) In proportion as the times are evil, increase your own fidelity to the religious observances of the Church. He who frequently prays to God, who, if possible daily attends at the Adorable Sacrifice, purges at short intervals his conscience from stains, by the Sacrament of Penance, and often devoutly receives the Source of Life in the Most Blessed Eucharist will not easily feel his faith weakened. Perform then these duties, with cheerful fervour, “not with sadness or of necessity, for God loveth a cheerful giver.”—(Rom. xiii. 13) Towards the Most Holy Sacrament we warmly entreat you to entertain the most tender devotion—promote its honour, its solemn adoration, its sweet worship, its frequent reception. In the ever-Blessed and Immaculate Mother of God we earnestly exhort you to feel a filial confidence, which is the fruit of love towards her Divine Son, and will make you have daily recourse to her patronage and intercession. Love the glory of God’s house, and the majesty of His worship and minister to them generously, according to your means. Love

the poor of Jesus Christ, His dearest disciples, and assist them charitably, especially by supporting such institutions as secure their spiritual, together with their temporal, welfare. Edify all around you by the blamelessness of your lives, the Christian order of your families, and the virtues suited to your condition. "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue if any praise of discipline, think of these things."—(Ephes. iv. 3.)

7 8. But you are exposed to trials of another sort, in which it is likewise our duty to direct you. Dearly beloved, we need not recal to your minds the many and various ways in which your Faith, your morals, your Pastors, your holiest institutions, your Church in fine, and your religion have been lately assailed. We need not trace the progress of injury from words to deeds, nor show the repining of ill judged expressions into destruction of property, shedding of blood, and desecration of what is Most Holy. And you know, too, that many persons around you would not hesitate to proceed to greater lengths were it permitted them. Now, under these circumstances your line of duty is clear, and we must not refuse to point it out to you.

First, then, we exhort you not to be deterred by evil threats, nor by such injuries, from the free, the manly, and the Christian discharge of your duties, and the lawful defence of your rights as citizens. Exercise the prerogatives which belong to you in an honourable and generous spirit. Shrink not from any obligation imposed upon you by your state of life. If in the senate, or among the representatives of the people, or a magistrate, or holding any office of trust or honour, or a simple citizen, remember that your rights are the same as those of other persons similarly situated; and allow no one to daunt you, or drive you from the fearless, peaceful, and dispassionate performance of the duties which ever accompany a privilege.

But in the next place we still more strongly exhort you to patience, to long-suffering, to meekness, to the uttering only of the blameless word, "he who is on the contrary part may be afraid, having nothing evil to say of us,"—(Tit. ii. 1.) Let nothing however bitter that may be said, however unjust that may be threatened, rouse you to anger, or provoke intemperance of speech. Let no amount even of actual injury excite you to revenge, or to the desire of it. You particularly among our poor children, who have felt more sorely than others the vio-

lence inflicted on yourselves or your neighbours, through religious animosity; we most earnestly and affectionately entreat to put away all angry, unkind, and uncharitable thoughts. Be followers of Him, who "when He was reviled did not revile, and, when He suffered threatened not."—(1 Pet. ii. 23.) Be not overcome by evil, but overcome evil with good."—(Rom. xii. 21.) Look to the justice of the laws for protection from oppression and insults, and not to any unlawful combinations, of exercise of your own strength. Remember that even should justice be refused you here, God had prepared a reward hereafter for the patient sufferer, that will amply compensate him, for the light and momentary tribulations of this life.—(1b viii. 18.) Hear then in this, as in higher things the voices of your Pastors and Fathers in God, most lovingly reminding you, "that tribulation worketh patience, and patience trial, and trial hope; and hope confoundeth not."—(Ib. v. 3.) Thus will your present trials only advance you in perfection and through the Cross and Passion of Our Blessed Lord unite you closer to Him, and make you inheritors of His promises.

9. One and only one revenge can we permit you, that of praying for all who afflict, or persecute, or hate you. Beg of God to turn their hearts to charity and peace and bring them to the knowledge and love of His blessed truth. But not for them only must you pray, but for all who are not partakers of the same light and grace as have been vouchsafed to you. You have heard of the great charity with which God has inspired your brethren of other nations, of praying for the return of your beloved country, to the unity of the Faith. We surely will not be behind them in our zeal and love, where the motives, the interests, and the rewards of these virtues are so peculiarly our own. Pray then daily, though it be but by one short "Hail Mary," for the return of your fellow-countrymen to the one Fold of Christ, that we may all be one even as He and His Father are one.

And may the Father of Mercies and God of all consolation pour out abundantly upon you every blessing, strengthening you to every good work, and perfecting you in all virtues and holiness unto the day of our Lord Jesus Christ (Philip i. 6.), who with Him, and the Holy Ghost, liveth and reigneth for ever and ever.

Given at St Mary's College, Oscott, this seventeenth day of July, in the year of Our Lord one thousand eight hundred and fifty-two.

Signed by all the Fathers or their Procurators.

R. BARNALL,
A. GOSS,
W. CLIFFORD, } Secretaries of the Provincial
Synod.

THE CRUSADE FOR ENGLAND— FATHER IGNATIUS IN PARIS.

(Abridged from the *Univers* of September 4th.)

Zeal for the conversion of England is becoming more and more animated in the heart of the Church. Heresy itself is unceasingly labouring for it. Prayer, on the one hand, redoubles its entreaties; and on the other is raised the cry of persecution and of iniquity. These two the voices are contending on earth, but in Heaven they are united to demand the same thing. Let us doubt it not—they will be heard. The mercy and justice of the Eternal High Priest are alike interested in a cause which is one of the most lively solitudes of Pius IX., and which in France so many souls have been daily presenting to God, for so many years, with such ardent applications. This effort is augmenting. Such, at least, is the desire uttered yesterday evening (September 3rd) in the pulpit of Notre-Dame-des-Victoires, by a humble Religious, known in the world under the name of the Hon. and Rev. George Spencer, which he has changed for that of Father Ignatius of St. Paul. The Passionist Missionary has a great design; he comes, as he himself said, to propose to Catholic France the conquest of England. And for this—for such an enterprise—he only wishes to give us the example of his heroic confidence in God, and in the all-powerful intercession of the Blessed Virgin.

Before analysing his discourse, we will devote a few words to him who preached last Sunday in the same church, an English Priest. The crowd was immense. The Rev. Alfred Dayman captivated it for nearly two hours with his Apostolic words, by the most touching recitals and singular details on the interior life of Anglicanism.

Father Ignatius of St. Paul reached the Catholic Church by a different path from that by which Mr. Dayman, the disciple and neophyte of Dr. Newman, came thither. Even before you hear him speak, the sight of him is eloquent; this great noble going barefoot, clad in a coarse habit, and wearing in white letters over his heart the motto of his order—*Passio Christi*. His language is simple, easy, full of grace and distinction; you scarcely notice in it now and then a few traces of foreign accent.

He comes, he said, to deposit at the feet of Our Lady of Victories an offering and a prayer. He comes to offer, or rather to restore to her unhappy England, that Isle of Saints, which belonged to her by so many titles, that people of which she was so long the Mother, that dowry which the Eternal Father had given his well-beloved Daughter, and which has been torn from her. He comes to ask of her a thing of great price, a heart of which she is the Mistress and the Sovereign, the heart of France;

for it requires nothing less than the heart of France to bring, with God's help, to a glorious end the enterprise to which he wishes to lead it. He, so full of love for his dear England, he seeks for whose will and can achieve the conquest of it. This is why he addresses himself to France, and conjures her to make a sublime effort to vanquish and conquer that fair country. In developing this idea of a conquest, very different from those which cost oceans of blood, and which only honour the conquerors by dishonouring the conquered; the preacher showed that here the glory of success would be for both parties, for if England allows herself to be vanquished, it will be in triumphing herself over the passion of which she is the slave. Here the pious Missionary cited very happily the Octavius of Minucius Felix. One of the interlocutors of that dialogue, the illustrious Cæcilius, reminded him of Saint Cyprian vanquished, that is, converted by him, and adopting afterwards, with singular affection, the name of his conqueror. And had not Cæcilius himself been vanquished by Octavius, and had he not uttered in acknowledging his defeat those words, so conformable to the idea of Father Ignatius of St. Paul, "Octavius has triumphed over me, and I have triumphed over error;" *ut ille mihi victor est, ita ego triumphator erroris*.

It is sixteen years since this noble son of England sought, for the first time, aid in the prayers of France. He addressed himself to Mgr. de Quélen, who had just authorised the Archconfraternity for the conversion of sinners, that happy and fertile institution of a servant of Mary, now spread over the whole world. The venerable Archbishop sent him to the Curé of Notre-Dame-des-Victoires, and there was inaugurated the prayer which has not ceased since to increase and to multiply. Its effects were soon seen (exclaimed the preacher), but who would have expected them? Whereby, then, will God subdue that nation, for its misfortune so strong and so well entrenched in the camp of error? He will choose its highest tower, its citadel thought impregnable, and He will enter therein. The first fruits of victorious grace shall be the very pillars of the Anglican Church, most learned doctors of the University of Oxford. More than 300 theologians of that school have already re-entered the bosom of the true Church, at the cost of the most generous sacrifices. In their train have followed the most eminent men of civil society, chiefly distinguished lawyers. Thus Ecclesiastical science and human science have paid their large tribute.

Father Ignatius went to compare himself, in a beautiful illustration, to the spies whom Moses sent out to search the land of promise. I am come (said he) to reveal to you the means which will make you masters of that land of promise, where shall flow, whenever it will, rivers of milk and honey for the peace and joy of the Catholic world. The spies had said the land was good and fertile, but that the inhabitants dwelt in strongly fortified cities, and were a race of giants whom the Israelites could not subdue. Ten of the spies talked thus, but Caleb and Josue spoke differently. Let us go boldly, said

they, to the conquest of that country, for certainly we shall subdue it. Is not the Lord with us? The unbelievers and the cowards died, and none who imitated their manners entered into the promised land. Of all the Israelites who were then grown up, Josue and Caleb alone had part in the heritage of Abraham.

The spirit of Caleb and Josue animated Father Ignatius of St. Paul. It is no longer, said he, in conclusion, individual prayers that I ask of you. Many religious associations, many holy houses, many fervent souls pray for us, I know. This is not enough for the conquest of my dear country. It is necessary for the Catholic nation to move itself as a whole; it is necessary for the Holy Virgin to give me the heart of France, and for this heart to employ all its charity in the execution of an enterprise worthy of it. I have things to say which will, I hope, touch your good will. Next Sunday evening I will again ascend this pulpit; I will speak to you of my country, and you shall see with me that her giants are easily laid low, and her ramparts overthrown when the Virgin, full of grace, and the mighty hand of God is for us.

Annals of the Propagation of the Faith. No. 88. July 1852. Dublin.

This number of the *Annals* contains the record of two additional martyrdoms in China. Our readers will recollect only a few months since we gave the narrative of the heroic death of the Rev. Augustine Schmelcher. Not less admirable has been the end made by another Catholic Missioner and his catechist, on the frontiers of Tonquin.

A French Priest, the Rev. Jean-Baptiste Vachal, belonging to the Vicariate Apostolic of Yun-nan, accompanied by a catechist names Sensau-te, set out in September, 1850, for Tonquin; they were a few months after apprehended by the Chinese authorities, thrown into prison, and ultimately put to death. The catechist, it appears, was poisoned with opium. As to the Missioner, it appears uncertain whether he perished by starvation or suffocation; but it is known that his death took place on April 11th, 1851, the Feast of the Compassion of the Blessed Virgin, and that of the catechist on the following day. The political state of China adds to the insecurity of the Christians. The present imperial dynasty, as most of our readers are aware, is of Tartar origin, and founded on conquest. It has never been cordially acquiesced in by the Chinese, and is, in fact, in the same position as the Norman Sovereigns were for generations among their Saxon subjects, yet without the energy which they possessed to amalgamate rival nationalities under their iron yoke. The present state of affairs in China is thus described in a letter dated "Hong-Kong, Feb. 18th, 1852," by the Right Rev. Dr. Rizzolati, Vicar-Apostolic of Hou-Quang:—

Since the Chinese nation manifest a universal desire to place upon the throne a national sovereign, a catastrophe must ensue sooner or later. Hence the Emperor, foreseeing grounds for dreading a popular outbreak, is actively engaged

doubling and tripling his military resources, and multiplying indefinitely his swarm of police, who exercise their functions with the utmost severity. The mandarins at headquarters are pursuing and beheading the insurgents, whose numbers swell in consequence of such rigorous measures; and on the other hand, the more extensively the insurrection spreads, the more implacable are the magistrates becoming in each town, which may be considered under martial law.

The reports of the authorities state to the Emperor that all the Chinese sects, especially such as believe in transmigration, are in sworn combination against the actual dynasty, and that they undertake to make common cause with whatever party may rise up and tender the crown to a prince of Chinese origin. Acting on this denunciation, the Emperor has issued orders, under the severest penalties, to the mandarins, to extirpate by the root all these sects, and to except none from persecution but the disciples of Confucius. In pursuance of these decrees, a general massacre of all sectaries, especially the fasters, took place in Hou-Quang. Even bonzas of Foo and Tao are butchered like swine in the public streets. In some places the temples and their conventual houses are levelled to the ground, and their idols smashed.

In the midst of such terrible convulsions the Catholic religion is under greater pressure than ever. A great many Christians were arrested in the province of Hou-Quang; but as it was proved that they held no participation in the rebellion, and belonged to none of the suspected societies, they were set at liberty. Elsewhere other neophytes, after having been cudgelled with thirty or forty blows of the ratan, were condemned to prison until they should renounce their Faith.

The critical situation of the Missioners is further complicated in consequence of a report falsely circulated by the mandarins of a greater number of European foreigners having been introduced furtively into China to lead the armies of Tien. The policy of this report is to screen their incapacity to subdue the rebels of Quang-si. At present such is the grave aspect of affairs that the Emperor, having lost all confidence in the Chinese, has issued orders that Tartar troops shall march brigaded with them, and fight a decisive engagement with the rebels. The resumption, however is, that this measure will be successful, in spite of the superiority of the Tartar soldiery, and the devotion of that nation to a monarch of their national stock.—(Pp. 234, —237.)

Among the other articles in this number, we may mention a very interesting account of the departure of seven Lombard Missioners for Polynesia from Milan. The Archbishop of Milan, successor of Saint Ambrose and St. Charles Borromeo, gave each of them a crucifix and his blessing; the Bishop of Pavia, and the Superior of the Carthusian Convent in that city, addressed them with holy exhortations, and a procession took place, which was attended by a vast concourse of the Clergy and the Faithful. This was in March last. It seems to have been a ceremony worthy of primitive times. We conclude with an extract from a letter of the Re-

verend Father de Smet, dated Jan. 15th, 1852, relative to the state of Missouri. He says:—

The Indians are, in general, very well disposed towards our holy religion. Several thousands of their children have received Baptism. The half breeds, with few exceptions, are Catholics, or desire to become such. Very recently cholera, small pox, and other maladies, have ravaged these poor and unfortunate tribes. I had the happiness of baptising about six hundred of their little children and several adults dangerously ill. *Over the whole desert of Upper Missouri there are no Priests, and for years back the majority of the tribes eagerly petition for them.* There is ground for apprehension that, if provision be not timely made, sectarians will occupy the abandoned soil, and disseminate error and prejudices in the minds and hearts of the Indians.— (Pp. 275, 276.)

SPAIN.

DEATH OF THE DUKE OF BAYLEN GENERAL CASTANOS.

The Madrid journals of the 24th ultimo officially announce the death of the Duke of Baylen, General Castanos. The Duke died at two o'clock in the morning of the 23rd ultimo. In the morning the bells of all the churches were tolled, and minute guns were fired. The Queen, who greatly esteemed the Duke, has given orders that he shall have a public funeral, and that the Court shall go into mourning for three days. Her Majesty has also intimated that she will attend the funeral, which is to take place at the church of Atocha. The precise age of the distinguished soldier was 95½ years. The *Epoca* says that the Queen has ordered that all the honours due to a Marshal of the Spanish army shall be paid to the memory of the Duke of Wellington.

Accounts from Madrid, to the 26th ult., announce the return of the Queen. On her arrival in the capital, her Majesty proceeded to the church of Atocha to offer up prayers, and from thence to the church of San Isidro, where the remains of the Duke de Baylen were laid in state under the guard of the Halberdiers. The Queen experienced considerable emotion on reading the will of the Duke de Baylen, dated the 11th April, 1849. The duke ordered that on his death he should be dressed in his oldest uniform, that which he used to wear in Council; over that to be placed the scapular of the Virgin of Mercy and that of the Heart of Jesus. The religious ceremony is desired to be as simple as possible. 'And my body,' adds the testator, 'is to be conveyed to the churchyard of St. Nicholas, and deposited, not in a vault, but in the ground at the foot of the grave of my well-loved sister Maria, with a simple inscription on a marble slab, bearing my name,

my age, and the date of my death. I do not wish that any carriage should following my remains, not even my own. I die poor; but were I rich, I would prefer to expend my fortune, not in a sumptuous coffin, or grand music, but solely in prayers and alms for indigent families, not forgetting the convents and hospitals. I appoint my nephews, the Baron de Carondelet, the Count de Punon Jotro, the Duke de Alameda, and M Gaspar Herreroz, my executors. If they should not find sufficient money in my house to defray the expenses of my funeral, my executors will represent to my well-beloved Queen my services and the affection she has ever shown to me, and I trust that she will command that the funeral expenses be paid by the Treasury.' While admiring the profound humility of the Duke, the Queen commanded that the honours so well merited should be paid to her old and faithful servant.

The Translation of the remains of the Duke of Baylen from the church of San Isidro to the church of Atocha could not take place on the 26th as had been announced in consequence of the bad weather.

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

II.

There is no God.

Answer:—Are you quite sure of that?—Then who made heaven, earth, the stars, the world, and finally—man?

Have all these things come into existence without a Creator? What would you say to any one that would shew you a house and tell you that it made itself? Would you not think the man insane, or else that he wished to make fun of you; and in your judgment of this person you would be quite right. If a house cannot be made without some creative power, how much less, all the wonders which fill the universe, to begin by man, who is the most perfect, of all God's works?

There is no God?—Who told you so? Some unthinking man, probably, who had not seen God, and who concluded from thence, that He did not exist. Is there then only in reality but the beings which we can see, hear, touch and feel? Your thoughts, that is to say, your soul, which is the thinking, reasoning part of man; does it exist? You feel so deeply, so truly, so evidently that it does exist, no argument on earth could persuade you of the contrary. Now tell me, have you ever been able to see, hear, or touch your thoughts? Do you not then perceive how foolish it is to

say:—"There is no God, because I do not see Him." God is a *pure spirit*: namely, a being which cannot be seen by corporal eyes, and which is only known by the faculties of the soul. Our soul is a *pure spirit*; God has made it to His own image and likeness.

It is related that, during the last century, when incredulity had become fashionable, a man of talent happening to dine one day with some of those pretended philosophers, heard them talking of God and denying His existence. He spoke not for some time, at length they asked him his opinion, just as the clock was striking. He turned round, and pointing towards it, wittily answered thus:

** Pour ma part, plus j'y pense, et moins
je puis songer,
Que cette horloge marche et n'ait point
d'horloger.*

We are not told what answer his friends made. They would have required more cleverness than even these philosophers possessed, to find a suitable reply.

One of the Voltarian schools had been trying in vain to induce a lady he was conversing with, to adopt his Atheistical principles. Annoyed at her opposition, he exclaimed, "I should not have thought it possible that in the society of so many enlightened men, I alone should not believe in God."

"But you are not alone in this particular, Sir," replied the mistress of the house, "My horses, my spaniel, my canary-bird, share this honour with you; only they have the good taste to say nothing about it."

In plain English, do you know the meaning of this stupid sentence, 'There is no God? The true wording of your thoughts is this: "I am so wicked that I very much fear there exists a Just God."

ST. GEORGE'S—WHAT ARE CATHOLICS TO DO?

What are we Catholics to do under the bitter feelings of this land, where men with no religion whatever tolerate us, but where men and women of a religious cast and observance do tolerate us because they are obliged, but who would sink the whole family of us in the Red Sea, if they could; who loathe and hate us as enemies of the Gospel, and regard us as sons of Lelial? We are in the midst of people that do not understand us, and, what is worse, who will not understand us. Well, what are we to do? What? Why make use of the common sense that God has given us; this is the right line. But if

* For my part, the more I reflect on the matter the greater is my difficulty to believe that that clock could strike had there been no clock-maker.

we want common sense, then let religion come in; and when can we do without religion? Well, and what is to be done? In England nothing—nothing? Nothing. One line, and only one—quiet, self-denial, retirement, prayer, and submission to the heavy yoke that Heaven, for wise purposes, has placed upon us. Let us pray, and preach, instruct, love our enemies, do good to all men, and give no offence by any unnecessary public exhibitions that may rouse the bad passions of the country against us, and understand that nothing will forward the great cause so much as to love to be accounted as nothing for Christ's sake, and to win this country as the Church won the Pagan world—by first dying to ourselves, and then by dying, if such be required, for our Faith, and for our enemies, in all humility and singleness of mind.

The Church never gained on this proud world by pride, and pride often conceals itself under a mean and mortified exterior, and within the fold of a heart that lies to itself. No, the line for us in England is calm and persuasive and argument; and the best of all arguments—holy living and enduring all things; it is like a gentle tide, opposing nothing, but by degrees covering all. Stoop to conquer—this was said by a man of the world but the highest authority not only stooped but annihilated itself to conquer.

REVIEW.

The Jesuits; or, an Examination of the Origin, Progress, Principles, and Practices of the Society of Jesus, with observations on the leading accusations of the enemies of the Order. By the Rev. W. Waterworth, S. J. London: Dolman. Hereford: W. Phillips. Liverpool. P. Hogan.

In this pamphlet the learned Mr. Waterworth has put together, with great skill and discretion, the substance of a variety of documents that will be most acceptable to those who wish to form a real idea of the history of the Jesuits. Accusations are handed down age after age by the superficial traditionary gossip of the enemies of the Faith; these have been answered over and over again, but, generally speaking, the refutations of them are confined to scarce and expensive works. The slander lives in the careless, unreasoning, but deeply-prejudiced minds of the people. Oh, say they, the Jesuits must be bad, since every court in Europe desired their suppression, and even a Pope was compelled to order it. Two lines are sufficient to state the charge; it would require volumes to show how it misrepresents the facts, and how little to the purpose are even the circumstances it pretends to embody.

Mr. Waterworth has done good service in putting the historical evidences to which we refer into such a shape as to be intelligible to those

of the bulk of the people who wish to reflect, and not, like a herd of stupid cattle, to follow the cry of their interested leaders.

Mr. Waterworth justly claims for himself, in the following animated passage, a right to be heard on the important subjects of which he treats:—

If any one could with safety utter a word about the Jesuits that person surely is myself; for with them I have lived since my eleventh year: I have lived with them in England, in Belgium, in Switzerland, in Tuscany, and in Rome. I have for years freely associated with English, Irish, Maltese Dutch, Swiss, French, German, Polish, Spanish, Portuguese, Sicilian, and Italian Jesuits. From them I have received instructions in sacred and profane literature, in science, morality, and Faith; I have read their constitutions, have studied their history, have become perfectly acquainted with many of their first writers; I have read, too, the writings of their enemies, bitter and disgusting though they are to the friend of truth and of religion; yet, notwithstanding this experience, and the most favourable opportunities of judging of their conduct, and of testing the correctness of the statements of their accusers, not only have I nothing to say against the body, but if I were asked to pronounce an impartial opinion I should, as an honest man, openly and fearlessly declare, the example of the Jesuits was ever calculated to edify, their zeal to inflame, their lessons to enlighten, their conduct to secure to the state the best of citizens, and their manners to form the saint and the gentleman. Such would be my testimony, if with my dying lips I were called upon to bear evidence to the merits of a society, as known to me during one-third of a century. I say more, such would be the testimony of every one of the hundreds with whom I have lived: for they loved and revered the Order at least as much as myself; and they loved it on principle, because it was deserving of love; was a mother to all her children, and, regardless of self, was ever intent on promoting the honor of Almighty God, and the salvation of those souls for which Jesus Christ had died. Of wickedness, of duplicity, of self-seeking, of tyranny, I saw nothing; but of virtue, honour, disinterestedness, of paternal and fraternal love, I saw much day by day. Those ignorant of the society, those anxious that these things may not be true, may wag their heads in scorn; let them do so: those who know the society will not gainsay my words, and the opinion of such only do I value—(Pp. 44, 45.)

The pamphlet commences with an interesting outline of the life of St. Ignatius, the establishment and early achievements of the Society of Jesus, and the approbation given to it by various Sovereign Pontiffs. These follow long and valuable extracts from the Bull of Clement XIII., dated January 7th, 1765, and from the letters of the same Pope, addressed to Louis XV., to the Bishop of Valence, and to the French Episcopate, approving of the Society. Extracts are also given from the address in which forty-six of the Cardinals, Archbishop of France appealed to the King, in testimony of the great benefit

which their dioceses had derived from the Jesuits “enforcing and giving new life and vigour to piety and religion by their sermons, their spiritual instructions, their missionary excursions, their congregations, spiritual retreats,” &c., and characterised the charges against them as wild and groundless accusations, unworthy of attention. Like the defence of Our Lord, that “in secret He did nothing,” they represent the publicity of the Jesuits’ instructions, and the witness to their doctrine, which might be given by innumerable persons of all conditions, who had either heard them preach, or been brought up in their colleges, or had frequented their missions, congregations, or retreats. Such a document as this sufficiently disposes of the assertion that “France expelled the Jesuits from her shores,” which we have heard bellowed forth by a platform orator amid the cheers of an audience drunk with bigotry. The fact is, the expulsion of the Jesuits from France was an act of mere power, done contrary to the earnest and reiterated protest of the best and holiest persons in the kingdom, and the real character of which act is evinced by the overthrow of all religion which speedily followed it. Mr. Waterworth proceeds to give several valuable testimonies to the virtues and merits of the Society, chiefly furnished by an authority that will not be accused of partiality—the article “Jesuits” in the *Penny Cyclopædia*.

The latter portion of the pamphlet is devoted to an examination of events connected with the suppression of the Order in 1773, and the real character of the Brief of Pope Clement XIV., in which that measure was promulgated. Of this document an analysis and ample extracts are given, as also of the Bull by which, in 1814, Pope Pius VII. restored the Order, at the request of the bulk of the Catholic world.

The pamphlet, therefore, will be found to form an excellent popular compendium of the subject, belonging to the same class as Father de Ravignan’s treatise on “the Order and Institute of the Jesuits.”—*Tablet*.

LORD DUNRAVEN—A NOBLE CONVERT.

Our Dublin correspondent quotes the following extract of a letter from Limerick, dated Sunday evening:—“There was unusual bustle and excitement in this city this morning, in consequence of intelligence that the Earl of Dunraven was to attend mass at the Roman Catholic Church of Adare, and make a public profession of his belief in the doctrines of the Roman Catholic Religion. Numbers of people, clergy and laity, left Limerick this forenoon, for Adare, to attend the ceremonial, which was witnessed by a very numerous audience. Lord Dunraven is brother-in-law of Mr. Mousell, M.P., who joined the Roman Catholic church a year or two since.—*Galignanis Messenger*.”

THE BENGAL CATHOLIC HERALD.

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

No. 23.] CALCUTTA: SATURDAY, DECEMBER 4, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, December 4.

THE GOSSAMER OF PROTESTANTISM.

WE beg to direct the attention of our readers to two Articles which will be found among our Selections. The one is a Report of a meeting lately held in Manchester headed "*Irish Church Missions to the Roman Catholics*" and the other an admirable Letter, from the pen of the celebrated Dr. McHale ably exposing the misstatements, whether deliberate or unintentional, which Protestant zealots are so prone to make on the subject of Catholicism.

At this extraordinary Meeting, some very peculiarly pious sentiments were uttered by a few reverend speakers which were received with hearty applause by numerous lay hearers. The orators and the audience were in marvellous union, and the Meeting terminated with the Doxology.

The Lord Bishop of Manchester looked upon the Irish Church Missions as the *greatest and most blessed* means of

redeeming Ireland from darkness; as one of the most invaluable bulwarks against the bigotry, the intolerance and the error of the Romish hierarchy. His Lordship believed that the time had come to tell the Church of Rome that the people of England after the base and black ingratitude with which their concessions had been met, would not suffer their religion to be trampled upon, their orders ignored, their sovereign supremacy invaded, and the institutions of their country, openly and daringly violated.

The Rev. R. Bickersteth stated that the minds of Irish Papists had, from various causes, undergone changes that fitted them for conversion. That some of the causes were political agitations; Father Matthew's temperance movement; famine and pestilence; English generosity; inability of the Popish Priests to avert the potato rot; and the refusal of these same Priests, to minister to the dying and the wretched without a money payment which the sufferers had no means of paying. During the last four years, 1948 Converts from Romanism were confirmed in Tuam. The income of the Society last year in Ireland was about eighteen thousand £ and the number of Converts 30,000. The Society gave them neither money, clothing nor work—nothing but the gospel and per-

secution. Mr. Bickersteth believed that the mass of the Converts had not only been converted from popery to protestantism, but had been turned from error to truth, and had become true disciples of Christ. Weekly controversial meetings on the points of difference between the Churches of England and Rome, had been held under the presidency of a Missionary, and the result was that *multitudes* had come out of the Church of Rome. Seventeen Priests for three weeks had tried threats, persuasion and curses to induce the converts to return to the errors of popery—but in vain. Mr. Bickersteth was convinced that this was a great work of God, acting by his Spirit, for the gathering of his own people, antecedent to the sinking of the Church of Rome in deeper depths of infamy and blasphemy.

The Rev. Canon Stowell would extend the contest with the Church of Rome to England also, and he had no doubt that if the dean and chapter would open the Cathedral, the Lord Bishop would readily preach a course of Sermons against popery. Many converts in Manchester had been quietly received into the Church of England—and he (Canon Stowell) would on Sunday next publicly receive a number at his own Church.

The Revds. Pitcairn and Richardson felt gratified in listening to such cheering statements.

The above is a faithful summary of what transpired in Manchester; it shows clearly enough how self-satisfied are the members of that Parliamentary Church which Oliver Cromwell had humbled to the dust and which was denounced by his powerful and puritanical army as the great stumbling block to Christian purity and truth. With the Restoration, came back the power and energy, and more coveted than either, the wealth of this Parliamentary Religious establishment. Years of worldly prosperity, however, soon produced that supineness which gradually undermines the most powerful assertions. The State Church was assailed by a host of sectaries who stripped her of many of her ancient trappings of pomp, but could not, in the slightest degree diminish the sources of her wealth. The flock deserted in vast

numbers the spacious aisles of her Cathedrals and Abbeys (the fruit of spoliation) to crowd the narrow dimensions of dissenting Tabernacles. The Parliament could no longer boast of members exclusively episcopalian; for dissenters of every hue and papists of the sternest principle form a considerable portion of its strength. Thus the Church of England at the present day is seen in the anomalous position of a state Church despised by the bulk of the nation; butthened with an overpaid Clergy who have scarcely any clerical duties to perform; governed spiritually by a female Sovereign; and in all disputed points of doctrine or discipline, compelled to bow to the decision of men a great portion of whom are conscientiously opposed to her doctrines, her forms and her ceremonies.

And yet this Church, originating in the unbridled fury of Henry the Eighth, whose tyranny was as boundless as his lust; fostered by the pride of Elizabeth whose bastardy should have debarred her from the throne; and enriched by the illegal wholesale plunder of all that for centuries were held sacred; this Church, regardless of her sinful and humiliating origin, has the hardihood to declare that its projected Mission to Ireland is the *most blessed means of redemption* for that unhappy country. Verily the vauntings of Protestantism are but flimsy gossamer—and the flimsiest of all is the gossamer of the Church called Englishism.

We do not mean to enter into the statistical matter which was so complacently laid before the Meeting. This matter has been powerfully dealt with by the Lion of Juda. To the eloquent letter of this talented Prelate we have already referred our readers who will at a glance judge for themselves how far the fact of a multitude of converts can be reconciled with the known feelings of the Irish Peasantry from whom the *Parson's tithes* are wrested at the point of the bayonet. Our object is simply to enquire how it is that thirty, or twenty or even ten thousand unlettered Irish are converted by means of Gospel Readers and controversial meetings, from the damning errors of Popery to the saving truths of English Episcopacy,

without exciting alarm among the great body of Dissenters at the evident insecurity of their own religious state. How is it they have not been anxious to learn by what power, short of a miracle, the ignorant convert has been made to repudiate the supremacy of the Pope and to submit to the supremacy of the Queen; by what extraordinary process of reasoning his mind became alienated from the long cherished doctrine of Transubstantiation, and remained wedded to the equally profound mystery of the Incarnation? What were the principal scriptural texts that led him to abandon ruthlessly the doctrines of a Church that has proved its Catholicity for eighteen centuries, and to subscribe implicitly to the nine and thirty articles of a Church that is but of yesterday's growth?—Till these very natural enquiries are satisfactorily answered, the legend of the thirty thousand converts to the Anglican Church will be a cutting reproach to all other sects of Protestant Biblicals.

THE ASSAM MISSION.

OUR readers will read with interest the short account kindly furnished us by a Correspondent, of the dedication of the new Church in Assam. Subscriptions and Donations for so desirable an object will be cheerfully received by the Printer of the Orphan Press and duly published in the *Catholic Herald*.

CONVERSIONS.

It affords us much pleasure to announce, that at the Dum-Dum Catholic Chapel, in the course of last week, the Rev. J. Prendergast received two respectable Protestant Females, of the Church of England, into the bosom of our Holy Religion. The same zealous Clergyman has three more under his pious instruction preparatory to their reconciliation with the Church.

CORRESPONDENCE.

THE NOWGONG CHURCH IN ASSAM.

To the Editor of the B. C. Herald.

DEAR SIR,—I will feel obliged by your kindly inserting in your valuable Journal, the following for the information of the generous donors of Nowgong Church, and I most sincerely hope to obtain through the medium of your Journal further charitable aid from our Brethren at Calcutta, to enable me to accomplish the erection of the House of sacrifice and prayer to the Almighty God now commenced with—The exterior dimension of the Church in length is 70 feet, wide 22 feet, the walls to be erected with brick and mortar, and terraced roof. After the completion of the Church, a drawing of it will be furnished you for publication.

The following Donation was received through Rev. Father Krick, and I will esteem it a favor by your kindly publishing the same in your Journal.

Theodore Hecquet, Esq., of *Dacca*, 10 Rs.

I am dear Sir, yours faithfully,

J. PINGAULI, *Secty.*

Nowgong C. Church.

Nowgong-Assam,
20th Nov. 1852.

The Dedication of the Nowgong Catholic Church, and Blessing of the Sepulchre of the faithful departed.

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On the afternoon of the 2nd Instant, November, "All Souls day," the foundation stone of the *first* Roman Catholic Church in Assam Province was laid and dedicated to Almighty God by the ever zealous Rev. Father N. M. Krick, under the invocation of the "Immaculate Heart of the Blessed Virgin Mary." The attendance comprised the whole of the Catholic Community, with numerous other spectators;—A Cross was planted on the site of the sanctuary and the service commenced by chanting prayers and Psalms. The Rev. Father Krick was assisted by another Priest of the Mission. Both the Rev. Fathers went

round the line of the foundation chanting Psalms and sprinkling the ground with Holy Water, which ceremony lasted about an hour. From thence we proceeded to the burial ground, and at the Sepulchre of the departed Brethren the Rev. Fathers stood and read several prayers; after which they went round followed by all the Catholic Community present, sprinkling the graves with Holy water, and chanting the usual Psalms. This interesting ceremony was concluded at 5 P. M.

Selections.

LETTER OF THE ARCHBISHOP OF TUAM. TO THE RIGHT HON. THE EARL OF DERBY.

St. Jarlath's, Tuam, Feast of the Seven Dolors of the Blessed Virgin, 1852.

My Lord—Amidst the anxiety and alarm which have seized the adherents of the Protestant establishment in Ireland, they must look to some more efficient props to uphold its tottering existence than the clumsy fictions which they are not ashamed to scatter about its imaginary extension.—In vain are they endeavouring by such weak expedients to avert its impending doom. They may fancy that because they have been hitherto imposing on the English people, and gathering funds by an indulgence in all the licentiousness of slander, they may be still permitted to enjoy the same privileges of imposition in a continuous immunity from exposure. They appear, however, to feel that they have been somewhat mistaken in their calculations. The result of the recent elections in Ireland has filled them with an alarm which they are awkwardly endeavouring to conceal, and the loudness and audacity of their boasts, at a time when the world has witnessed the decline of the parliamentary establishment, and the vigorous reaction of a people whom its votaries proclaimed to be prostrate, are but too evident signs of their terrible apprehensions.

We can, then, afford those trembling functionaries the illusive privilege of fancying they are progressing, whilst we can exhibit to the judgment of the impartial incontestable evidence that the fate of the Protestant establishment is sealed. The *Times*, the faithful organ of the establishment—if such a wayward and capricious thing can deserve the name—may fret, and fume, and roar, and again and again labour out the dusky volumes of his raging rage on the incorrigible tenacity with which the Celtic race cling to ancient usages, and other less noisy, and as harmless, literary engines may follow in the same train. They are all doing our work, and unconscious instruments, as well as witnesses, of the ruin of the Protestant establishment, since they are diffusing far and wide the terrors that have seized its supporters.

They may transfer into their mercenary columns the stupid and clumsy fabrications of their Irish Protestant correspondents on the progress of what they call the reformation in Ireland, and of the newborn relish of the people for the chasteness and the beauty of the morality that illustrates it in England. Your lordship, I trust, will readily believe with the *Times* that the Celtic people are tenacious of antiquity, and, above all, of the antiquity of their faith, and its pure morality, and therefore the English people should be slow in believing that the Irish, notwithstanding their long acquaintance with the Saxon race, have not fallen in love with that brutal system of social demoralization, which, like a foul cancer, has eaten up all domestic virtue and morality in England, as is unhappily exemplified by so many recent trials for infanticide by unmarried females, all which practices, if we are to believe the panegyrist of this moral people, are the spontaneous fruits of that Protestant system which they are labouring, but, thank God, in vain, to propagate in Ireland.

Now, may lord, with the conviction which every true Christian must feel of the fatal influence of such dire demoralization, not only on the eternal but even the social destinies of man, it is not to be supposed that the people or the priesthood of Ireland could silently and with folded arms view the progress of principles so destructive. We are told—and the reproach is a just theme of eulogy—that the people of Ireland feel a reverence for antiquity, and a devotedness to their pastors unsurpassed by any other nation upon earth. This devotedness to their clergy has been sufficiently exemplified in their recent triumphs over the formidable combinations of bigotry and power, by which it was sought to turn the franchise into an instrument for the persecution of their faith, rather than become, as they have rendered it, a shield for its protection. Does your lordship then believe—nay, do the most besotted of the bigots who listen to the tale believe, that the people of Ireland are becoming converts to the Protestant religion—it is not religion it should be called—for they are numerous as legion? Can your lordship reconcile this defection from the Catholic priesthood and alienation from its influence with those epileptic proxysms into which the English journalists—Whig, Tory, and Radical—are thrown? Does the return of eleven Catholic representatives out of the scanty quota of thirteen from the province of Connaught, and in the face of the most frightful opposition afford any proof or presumption of any extraordinary additions for your Saxon establishment among the Celtic inhabitants of this western region? Your lordship has, no doubt, too much candour not to admit the reverse of this opinion and it is because a similar conviction is likely to be soon brought home to your cabinet by the votes of the representatives, we are now experiencing the usual outpourings of Saxon sympathy for our faults and weakness, but too strongly diluted, however, with their wonted rage and envy at the growing strength and majesty of the Catholic church in Ireland.

Yes, it is this conviction of the deep-seated reverence of the Catholic people of Ireland

for their religion, and their unconquerable resolve not only to maintain it, but to carry on a vigorous, and legitimate, and constitutional opposition to the Moloch of the establishment that has recently sent over such a motley crew of parsons and readers to this country, and is sending back, by way of a commercial interchange, such huge cargoes of lies and inventions regarding their triumph in the west of Ireland. Such artifices will no longer do, for in the fate of every successive administration that refuses to extinguish this national nuisance, it will appear that the days of the establishment are numbered. When pressed by the serried array of half the representatives of Ireland, who can break up a more vigorous administration than yours, to relieve at once the country from this incubus that has oppressed all its energies, it will not do to adjure them to wait until you see the result of the new ninth or tenth reformation in the regions of the south or west of Ireland. No, they will not wait, nor will they listen to those arguments of persuasion which Tory as well as Whig ministers know so well how to wield; for this very Celtic people, who are represented in England as Protestant converts, have instructed their representatives not to wait, nor take office, nor favour of any kind from any minister until the country is eased of the burden of that establishment, with which calumny has not blushed to connect them.

Better, then, far, and more becoming would it be, for those fabricators of lies about the progress of the reformation in Ireland to put their house in order, and to acquiesce in that fate to which all things human are subject, and from which this human institution is not an exception, than to continue to insult the people of one country, and cheat those of another, with the accounts of lying wonders in the west of Ireland, with which the authentic legends of miracles, which they ridicule, have no parallel.

The English people are said to be a justice-loving people but let it be recollected that they are themselves the utterers and the writers of this eulogy. I do not believe their love of justice to be more unselfish or more romantic than their boasted love of freedom—claiming a large portion of the boon for themselves, whilst they are content with extending but a small portion of it to others. Their love of fair play is found, as far as Ireland is concerned, uniformly subordinate to their bigotry. This is a strong and a sufficient reason why we have not been wasting our time in refuting calumnies about perversions in Ireland, too gross for the credulity of any other than the English people. You might refute them to-day, and to-morrow, they would be paraded before the English dupes with the same effrontery of slander.

It is not, then on the justice of the English nation we rely in our confidence to abate this nuisance—the prolific spring of much misery and discord—but on the attachment of the Irish people to their faith, and their determination to bring persuasion to the English people through the sensible channel of the suffrages of the Irish representatives in parliament. Their votes—the intelligible exponents of the faith and feelings of the Celtic population—will do more to

show that they have no relish for Protestantism, than all that could be said or written. Without such parliamentary evidence to sustain, the horde of mercenary readers—if readers they should be called who are scarcely able to spell—and the persons, who are speculating on rich spoils in the wake of those pioneers of fraud and imposture, will soon find that, instead of any hope of extending the established church, they may be prepared for that large contraction of its dimensions which justice and sound policy equally required. The aspirants to its preferments may fancy they are winning belief to their extravagant reports, whilst they are only provoking ridicule or exoration.

A grosser imposition was never practised on the English people than by the tales of the new reformation to which they are such willing dupes. The Clergy of Ireland are not wont to contend with shadows. When you talk of conversions in the west of Ireland, and argue about the numbers that are said to flock to the conventicles of error, statistics precise as to places, and names, and dates—those well known touchstones of truth and authenticity—must not be forgotten in the encounter. Why are those uniformly lost sight of in those dazzling pictures of the progress of the reformation with which the English people are amused? It is much safer for the propagators of falsehood to shroud it in generalities. Now, notwithstanding the long immunity in fraud which those fabricators have enjoyed in feigning multitudes of native converts in this diocese—thousands, if you believe them—we challenge them to number them, not by thousands or hundreds, but to name the places where there fifties, or their twenties, or even their tens reside. By this means the world will be able to test the degree of credence which they deserve. Notwithstanding the awful visitings of the famine, which had left its ravages in every quarter, and which was followed by the worse infliction of persecuting bigotry there are in this diocese near fifty parishes in which these impostors could get no footing whatever. In the few in which they sought to fix themselves by appealing to the instincts of the parents of starving children, and to the bigotry, of landlord guardians of workhouses, who drove them first from their lands, and again drove them from the workhouse, or denied them access within its enclosures to relieve themselves from the rates, thus leaving them no alternative but a poisoned nutriment or death, they sometimes forced an hypocritical profession of error, which scarcely survived the tyrannical necessity which extorted it. Let them now muster those straggling victims of famines, and in their census they will find them safely harboured in the bosom of that church which, in times of terrible trial, they were tempted to abandon. Let them boast of these temporary and exceptional defections, but let them not forget that they are the testimonies, too, of their own tyranny and cruelty—nor let them lightly recall the memory of events now numbered with the past, of which all the shame and the guilt are their own. Do not imagine that I am now indulging in conjecture, or drawing on the analogies furnished by the sad history of our country, in alluding to scenes of eviction

and religious persecution connected with the disgraceful proceedings of the agents of the established church. No, I am writing what I saw and witnessed, nay, what was palpable to every apprehension.

Is your lordship aware that in Connemara, the theatre of those extraordinary evangelical triumphs, there is a gallant landlord who threatened his tenantry with banishment from their farms if ever they suffered to be performed in their houses the sacred functions of their religion? What will the people—the moral people—of England, those self-lauded lovers of fair play, and justice, and humanity, think of the tender piety of those proselytisers on being informed that on Thursday, the 9th of this month, a mother, on the road to Clifden to present at the altar her two children among hundreds of such victims of hunger who were seduced to hear bad instructions, was literally waylaid by their keepers, and stripped of the wretched raiment which was given them as the price of their appearance at the schools, so that the poor parent struggled with the feelings of decency in bringing them thus to the temple of God to save them from the teaching and the fate of the females of Dorsetshire.

And yet we are told that to procure these stupendous conversions, there is not a particle of bribery; whereas it is the only mode that is found to influence every individual who, for a moment, has gone astray. Although the people were no strangers to the species of charity which clothed the naked orphans of Connemara, yet it was impossible to describe the thrill of horror that ran through the entire flock on witnessing the state of semi-nudity to which those robbers, by stripping them of their proselytizing rags, had reduced the victims of their spoliation. That one scene gave a fatal blow to the system, and opened the eyes of the most deluded to the cruel hypocrisy that was carried on. Although the famine has thinned the population, all the chapels in Connemara were crowded to excess, of which the young formed a considerable portion; not a vestige of Jumperism, as it is called, could be exhibited, and the diminution caused by the famine and evictions was compensated by the intensity of the zeal with which the people were resolved to efface the erroneous impression that they were indifferent to the blessings of their holy religion.

We are told as a proof of the progress of reformation, of the number of Bible-readers that are scattered along the coast! What a convincing proof of the conversion of the natives. The natives look with disgust and scorn at the impostors. Wherever the carrion is scented, the vultures will congregate; and never were cormorants more faithful to their instincts than those itinerant readers and unattached parsons in finding out the succulent quarters where English bounty is flowing for Irish recruits. Oh, but they are building churches. A voice must come forth from the stones, and they, turned into living men before the cold walls of deserted conventicles in the wilderness, can be cited as witnesses of the number of the congregations.

It was imagined that the census—I think of 1811—exhibited so many parishes in Ireland

without a single Protestant, though they were furnished with sung glebes, as well as churches and lofty steeples, as would for ever silence the insulting sophism of connecting Protestantism as a consequence with Protestant churches. Perhaps your lordship may have some idea of the force of this argument from the incumbency of Parson Marly, of Annadown. During several years, for he lived to a good old age, he was obliged patiently to wait the return of his Catholic clerk from mass, since there was no other to answer Amen to his solitary service. Though the performance of this Sunday liturgy was dreary enough, yet he could boast that, however long an absence, for weeks, months—nay, a long series of years, not one of his flock died without his ministrations.

Even in the gravest, such facts, as ludicrous as they are melancholy, must excite a smile. But there is in the most degenerate and corrupt a sense of right and justice that proclaims its abhorrence of their continuance. Almost every province in Ireland, as well as Connaught, could still exhibit many a Marly, especially Munster, notwithstanding the sprinkling of Protestant police and revenue officers astutely disposed near the empty church of sinecure parsons to form an artificial congregation. And is it to perpetuate such farces, so onerous to a Catholic people and disgraceful to any government, the erection of little nooks, for they deserve not the name of churches, is to be carried on? It is high time that such insane and frustrate projects should be abandoned. Those ecclesiastical funds, so long misused, should, after the life interests of their present occupants, revert to their own original purposes of promoting Catholic piety, charity, and education. Too long as their usufruct been squandered, with no other result than propagating dissensions and upholding an unholy ascendancy. It is fortunate that there remains such a fund for the erection and endowment of Catholic schools and the building of Catholic churches, and should it extend so far, to serve as an outfit for the purchase of Catholic glebes, all as free and independent of any sinister interference of the secular power as were those funds when first abstracted from those pious uses. It is only on such conditions they will be claimed; on no others should they be accepted; and on such equitable terms it would be the height of impolicy to withhold them. It will be an act of just and tardy restitution of property long diverted from its legitimate objects; and as to the prospective maintenance—the daily bread of the Catholic clergy—they will exclusively rely on that rich fund that has never failed them, the spontaneous offerings of a grateful people, to whom protective measures for the fruits of their industry no longer to be deferred, will give additional cheerfulness in discharging the duties of their religion. As for the Protestant establishment, dream no longer of upholding it in Ireland, treat it like the question of free trade, yielding to the inevitable necessity of events which statesmen cannot control. The Catholic people of this country are resolved not to be content until they witness its legislative annihilation—the axe is already laid to the root, and

as time has but two well attested the baneful vices of its influence, it is in vain you will endeavour to avert its inevitable fall.

I have the honour to be
Your Lordship's obedient servant,
* JOHN, Archbishop of Tuam.

IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

MEETING LAST EVENING.

A public meeting of the friends of the above missions was held in the Corn Exchange, Hanging Ditch, last evening, to receive from the honorary secretary, the Rev. Robert Bickersteth, M. A. rector of St. Giles's, London. (who has recently returned from Ireland), a statement of the progress of the reformation going on there. There was a very numerous attendance, and the Lord Bishop of Manchester was in the chair.— Amongst the clergymen present were the Revs. Canon Stowell, H. W. M'Grath, Jas. Bardsley, J. P. Pitcairn, J. G. Hollist and John Richardson; and Mr. C. E. Cawley.

The Right Rev. Chairman, in opening the meeting said that he looked upon the Irish Church Missions as under Providence, one of the greatest and the most blessed means of redeeming that subjugated country from the darkness which had been thrown over it. He looked on these missions as one of the most invaluable bulwarks which the present time so imperatively called for, against the bigotry, the intolerance, and the error of the Romish hierarchy.—(Hear, hear.) He should sit down without detaining them with many remarks, for he confessed that a great change was taking place in his mind. Not that he was seeking to abandon a single principle which he had maintained, but because he was beginning to believe that the time for forbearance had passed by.—(Applause.) He would retrace no step which we had taken, he would recall no concession which we had made; but he believed the time had come—after the base and black ingratitude with which our concessions had been met—to tell the church of Rome, in accents not to be misunderstood, not whispered into the ear of Cardinal Antonelli, but told in the unmistakable voice of the people of England that we would not suffer our religion to be trampled upon, our orders ignored, our sovereign supremacy invaded, and the institutions of our country openly and daringly violated—(Loud Applause.) Until he had deliberately made up his mind as to what course was to be pursued, it would be improper in him to hazard an opinion; it would be inconsistent and incompatible with that frankness and fearlessness with which he had humbly ever

endeavoured to address his auditors, and which they had received so kindly.—(Applause.)— The Rev. R. Bickersteth was then called upon to address the meeting. The society for promoting the Irish Church Missions arose from the exertions of a clergyman, who, when in Ireland, in the year 1838, advocating the claims of the Jews' Society, found that the greater number of the clergymen of the established church confined their exertions to the protestants in their parishes, and made no exertions for the conversion of the Roman Catholics. This induced him to institute a number of inquirers; and he found that the mind of the Roman Catholics of Ireland had, owing to a variety of causes, undergone such changes as to render it probable that the establishment of a mission to undertake the work of their conversion would be attended with success. Amongst the causes which had wrought this change were political agitations, which had set free the minds of the people, and taught them to think in the province of politics; the temperance movement of Father Matthew; the labours of the Irish Society of London; the occurrence of famine and pestilence; the generosity of the English to them; the inability of the priesthood to avert from them the potato rot; and their refusal, in many cases, to perform for the dying and destitute poor those ceremonies which they represented as necessary to salvation, unless they received a money payment, which it was impossible should be paid to them. Under these circumstances the clergyman referred to, after sending two different letters to 25,000 of the Roman Catholics of Ireland, whose names and addresses he had obtained, proposed to the Irish society that it should undertake the missionary labour. The committee of that society declined to do so, on the ground that matters were not ripe for it, and on the 25th of May, 1849, this society was born. The society determined to commence upon those parts of Ireland which were most decided Romanist, and some of their first exertions were directed to the western part of Galway. During the last four years, the Bishop of Tuam had confirmed 1948 converts from Romanism, and the whole of that district, on the confession of the Roman Catholic priests, was virtually lost to the Church of Rome. The number of converts who had been made in Ireland was 20,000 or 30,000; and in that district alone to which he had referred, there were 5,000 children receiving scriptural instruction, in schools which had been founded by this society. The society at present employed 30 missionaries, 178 scripture readers, 17 lay agents, and 92 school masters and mistresses; in all, 317

agents. The Catholic priests, the Catholic journals, and the mighty *Times* itself, had all admitted the large number of conversions that had been made. It was asserted that these conversions were obtained by means of bribery. The Catholic Defence Association, which had been revived to destroy this society, had threatened to produce evidence of this at a meeting to be held in Dublin. The meeting was held. The key note of both the resolutions and the speeches was 'reckless bribery' of the so called proselyters. Upon one of the speakers being asked by Archbishop Whateley to prove that, as he had asserted, not a convert had been made except by bribery, he produced a convert who, upon examination by the archbishop, turned out, if converted at all, to have been converted 15 or 16 years ago, before this society came into existence. The income of the society last year was about £18,000, the number of converts 30,000, and the number of persons employed was 317; so that there was not much left to bribe with. It was a strict rule of the society that no money should be spent for any purpose but the evangelising of the people. The Society gave them neither money, clothing, nor work. It gave them nothing but the gospel and persecution. It was his firm belief that the mass of the converts had not only been converted from popery to protestantism, but had been turned from error to truth. He believed they were true disciples of the Lord Jesus Christ. In Dublin there were 61 Scripture readers and two missionaries. The readers were constantly employed going amongst the poor Roman Catholics, reading the gospel to them, and inviting them to come to meetings for the discussion of the points of difference between the churches of England and Rome, which were held every Tuesday evening, under the presidency of a missionary. The result had been that multitudes had come out of the church of Rome. On Wednesday there was another controversial meeting; on Thursday, controversial sermons; and on Friday a Bible class. In the month of July, twenty four persons were converted through the medium of a Scripture class of adults held in the Ragged Schools, at which he (Mr. Bickersteth) one night saw 470 persons. At Oughterade exertions had been made by a mission of seventeen priests who were there for three weeks, to induce the Protestant converts to return to Romanism. They had used both persuasion, threats, and curses, but entirely without success. The conviction upon his own mind, which had been confirmed by what he had seen in his journeys in Ireland was, that this was a great work of God, acting by his Spirit, for the gathering of his own

people, antecedent to the sinking of the church of Rome in deeper depths of infamy and blasphemy. This movement was going forward not only in Ireland but in France, the West Indies, and various other parts of the world. The results anticipated included a great social melioration in the condition of Ireland; by conversion those who were disloyal before, became loyal, those who were intemperate temperate, and those who were idle industrious. The magistrates of Connaught had recently petitioned for the reduction of the police force, on account of the peaceful habits of the people. As another result we should have Ireland a loyal country. A true Romanist could not be a loyal subject of a Protestant sovereign. He did not mean to say that no Romanist could be a loyal subject of a Protestant sovereign; but he maintained that, in so far as he was loyal to a Protestant sovereign, he became disloyal to the head of his own church. But the grand results after which they aimed were principally to be realised in eternity, when he should see multitudes of souls washed clean in the Redeemer's blood, heirs of that eternal rest which remained for God's people; and, if it was asked what the instrumentality by which God had made these people children of his mercy, the answer would be that it had been done through the exertions of missionaries sent to Ireland by the Christians of England.—(Loud applause.)—The Rev. H. W. McGrath moved a resolution, pledging the meeting to greater liberality to meet the requirement of the increased and increasing success of the Irish church missions, and to more earnest prayers to God for the success of the labourers employed in their prosecution. In moving this resolution, he suggested that there should be collectors appointed in all the congregations attached to the different churches in Manchester to collect for this object. They intended to do this in his own congregation; and one lady had already commenced, and had paid £29 to the treasurer.—The Rev. Canon Stowell, who was received with very loud and much prolonged applause, seconded the resolution. He said that on one occasion the late Duke of Wellington was asked by a clergyman what was his opinion of missions to the Hindoos, and New Zealanders; and if he did not think those who undertook them had better attend to their own flocks? To this his grace, after being silent for a short time replied, 'No, sir, I don't think so. What are your marching orders? You are marching orders, sir, are. "Go into all the world and preach the gospel to every people." We must not restrict our contest with the Church of Rome to Ireland. It must be carried on in England

also; and he had no doubt that if the dean and canons would only open the Cathedral, the lord bishop would be willing to preach the first of a course of sermons on the difference between Protestantism and popery.—(Applause.) Much had already been done in Manchester—many converts from Roman Catholicism had been quietly received into the church of England, and on Sunday next he should publicly receive a number at his own church.—The resolution was unanimously adopted. The Rev. J. P. Pitcairn expressed the gratification which he, as a Christian and Irishman, had experienced in listening to the cheering statements made by the Rev. Mr. Bickersteth; and moved the appointment of the officers of the society for the ensuing year.—The Rev. John Richardson seconded the resolution which was carried unanimously.—Upon the motion of Mr. C. E. Cowley, thanks were voted to the lord bishop who in acknowledging them, after presenting the thanks of the meeting to Mr. Bickersteth for the statement for which he had made to them, said that he had been glad to hear the allusions which had been made to the necessity for the adoption of means for the conversion of Roman Catholics in England, and he could assure the gentleman who had made these allusions that to him the object was not new. It had occupied his thoughts for some time, and he had lately been endeavouring to mature a plan for securing the performance of an Irish protestant service in Manchester—(Applause.) If the time should come, of which he had been told across the channel, and if that pestilence should continue to spread its ravages here, he trusted that we should find many bulwarks to resist it. He challenged his brethren to join him in forming an Irish learning class, and they would, if necessary, perform this service themselves.—(Applause.)—The doxology was then sung, the bishop gave the blessing, and the proceedings terminated.—*Manchester Guardian*, Oct. 6.

NEW CHURCH AT SHOLAPORE.

(From the *Bombay Catholic Examiner* 16th Nov.)

We have much pleasure in presenting the following graphic account of the opening of the Chapel at Sholapore, for which we are indebted to the pen of a highly respected Correspondent.—

“Knowing you would like early accounts of the opening of the new Chapel, or what may be well called the new Church here, I take up my pen as others more busily engaged in the functions will be too much

fatigued. The bell tolled for the first time on the morning of the 7th November, at 6½ o'clock on the arrival of His Lordship the Bishop and the Reverend Father Maurice. I may here mention that the latter has been sometime at Sholapore completing the arrangement for the opening. The Bell had been solemnly consecrated by his Lordship previously to its being swung; it is sweet sounding but small. The Non-Commissioned and Privates of the Battery and the rest of the congregation soon arrived. His Lordship vested, and with mitre and crozier proceeded, by the processional cross and two torches,—(all borne by Catholic Conductors robed in long and very handsome surplices which they provided themselves)—and attended by the Revd. Father and the Revd. Mr. Dias, proceeded at once to bless the outside of the building, making the circuit of it processionally, the congregation following. After this several Psalms and Prayers were said by His Lordship at the door; the clergy and Acolytes then made the circuit of the Church in the inside, the Bishop solemnly blessing the walls as they proceeded. They then remained at the foot of the altar saying the Litanies of the Saints. When this was completed the congregation was admitted. His Lordship then commenced the solemn consecration of the altar stone. This function was performed at a table placed at the edge of the sanctuary but within it. While these mystical and minute ceremonies, were gone through, the Rev. Mr. Dias and the Thurifer and Acolytes being still in attendance on His Lordship, a light drapery was interposed between the Bishop and the Altar, which till now had been quite bare and naked, just as the masons had left it. Father Maurice attended by two or three persons then commenced under the shelter of the screen to deck the Altar. This was done very successfully and without any delay or noise. When the altar stone was consecrated the drapery was drawn aside, and His Lordship seated under a handsome canopy commenced vesting, while the Hymn of Pope Pius the Ninth was played as a symphony in most masterly style by Mr. McAtee the band master of the 20th, and his son, and a full complement of the Band. This was most appropriate and occupied the interval from the vesting until the first incensing of the altar. The altar when the handsome gothic Candelabra and the numerous candles were lighted, appeared very brilliant, decked as it was with a large quantity of roses and other handsome flowers. The prevailing colors of the drapery being white and blue,

colors specially dedicated to the Virgin Mother of God, under whose Patronage all the work of this Church has been placed by His Lordship since the first stone was laid by him in July last year. A most chaste and beautifully executed statue of this Patroness, white as marble to indicate the perfect and intact Purity, occupies a handsome pinnaced and foliated niche of carved masonry at the back of the altar, but elevated sufficiently high to admit of its being seen to advantage. The hands are spread out on either side to indicate the freedom with which she dispenses all life giving graces to those who honor Her ineffable Son, to those especially who seek through her that clemency for which their frailty renders them diffident of appearing as it were alone and unbacked, before a just and jealous God though also a merciful Father.

A simple High Mass was celebrated by His Lordship aided by Deacon and Subdeacon, Mr. McAfee and his band accompanying a tolerably efficient choir of singers, in the performance of the musical portion of the function, being Webb's Mass in F. I observed that the most difficult parts, those little passages in four flats, which are occasionally introduced with such a plaintive and sweet effect, but which are notoriously difficult to perform, were perhaps better executed than even the rest, which shew how carefully this liberal old soldier and good musician had arranged his portion of the voluntary duty. I must here observe also that he does not belong to the Catholic community; and that besides giving his very useful services on the present occasion, he and his son subscribed handsomely to the building. All this may be equally though in a different department said by an Engineer Officer here, Mr. Whittelbury, but for whose most active assistance and personal exertions for two or three days previous to the opening, what appeared a mass of rough brick walls was rendered a handsome and complete interior.

His Lordship, after the Gospel, delivered a most excellent discourse explaining in a most learned and skilful manner the entire ceremonial of the morning. I am afraid to attempt any account of it at length, but what especially struck me was the apt and home striking observation which he more than once repeated, that these ceremonials were but the solemn language of the Church, the hieroglyphics as it were which she uses, as being best calculated to impress the awful truths of which she is the Depositary and the inspired Teacher, upon the intellects of her children. He brought the evidence of the Old Testament forward in justification of them; the

sprinklings with water was used as a ceremonial sanctification from earliest times. The Temple was sprinkled, the Holy of Holies, seven times. He alluded to the dilemma in which the pious Maccabees found themselves, when they knew the consecrated temple of God and the Holy of Holies, especially the Altar, had been desecrated by the Pagans. He touched upon the measures they took to remedy the defilement. We fear of similar fatalities he shewed, prevented us in this country from having the whole temple or Church consecrated with the sacred oils and Holy Chrism, lest they should be destroyed or put to unholy purposes. His Lordship explained with surprising lucidity the symbolical and mystical properties of oils and Chrism and the reasons for which the Church uses them adducing the name taken by the Redeemer Christ or Anointed, himself, in the most felicitous manner, as full and sufficient argument in favour of the unctions used by the Church from the first establishment of Christianity in all its most solemn consecrations; that of Altars, of Priests, Bishops, nay also of all Christians. Then by a most natural and easy channel, he drew attention to the extreme horror, which must attach to the defilement of a Christian sanctified not only by unctions and prayer but, by Baptism and the other Sacraments of Christ, and by the Sacrament of Sacraments, in which his Divine Body and Blood are communicated for the nourishment and spiritual life of our Souls. It would take pages to touch even, upon all the beautiful and most appropriate points and subjects which the most Apostolic learned and sweetly amiable Pastor dwelt on with so much ease and grace, that one felt astounded how a foreigner to our knowledge could be the speaker, and even one felt disposed to discredit our ears, which told us the accents were foreign.

A considerable number of persons received the Holy Communion, both Europeans and Natives. Between the conclusion of Mass and the Apostolic Benediction, His Lordship in a very affecting manner thanked all who had subscribed and taken part in the building, paying a handsome tribute of praise to the Revd. Father Maurice for so readily and promptly obeying his summons from Belgium and absenting himself so cheerfully for so long a time from a congregation which loves him, in order to complete the building; also commending the exertions of a Catholic gentleman who has much interested himself in it from its commencement.

He said more funds might perhaps be required and recommended the congregation not to be discouraged, but I trust the funds

still available to cover all. Vestments are not it is true provided, but expensive ones are not required. All other requisites there are. His Lordship administers confirmation this evening, and it is a great pleasure to me to assure you, he went through the long function of the morning, one which occupied from 6½ o'clock in the morning till 10 minutes before 10 o'clock, apparently without fatigue, in spite of his late serious indisposition. The rapidity of his movements astonished all; his Lordship was but four days from Bombay to Sholapore.

THE CALORIC SHIP.

(From the *Bombay Gazette*, Nov. 17.)

The following article on the Caloric Ship *Ericsson* is from the *New York Independent* and is written by the celebrated Congregationalist of Brooklyn, Henry Ward Beecher, brother to Harriet Beecher Stowe, authoress of *Uncle Tom's Cabin*. Mr. Beecher, says, publicly, "This caloric principle will be the greatest missionary ever sent forth."

"The *Ericsson* is externally a first-class steamship, perhaps a trifle neater, trimmer, and more graceful than usual; seemingly a steamship,—the same contrast of black and gold, the same high-arching paddle boxes, revealing the red iron wheels and floats, the same half way preparation for canvass. But really and within, what strange work? No steam, and no boilers to make steam, and no place to put them if they were wanted. No smoke, and no chimneys worth naming. No more hiss and roar, no more explosion. Hereafter all is to be dry and still. This is the Caloric ship. A costly experiment truly, and, if successful, destined to work an entire revolution in mechanics, nothing less than an entire disuse of steam as a motor. There is something sublime in the daring displayed in this undertaking; a single invention entering the lists and challenging the perfected work of ages. The daring wins attention and commands intensest interest. The machine steam-engine is the result of years of experiment and study, and consequent progress. A very few years ago no work-shop in the world would have dared to undertake such massive work. Castings of 40 tons weight, and complicated to the last degree shafts of wrought iron welded up big as a pine tree; cylinders large enough for a comfortable bed-room. Had any man dared devise the work and execute the drawings, no shop could have satisfied the conditions; but now, by short, and slow, and easy steps, every dimension has been increased inch by inch, until at last our engines seem like the very wheels and machinery of nature. We build iron caverns, pour in an ocean, and set them over volcanoes, and modestly call them boilers and furnaces, as it were a mere device to boil eggs withal. A pair of first-class side-lever marine engines, slowly swinging their immense proportions to and fro in ponderous silence, approach as near to sublimity as it is lawful for the work of man to come. He that

can look upon them with no emotion of awe, and no thrill of apprehension, will do well to be anxious at once about his soul. Notwithstanding this, and unabashed by the imperial renown and majesty of the modern engine, there is come an unknown champion into the lists to dispute the empire and claim the first rank to itself. Not by slow steps of progress does it propose to rise to dominion. Not by a long apprenticeship or slavery to pumps, mills, ferries, and river boats, the steps by which steam attained to Royalty,—not so will the caloric engine win its way. All are nothing. All at once, or nothing. And so the hull is built and launched, such a hull as has never before been set afloat for beauty, strength, and costliness. Her register is over 2,000 tons. There are not ten steamers in the world larger than she, and not one of equal workmanship in respect of seaworthiness and strength. Her engines are built with the same elegance and precision that we should anticipate were they the 50th instead of the first of their kind. Four huge cylinders, each 13 feet in diameter—96 inches is the largest diameter the writer ever saw given to a steam cylinder—are to be set in a line along the keel. Under each is a little furnace, having two small fire doors, each furnace capable of holding, perhaps, three or four bushels of coal. A ton of anthracite will start them all. Each pair of cylinders constitute an engine. Their united power is transmitted to a single crank upon the main shaft. The agent that is to give motion is air expanded by the heat of the furnaces already named. The detail of valves, &c., must be, in effect, identical in all reciprocating cylinder engines, whatever be the motor. In the caloric engine the valve chests are just like those in use in the ordinary 'beam engine.' In a word, the caloric engine is a steam engine made to go by elastic expansive air at a low pressure, instead of elastic expansive steam at a higher pressure. Hence the necessity of so many and so enormous cylinders; for, the pressure upon each square inch of piston head being less than in a steam engine, of course the area, or number of square inches, must be increased by the same ratio or factor, that measures the decrease of pressure if we would secure equivalent effects in the two cases. This is done by four folding the area of each cylinder, and by doubling their number. Four 13 feet cylinders, with a pressure of 11lb. to the inch, friction aside, will yield as much power as one cylinder 78 inches in a diameter, with 16lb. pressure to the square inch. The advantages claimed for the caloric engine are imposing. 1. Economy of space. A moment's inspection justifies and admits this claim. 2. Safety from explosion and accident. This, too, is undeniable. 3. Incidental ventilation for the entire ship since it is proposed to draw the supplies of air from the ship's hull. This, also, seems indisputable. 4. Economy in first cost. The engine is about equal in cost to a steam-engine, and hence saves the cost of boilers, having no use for them. 5. Economy in running requiring but one fifth of the men. This remains to be proved. 6. Lastly and chiefly, economy in fuel; a saving of nine-tenths, or at least four-fifths, the fuel ordinarily consumed.

steam-engines of equal power. This remains to be proved. Will the engines fulfil the inventor's expectations? Will they work? A tough question. The writer cannot hazard an opinion, not having seen the soul of the invention, 'the regenerator,' as the inventor has christened it, an attachment sustaining the same relation to a caloric engine that a 'condenser' does to a steam-engine. There is no question as to whether air will expand by heat; expanding, it will drive a piston, no doubt; about these elemental postulates there can be no question. Moist air will expand by higher ratios than dry air; but even dry air will increase its volume over 10 per cent. by receiving 90 degrees of heat; ordinary atmospheric air increases its volume 50 per cent. between zero and the boiling point. (*Encyc. Met.*, 'Pneumat.' §§ 20 21) But the question, 'Can air be quickly heated and quickly cooled; can it be made to shrink in the cylinder instantly, as steam does when it escapes into the condenser?'—this is a question which the writer cannot answer. Captain Ericson's 'regenerator' is intended to accomplish this. It is to heat the air as it rushes into the cylinder, and cool the air or receive back the heat, all but 34 or 40 degrees lost by radiation, as the air makes its escape. Further more, it is to discharge this office promptly, instantly, so that the slenderest volume will, on entering, become round and stout, and portly as an alderman; but, on retiring, unlike the alderman, will disgorge its gettings, and go forth slim as it came, and leave its heat and sudden portliness for next occupant. The furnaces have need to supply only the little loss of 30 degrees or so out of 400 or 500 which the air receives by inheritance from its predecessors, merely the leakage by radiation. Such claims as these excite scepticism. They do not necessarily involve an absurdity, and if the 'regenerator' will do what is claimed to be doing already in an experimental engine, then beyond a question the caloric engine will work, and the days of steam are numbered. A few weeks will settle the question. The *Ericsson* is afloat, and her engines are well nigh complete. Expectation is on tiptoe."

MECHANICS' INSTITUTION—THE REV. DR. CAHILL'S LECTURES.

The Rev. Doctor Cahill delivered the second of his interesting series of Lectures on astronomy, in the lecture theatre of this institute, on Friday evening, 3rd inst. The theatre was, if possible, still more densely crowded than on the occasion of the opening lecture on Wednesday evening. Every available seat in the hall was occupied, and vast numbers seemed glad to obtain even a standing room. We noticed present several Clergymen of the Catholic and Established Churches, as also numbers of the gentry and scientific men of our city, with a large assemblage of ladies. The Rev. Doctor on presenting himself on the platform was greeted with most enthusiastic and reiterated plaudits, waving of hats and handkerchiefs, &c. After acknowledging in his usual felicitous manner the compliment paid him, the Rev. lecturer entered on the sub-

ject matter of the second lecture, and remarked that a large portion of it would prove, he feared rather dry, involving, as it would, a series of mathematical calculations, which were unavoidably necessary to his purpose of enabling his audience to understand *au fond* the facts and principles which he would have to lay before them afterwards. Among the apparatus for illustrating the evening's lecture was a vast triangle formed of broad ribbon, extending the length of the hall to the gallery at its apex, its base occupying the entire breadth of the platform. The Reverend lecturer dwelt impressively on the vast importance of the triangle in calculating distances, &c. and by a series of well-applied analogies showed how, by its means, the relative distances of the sun, moon, and various planets, could be ascertained with positive certainty. The lecturer's graphic and beautifully clear elucidation of these facts elicited expressions of intense delight, and drew down peals of applause from the audience. The lecturer then went on to explain the phenomena in relation to the specific gravity of planets, and concluded a most instructive and brilliant lecture by intimating that now, having got over the necessarily dry preliminary portion of his subject, the succeeding lectures of the course should partake of all the attractiveness which appertained to the wonders revealed to mankind by the science of astronomy. On concluding the Rev. and learned lecturer was greeted by the renewed and unanimous plaudits of the vast assemblage present.

The third of this beautiful and practical series of lectures on astronomy was delivered on Wednesday evening by the Rev. Dr. Cahill, to one of the most crowded audiences we have ever seen congregated within the walls of the lecture hall of this institution, or within the same amount of space in any other place or on any other occasion we can call to mind. We recognised amongst the vast auditory persons of every class and creed, from the humble mechanic, who came for the first time to receive sound and practical instruction on those things which to him heretofore were myths and symbols up to the dignified professor, who came also for enlightenment and information. The Rev. lecturer confined himself principally to that portion of his subject having reference to the formation of the telescope, on which he entered into the explanation of the laws which govern light, and brought, as it were, the antithesis of philosophic mechanical contrivance, the telescope and the microscope, under the notice of his hearers, and illustrated his views on the subject of optics in a manner which elicited the warmest approbation of all present. The Rev. lecturer concluded by stating that he would introduce the subject of comets on the night of his next lecture, and retired amidst the warmest demonstrations of enthusiastic applause.—*Freeman*.

M. DE MONTALEMBERT AT THE FRENCH ACADEMY.

The great event in Paris on Thursday week was the reception of M. Montalembert at the French Academy, which took place in

the presence of a most numerous and brilliant auditory. The eagerness to obtain places was almost unprecedented, the interest of the sitting being heightened by the fact that M. Guizot was to reply to M. de Montalembert's address.

The predecessor of M. Montalembert in the chair which the latter now occupies in the Academy was M. Droz, a native of Franche-Comté the province from which Montalembert himself comes. The speech of the intimated member is always the *éloge* of his predecessor, into which he weaves his own opinions on some cognate theme uppermost in public attention.

M. de Montalembert accordingly opened his speech as follows :

"Gentlemen.—Among our eastern provinces there is one whose very name bears the impress of its history of its ancient independence, and of the manly courage of its sons. Franche Comté of Burgundy, is, so to speak, the Tyrol of France. A grand and picturesque character supplies the place of monuments, and the heart of man seems to borrow from that character something of its force and much of its grandeur. Along the slopes of the Jura, cleared and cultivated by monks, in the bosom of its finest forests, and in the deep gorge dug by the Doubs and its tributaries, a race has grown up, energetic and intelligent, in other days passionately and deeply attached to the Catholic Faith, and for its lofty and constant devotedness to its masters. 'They cannot be subdued but by the sword, and it is necessary to cut down the very last;' thus spake of them two centuries ago a French warrior who had felt their valour, and endeavoured to despatch them from the Spanish monarchy—love for which was blended in their hearts with that of their ancient and dearly cherished liberties. In the 17th century the peasants of Franche Comté when dying, ordered that they should be interred their face to the earth, to testify their aversion for French conquests and the domination of Louis XIV. And yet, at the close of the 18th century, every heart was so impregnated with attachment to France, that no province furnished to the country when in danger more numerous battalions of volunteers, or more prodigal of their lives. That noble land ceased to produce heroes only when it ceased to combat. It was equally fruitful in letters and in science; and in our own times gave birth to minds whose boldness, tempered by study and by Faith never wounded conscience or reason. To speak only of our contemporaries. You owe to that land, gentlemen, Cuvier, who was great at all times, and in all places; Nodder who had

the art of preserving his popularity even when he ridiculed proud chimeras of our age; and the wise and virtuous man whose successor you had deigned to name me."

M. de Montalembert went on to give an outline of the biography of M. Droz, the leading features of which were his loss of religion in early life, during the madness of the first revolution; his military career in the service of the republic; the horror with which the excesses of the revolution inspired him; his gradual return to the Catholic Faith; the great works he wrote on morals, politics, and history, especially the History of Louis XVI.; and finally, the noble and christian termination of his life. The following are the opening passages of M. de Montalembert's sketch of Droz's life:—

"M. Droz was born at Besancon in 1773. He was descended from one of those ancient families of the magistracy whose traditional integrity, severe morals, and somewhat mutinous independence, constituted, among other qualities, the vital force of the old society of France. He lost his mother when very young. His father, a man of piety and erudition, watched over his education, which was by no means an easy task. The future moralist was remarkable from his early youth for an impetuous and rebellious character. Religion, which he at a late period so nobly professed, then appeared to him (we have the avowal from himself) but as an object of fear and repugnance. He loved study, and he had literary ambition; but study in its routine of classes fatigued him. When he reached his class of philosophy he lost all patience; he quarrelled with his Latin and his syllogisms, and obtained from his father permission to finish his studies under his care. The first book he received from the hands of his father was the 'Discourse of the Method of Descartes.' He entered into philosophy by that door, and it became from that moment his vocation and the dominant passion of his life. The moment was not a fortunate one. The materialism of the 18 century then reigned without a rival. Irreligion was universal. The foul blast, which withered before it uprooted all, breathed upon the young soul, yet did not destroy every particle of moral life.

"The young Droz took refuge in Deism, and he endeavoured zealously to prove to the ancient Christians of his own family, who did not spare their reproaches on him, that a deist may very well be the equal of a Christian in the practice of all duties towards his fellowmen. But the indecency of the literature then in vogue revolted him. He tells somewhere how he could never finish the

perusal of 'Candide;' and that the pretended 'Philosophy of History' of the same writer appeared to him a libel on humanity. He took as his gospel the 'Essays of Montaigne,' 'Horace,' 'Cicero,' and the 'Plutarch' of Amyot were equally his delight. He accustomed himself to observe, to reflect; and he made the promise—a promise which he kept—to fly ambition, and to seek only in obscure and peaceful life, devoted to study and the practise of virtue.

"In the meantime the revolution burst forth. He completed his education in the midst of that moral earthquake, and was sent to Paris at the age of 19 to seek a calling. He entered the capital the morning after the 10th of August, and was a spectator, close at hand, of the massacres of September.

M. Droz was afterwards three years with the army, of the Rhine, during which time he again visited Paris, and again witnessed the awful scene of the revolutionary massacres:—

"Thirty years after he thus noted, in one of his works, his impressions during those days:—'I have seen Paris,' he says, 'in these hours of crime and of mourning. From the stupor which covered every face it appeared a city made desolate by a contagious malady. The vociferations or the demoniac laughter of a mob of cannibals alone broke the deep silence of death that hung over all. The dignity of human nature itself was only maintained by the victims, who mounted the scaffold with a calm brow, and quitted without regret a dishonoured land.' The state of prostration and of stupor was such that if a condemned prisoner had been told, 'Return to your house, and there wait till the cart passes to-morrow morning to ascend it, he would have departed—he would have obeyed.'

"Yet, strange to say, these revolting sights did not detach him from revolutionary principles. The fulness of time and the culture of noble instincts of his soul were only to produce the change which has given us a writer devoted to order and to truth."

We are most happy to announce the return of His Lordship the Right Rev. Dr. Hartmann from Singapore. His Lordship's health has been much improved we are glad to say, by his journey thither and back.—*Bombay Catholic Examiner*, Nov. 16.

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

Mr. J. Spence, for September, ...	Rs. 25 0
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Mr. E. Botellho, ...	0 8
" W. Salvador, ...	0 8
" P. Gill, ...	0 8
" Wm. Martin, ...	0 8
" J. Andrew, ...	0 8
" J. Brown, ...	0 8
" R. Pyva, ...	0 8
" R. Lepies, ...	0 4
" E. Martin, ...	0 4
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" J. Francisco, ...	0 4

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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5, Moorghyhatta Street, Calcutta.

THE BENGAL CATHOLIC HERALD.

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

No. 24.] CALCUTTA: SATURDAY, DECEMBER 11, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, December 11.

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO 16TH OCT.

ROME.

VISIT OF THE HOLY FATHER TO THE RELIGIOUS OF MONTE CAVI.

THE visit which the Holy Father paid on the 13th of September to the good Religious of Monte Cavi is more than usually interesting. The convent is situated at the very summit of the mountain, built on the site of an old Temple of Jupiter Satalis, to which there still conducts the remains of an old Roman road. It is a house of retreat for the Order of the Passionists, where they give spiritual exercises to any one who might wish to avail himself of the advantages of a complete solitude, and at the same time of a beautiful view of the Campagna di Roma, Rome itself, the Sabine Mountains, the sea from Civita Vecchia to Monte Circeo, the ancient Circum Promontorium, and immediately under, the two lakes of Albano and Nemi, the towns of Albano,

Frascati, Marino, Gersano, and the picturesque convents which diversify and embellish the sides of the mountains.

To this convent, the Holy Father declared his intention, of his own accord, to pay a visit, and as there is no carriage road up to the top of the mountain, he was obliged to go there on horseback. He descended from his carriage at Rocca di Papa, a most picturesque town, situate on the slope of the hill. At the lower part of the town he mounted a fine black horse, saddled and caparisoned with crimson velvet and gold. On either side and behind him followed his suite and escort, consisting of two Cardinals, his Elcemosynary, the Maggiordomo and Macstro di Camera, his Cameriere Segreto, and Chaplains all on horseback. The escort consisted of the Noble Guard and a French captain of dragoons. The Pope himself wore his white cassock with white sash and cross, his hat and shoes red and gold. The Cardinals wore cassocks, black and red; the Eleemosynary and Chaplains all in purple cassocks. On either side rode the Noble Guard. The Pope's equerry, in scarlet, led the way, and a groom in uniform held the Pope's bridle. The streets were carpeted with flowers, and decorated with garlands and triumphal arches with appropriate inscriptions.

It certainly was a striking sight to see the Holy Father riding, giving his blessing, and the Eleemosynary distributing alms, whilst all the simple country people on their knees were crying "La Benedizione Santo Padre."

In this manner the Holy Father ascended the steepest part of the hill on the Roman road, and when he arrived at the convent he entered the church built by Cardinal York, when Bishop of Frascati, on the spot where, two thousand years ago, sacrifice had been offered to Jupiter, the protector of Latium. Here the Vicar of Jesus Christ received the Benediction of the Adorable Sacrament, in a convent of humble Friars, whose greatest glory is to follow in the footsteps of the Crucified!

With these simple Religious the Holy Father spent four hours. They are one of the most observant Orders in Rome and Italy, and, blessed be God, they have sent some of their brethren to evangelise England. With them the Pope dined in their own refectory, with his court; with them he walked in the garden, and conversed with the greatest familiarity. At last, as there was a great concourse of peasants assembled, he retired to the convent, and gave them his blessing from one of the windows.

At four o'clock, p.m., he left the convent on foot, and descended to Rocca di Papa in the same order as he had come up. The plains of Hannibal, an old Carthaginian encampment on the road, were crowded with multitudes of people in their picturesque costume, kneeling and asking his benediction. At Rocca di Papa he received the Benediction of the Blessed Sacrament in the pretty and interesting church, which was decorated beautifully for the occasion; allowed many to kiss his foot in the sacristy, and afterwards returned to Castel Gandolfo in his carriage. As he passed by Nerisa, the whole population of the town came out to meet him; the roads were beautifully decorated with variegated lamps, and innumerable rockets, fireworks, and fire balloons were let off to manifest the enthusiastic devotion of the people. Providence smiled on this excursion; the previous days had been tempestuous, and no sooner had the Holy Father left

Monte Cavi than it was enveloped with a cloud, which so often is the case.

Advices from Rome of the 22nd ult. mention the Pope's progress from Castel Gandolfo to the convent at St. Bafile, at Grotta Ferratta. His Holiness was everywhere well received on this journey.

During his sojourn at Castel-Gandolfo, our Holy Father the Pope went to visit the church of the religious Franciscans of Nemi, and to honour the miraculous picture of our crucified Lord, which is venerated in that sanctuary. The *Giornale di Roma* has given a detailed account of this visit of his Holiness, who, after having prayed at the feet of the miraculous image, admitted to the ceremony of kissing his foot the members of the religious community to whose care it is confided, and received the most glorious testimony of the veneration and the love of the population of Nemi.

His Holiness returned to Rome on the 26th ult. from Castel Gandolfo, amidst an immense concourse of the people, on foot and in carriages, who had gone to meet him, and on the following day held a secret consistory, in which he conferred the office of Vice-Chancellor of the Holy Roman Church upon Cardinal Louis Amat, Bishop of Palestrina, and afterwards named Bishops to twenty-nine sees, among which were those of the West Indies, Genoa, Venezuela, Tlascalala or Pueblo de los Angeles, Salamanca, Minorca, Rio Grande, in Brazil. It was afterwards proposed to his Holiness to confer the Sacred Pallium upon several Archbishops, viz.—Genoa, Chieti, Udine, Venezuela; and for the Metropolitan Church of Dublin in favour of Mgr. Paul Cullen; of Corfu in favour of Mgr. Joseph Nicholson; and of Halifax, Nova Scotia, in favour of Mgr. William Walsh.

The *Univers* says, that among the new Bishops is Mgr. Clarvaz, promoted to the Archbishopric of Genoa; Mgr. de Montpellier, Canon of the Cathedral of Namur, promoted to the Bishopric of Liège; and Mgr. Cardoni, Superior of the Ecclesiastical Academy, &c., named to the Bishopric of Cariste, *in partibus infidelium*.

The next day, the 28th, after having assisted at the Holy Sacrifice of the

Mass in the Sixtine Chapel, the Sovereign Pontiff, in presence of the Cardinals and Prelates of his court, gave his solemn sanction to the promulgation of three decrees, one declaring that the Venerable Ange-Antoine Sandreani, of Sinigaglia, Religious of the Order of the Brothers-Minors, of St. Francis, has carried to a heroic degree the practice of all the Christian virtues; the two others declaring also that they can in all safety (*tuto*) proceed to the beatification of the Venerable Jean Grande, surnamed Pécadore (the name which that holy and humble Religious of the Order of St. John of God had given himself), and of the Venerable Paul of the Cross, founder of the Order of Passionists.

The 29th, St. Michael's, his Holiness went to St. Michael's Church in the quarter of the Transtevere, and after assisting there at Mass, gave, from the balcony of the hospital of the same name, his benediction to an immense multitude of people collected there to receive it. Then he visited the halls of the exposition of the works of the young men, chiefly orphans, sheltered in that hospital, from whence have gone out many times famous artists.

News had reached Rome of the death of Mgr. Sabrin, Archbishop of Spoleto.

The distribution of prizes at the Ecole Française, founded at Rome about a year ago, and confided to the paternal and intelligent direction of the Brothers of the Christian Schools, took place on the 28th, in the presence of the Ambassador of France, M. le Comte de Rayneval, founder and protector of that establishment, which was truly needed, above all for the last three years, of the General de Cotte, Aid-de-Camp of the Prince-President; of Mgr. de Segur, of Mgr. Level, Superior of Saint-Louis-des-Français, and of other distinguished persons, amongst whom we remarked a great number of officers of the army. The sitting commenced, according to custom, by an opening discourse, to which succeeded an amusing dialogue between four of the pupils, two pleading for and two against the necessity of work. The two little "Devil's advocates," who had learned their lesson perfectly, argued so well that the majority of the auditors appeared disposed to award them the

victory. M. de Rayneval happily recommended, in a few words springing from the heart, the application, the diligence, and the love of duty, and the practice of religion, which has consolations only for those who struggle and recompenses for those who triumph.

FRANCE.

THE PRINCE PRESIDENT'S TOUR IN THE SOUTH.

On the 15th instant the President left Paris for his southern tour, accompanied by his uncle Jerome, President of the Senate; by General St. Arnaud, Minister of War; by M. Fortoul, Minister of Public Instruction, since replaced by M. Persigny; and by what is now called the household of the Prince. Twelve handsome new carriages, with the President's favourite charger, and a vast amount of other material for the show, had been forwarded on the day previous. The general incidents of the journey appear to have been very similar to those which accompanied the recent progress to Strasburg and the eastern departments. The first object of remark is the infinitely greater enthusiasm and excitement which attends the present journey, and really displayed by the people as well as narrated in the *Moniteur* and the telegraphic despatches. The recitals of the latter have, on this occasion also, thrown off all reserve, and now openly announce the overwhelming acclamations of "Vive l'Empereur," and the signs of the national wish in favour of the empire to be as unmistakeable as they are universal.

On arriving at Bourges, his first halting-place, the President mounted his horse, and entered the town by the Porte St. Sulpice, "whilst cries of 'Vive l'Empereur' rent the air." Passing before the Hotel Dieu the *Secours de Charité* distinguished themselves by the taste of their decorations, on which the words "Louis Napoleon sauveur de la famille, protecteur de la religion," were conspicuous. At the cathedral the Clergy, with Cardinal Dupont, Archbishop of Bourges, at their head, awaited him. Previous to his leaving the city, 20,000 medals were struck and distributed in commemoration of the visit. Various petitions were

granted, money was distributed at the houses of the poor, and a premium given to such *ouvriers* as had largest deposits at the savings bank.

His arrival at Nevers was greeted by 300 mayors, 600 old soldiers of the empire, and 10,000 laougers of Clemency, the district so notorious for Socialism in December last. At the cathedral he was received by the Bishop, "at the head of an immense concourse of Ecclesiastics from all the parishes of the department. From every window ladies threw flowers upon his head; the enthusiasm is indescribable; 40,000 visitors are added to the 11,000 inhabitants of Nevers. The cries of 'Vive l'Empereur' never cease."

From Nevers to Moulins similar feelings were displayed. At the little town of St. Piere-le-Moutier "the Prince's carriage was inundated with flowers, amongst which was discovered a magnificent crown." Shocking bad weather marred the ceremonial in Moulins, but nevertheless the populace was enthusiastic, and the National Guard and garrison defiled to cries of "Vive l'Empereur."

The following is from the correspondent of the *Times* :

"The city of Lyons presented a most animated appearance on the arrival of Louis Napoleon. The entire population, estimated at 300,000 souls, was on foot, and was proceeding to the Prefecture. The garrison, consisting of 15,000 men, was drawn up in order of battle on the Place de la Charité and the Quai du Rhone.

"A triumphal arch, painted in the Prince's colours, was raised in the middle of the quay. The public buildings on the line of march and several private houses were decorated with flags. At half-past two o'clock the approach of the official train was announced, and on its arrival a salute of 101 guns was fired from the forts. This formidable explosion appeared to shake the city to its foundation. The cries of 'Vive l'Empereur!' burst forth from the Mayors and Municipal Councillors assembled at the terminus. M. Bret, Prefect of the Rhone, at the head of the Mayors, presented the keys of the city on a gold dish to the President. Having quitted the terminus Louis Napoleon mounted his horse. He wore the uniform of a lieutenant-

general, and was attended by the Minister-of-War and General Castellane. The Prince stopped for a moment under the triumphal arch erected by the butchers, whilst some children greeted him with an offering of flowers. The Master of the Corporation of Butchers presented him with an address expressing the devotedness of the men whom he represented. During the entire long line of march the troops carried arms, and the military bands played warlike airs. There was but one cry amongst the troops and the population, that of 'Vive Napoleon!' 'Vive l'Empereur!' which was repeated by the females who filled the windows. Louis Napoleon's entrance, favoured by a brilliant sky, was a triumphal ovation. The reception commenced at the Prefecture at halfpast four o'clock. The Cardinal Archbishop and his Chapter, the superior functionaries of the department, the deputies of the Rhone, the mayors of communes, passed in succession before Louis Napoleon. The prince replied graciously to the addresses. At half past five o'clock he proceeded to the Archiepiscopal Palace, where he was received by his Eminence the Cardinal. He viewed the regatta on the river from the terrace of the palace. The *cortège* returned to the Prefecture at half-past six, where the prince gave a dinner of sixty covers to the generals and civic authorities. At nine o'clock Louis Napoleon was present at the fireworks, which were magnificent. The people's ball and the concert on the Place de Bellecour attracted an immense multitude."

THE EMPIRE.—The correspondent of the *Times* writes as follows:—"the expectation of the approaching proclamation of the empire has now become general; indeed, ever since the *coup d'etat* that event has been regarded as certain, and only as a question of time. The first official act towards that consummation will, it is believed in well-informed political circles, take place within about three weeks from the present date. It is expected that on the arrival of the President at Tours, where he is expected on the 15th of next month, a decree will be published in the *Moniteur* for the extraordinary convocation of the Senate, with the object of examining the ad-

dresses emanating from the departmental councils, and of either framing a report thereon, or passing a *senatus-consulte* inviting the President to assume the imperial dignity. The reasons on which that important resolution will be founded will not differ much from those alleged on similar occasions, the necessity for stability being among the principal. That any serious opposition will arise amongst the pensioned dignitaries who have to decide on so momentous a question no one supposes. A new plebiscite will be promulgated, and the nation appealed to, in perhaps a similar manner to that of the 2nd of December, to execute the determination of the Senate. The return of the President from his recent journey to Strasburg was, as you may remember, accompanied with a more than regal ceremonial. His return from his present tour will, we are assured, be of a still more imposing character. Though not crowned Emperor, and though not yet officially proclaimed as such, yet nothing will be wanting that could be displayed had the imperial crown been actually placed on his brows before the high altar of Notre Dame, and the pomp and ceremony that await his second entry into the capital will, probably, surpass anything that has been witnessed for many years in Paris. Such, at least, are the projects said to be in contemplation at this moment by the ruling powers."

The *Universe* notices as follows the mission of Sir H. Bulwer to Rome:—

"The journals have spoken of a journey which Sir H. Bulwer, English minister at Florence, has made to Rome, and they have repeated certain rumours spread amongst the public, as if it were connected with a concordat which the cabinet of St. James proposed to conclude with the court of Rome. What may have given rise to error is the personal disposition of Sir H. Bulwer. This diplomatist would be by no means vexed at such, an overture being made, and he would like very much to be charged with the negotiations; that would be an excellent means of acquiring importance, and of creating a stepping-stone to something better. But as long as the Derby ministry shall be at the head of affairs, it cannot be supposed that the English government will consent to secure the Ca-

tholic Church a legal, clear, and undisputed position. The present cabinet, on the contrary, is endeavouring to excite the bad passions of the crowd, and to revive the fanaticism of the ignorant masses. Any reconciliation with Rome would seem to it to lead to a check, and to prepare its early fall. All English statesmen, really friends of their country, admit that it imports greatly to the security of England that even the shadow of a religious persecution shall be avoided. The Emancipation Act is one of the fundamental laws of the present constitution; in giving liberty to the Catholics, it was not desired to take with one hand what there was the air of giving with the other. The Pope being regarded as the Supreme Chief of the Church, it could not be pretended that Hierarchical organisation of dioceses in Great Britain should be removed from his authority; he consequently was rigorously in the right in what he did. Such is the opinion, not only of Catholics, but of men highly placed, and who are called on to exercise great influence on the affairs of the United Kingdom. Members of the Church of England, who are attached to their communion, but not less friends of justice and common sense, share it. That the Catholics have not violated any law is admitted by friends of the late ministry, by members of the Upper Chamber, and even of the Privy Council. When the opinion of a notable part of the Whig aristocracy is thus known, surprise may well be felt at the presentation of the bill on Ecclesiastical Titles by Lord John Russell, and at the interdiction placed by Lord Derby on the costume of Priests and Monks. But we can only see in these measures a comedy, by means of which two first ministers endeavoured to save their portfolios. Foolish Protestants applaud, whilst men of heart and sense feel pity at the sight of the stupidity of their colleagues or adversaries. This partly explains why the law of Lord John Russell has remained a dead letter from the first day of its promulgation."

CONVERSION OF BOU MAZA.—It is expected that the public profession of the Catholic Faith will very shortly be made by Bou Maza, the distinguished Arab chief and friend of Abd-el-Kader. Bou

Maza has been for some time engaged in a course of religious instruction.

The passage of the Prince President through Avignon was marked by an act of reparation, which consisted in restoring the Sisters of St. Joseph, who in 1814 and 1815 had been driven from their convent, which had been converted into an hospital for the *Vieillards de la Charite*, and which in its turn had been converted into the communal barracks. At the earnest request of Mgr. Dehelay, Archbishop of Avignon, their convent is to be immediately restored to them, the Prince having in person announced the event in a visit which he made to the establishment. The news was received with loud acclamations, the multitude crying out—"His uncle gave us these good Sisters; he has restored them to us! May God bless him for so doing!"

SPAIN.

THE Cadiz journals give full accounts of the religious ceremonies which have taken place at Chipiona at the inauguration of the sanctuary of Nuestra Senora de Regla, at which the Duke and Duchess of Montpensier were present, walking in the procession of the Virgin de Regla on the 8th, and attending at the inauguration of the new church next day. The Cardinal Archbishop of Seville celebrated Mass, and the Bishops of Cordova and Gaudix, and numerous dignitaries and functionaries, Ecclesiastical, civil, and military, were present, while the spectacle is said have attracted a crowd of twelve thousand people to the shores of Chipiona. The ceremony ended with another procession, the sacred image being taken down to the sea shore, and the ceremony of blessing the sea performed by the Archbishop, the whole assembly, including the Infanta and her husband, kneeling in the open air. The scene is described as a very striking one, and took place amidst military music, the ringing of bells, the acclamations of the multitude, a continual firing of rockets &c. from the top the sanctuary. The Duke and Duchess of Montpensier gave grand banquets on both evenings; they presented the Virgin with a magnificent dress of tissue of gold with white lace, and a silver crown; they also gave a gold

bracelet with precious stones to the wife of the alcalde of Chipiona, additional rations and wine to the troops present, and 3,000 reals in alms to the poor. The delicate state of the health of the Infanta obliged her to leave the church before the ceremony was over.—*Morning Chronicle*.

PRUSSIA.

By the news from Prussia it appears that the good conduct of the Catholics, and above all the firmness of the Episcopacy, have opened the eyes of the cabinet of Berlin. In order to escape from the gulf into which pietism had drawn it, it is said that the King proposes to have recourse to the nomination of a chancellor, and will raise to that dignity M. de Manteuffel. The powers of chancellor are such that they confer on him the right to annul the anti Catholic and unconstitutional acts of the last few months. The King, according to all appearances, has known nothing of what agitated half his subjects. The Provincial Diet of the Rhine has voted an address to the King praying him to cancel the late decrees. In replying to a protest, signed by 1,013 Catholics of Munster, M. de Westphalen declared, in reference to one of the chief points complained of (the restriction of German students going to the German College in Rome), that the decree has only a purely administrative character. The minister has provoked the indignation of half the inhabitants of the kingdom, abandoning them for whole months to the belief in projects of persecution, and putting the Bishops under the necessity of protesting—on account of a simple police regulation!

ENGLAND.

FUNERAL OF MR. PUGIN.—The mortal remains of the great Catholic architect, who, we trust, is ere now receiving the reward for his long and strenuous labours in the cause of Holy Church, were consigned to the vault prepared by himself for that purpose in his own church of St. Augustine, Ramsgate, on Tuesday last. On the preceding evening the

Bishop of Northampton presided in the choir at the chanting of Matins and Lauds for the Dead. On the morning of Tuesday Solemn High Mass of Requiem was sung by the Very Rev. Dr. Doyle, Provost of Southwark, assisted by the Rev. J. Walsh and the Rev. A. White. After the Mass a funeral oration was delivered by the Lord Bishop of Southwark, who also officiated at the burial. In the chancel were the Rev. Dr. Moore, of Oscott; Revs. H. Formby, J. N. Glennie, and Messrs. Herbert, R. A. Lambert, of Salisbury, and Hardman, of Birmingham. Among the mourners we observed John and Stewart Knill, Esqrs.; Sir Charles Barry, R. A.; C. R. Scott Murray, Esq.; and Mr. Crace. The church was well filled with a respectful and mournful congregation. We believe it is the intention of the stanch and unchanging friend of the deceased artist, the Provost of Southwark, to have a solemn dirge for the repose of his soul next week in that magnificent work of his genius, St. George's Cathedral, Southwark.—*R. I. P.*

[COMMUNICATED.]

THE FOLLY OF MANKIND IN GENERAL.

Oh that they were wise! Deut. xxxii. 29.

SHOULD a spirit of superior rank who is a stranger to human nature accidentally alight upon the earth, and take a survey of its inhabitants, what would his notions of us be? Would not he think that we were a species of beings made for quite different ends and purposes than what we really are? Must not he imagine, that we were placed in this world only to get riches and honors? Would not he think that it was our only duty to toil after wealth, station, and title? Nay, would not he believe we were forbidden poverty by threats of eternal punishment, and enjoined to pursue our pleasures under pain of endless damnation? He would certainly imagine that we were influenced by a scheme of duties quite opposite to those which God prescribes to us; and truly, according to such an imagination,

he must conclude that we are a species of the most obedient creatures in the universe; that we are constant to our duty, and keep a steady eye on the end for which we were sent into this present state.

But how great would be his astonishment when he learned that we were beings not designed to exist in this world above three score and ten years; and that the greatest part of this busy species fall vastly short even of that age! How would he be lost in wonder and astonishment, when he was told that this set of creatures, who lay out all their endeavours for this life, which scarce deserves the name of existence, are to exist to all eternity in another life,

"And is it in the flight of three score years,
To push eternity from human thought
And smother souls immortal in the dust,"

for which they make no preparations.

Nothing can be a greater disgrace to reason, than that men who are persuaded of these two different states of being, should be perpetually employed in providing for a life of three score years, and neglecting to make provision for that, which after many myriads of years, will be still new, and still beginning to begin; especially when we consider, that our endeavours for making ourselves great, rich, or honorable, or whatever else we may place our happiness in, may, after all, prove unsuccessful; whereas, if we constantly and sincerely desire and endeavour to live soberly, righteously, and godly in the world, we may humbly hope that our endeavours will succeed, and that we shall not be disappointed in our expectations in a future state and world.

Every wise person, therefore, will consider, this life, only, as it may conduce to the happiness of the other, and cheerfully sacrifice the pleasures of a few years to those of an eternity.

"Life has no value as an end, but means;
An end deplorable, a means divine;
When 'tis our all, 'tis nothing; worse than nought
A nest of pains; when held as nothing, much,
———most worth when disesteemed;
Then 'tis the seat of comfort, rich in peace,
In prospect, richer far; important! awful!
Not to be thought on, but with tides of joy;
The mighty basis of eternal bliss."

CORRESPONDENCE.

To the Editor of the B. C. Herald.

DEAR SIR,—Knowing that you are always an advocate for sound Catholic Education, I therefore respectfully beg to forward to you the following short Essay, which I trust, will be perused by your readers with advantage; should it find sufficient favor in your eyes to merit insertion in your highly useful Hebdomadal, it will much oblige your obedient servant,

CATHOLICUS.

30th Nov. 1852.

EVIL COMMUNICATION CORRUPTS GOOD MANNERS.

THE truth of this ancient adage 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 in 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 overcome 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, seldom feels its points; he has education, perhaps he has talents, he perceives ~~not~~ ^{not} of surprisingly inferior abilities ~~out~~ ^{strip} 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 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 conceptions 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 coloring 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 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 observations, 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.

Selections.

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ENCYCLICAL LETTER OF OUR HOLY FATHER POPE PIUS IX.

To all the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries, in communion with the Holy Apostolic See.

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(Translation.)

PIUS, PP., IX.

VENERABLE BROTHERS—Health and Apostolical Benediction.—From Our other Encyclical letters delivered to you on this very day, you are aware, Venerable Brothers, with what zeal We urged on your distinguished piety in the midst of such great calamities of the Christian and civil republic, to have prayers made in your dioceses to implore the Divine mercy. And as We signified in the same letters that the celestial treasures of the Church would again be brought forth by Us on this occasion, We, therefore, send to you the present letters, in which we open those treasures.

Accordingly, trusting in the mercy of Almighty God, and in the authority of His blessed Apostles Peter and Paul, in virtue of that power of binding and loosing which the Lord has committed to Us though unworthily, by these letters, unto all and singular the Faithful of both sexes in your dioceses, who, within the space of one month, to be fixed by each of you, and to be commenced from the day which each of you shall have appointed, having confessed their sins humbly,

and with sincere detestation for them, and having been expiated by sacramental absolution, shall reverently have received the Most Holy Sacrament of the Eucharist, and shall have visited three Churches to be named by you, or shall have visited one of them three times, and there shall for some space of time have poured forth pious prayers unto God, for the exaltation and prosperity of Holy Mother Church and of the Apostolical See, and for the extirpation of heresy, and for the peace and concord of Christian princes, and for the peace and unity of the whole Christian people, and, moreover, shall have fasted once within the above-mentioned space of time, and shall, each according to his devotions, have bestowed some alms upon the poor, and a pious offering to the most religious institution of the *Propagation of the Faith*, (which we earnestly commend to your Episcopal zeal), We do concede and bestow a plenary indulgence of all their sins in the form of a Jubilee, which may also be bestowed in the way of suffrage for the souls in Purgatory. And in order that this indulgence may be also gained by religious and by other persons living perpetually in cloister, as also by all who are in prison, or are hindered by bodily infirmity, or any other impediment whatsoever, from being able to perform any of the above mentioned works, We grant unto Confessors, to be chosen by them as mentioned below, the power of commuting the same works of piety into others, or deferring them to another time, with the faculty also of dispensing with the Communion for children who have not yet been admitted to their first Communion. Also to the Faithful of your dioceses as well laics as Ecclesiastics, Secular and Regular, as also of any institute whatever which ought even to be specially named. We grant the licence and faculty to enable them to choose for themselves, as Confessor for this purpose, any Priest whatsoever, Secular or Regular, from among those whom, as best fitted, you may think proper to designate for this end (of which faculty religious women also, though exempt from the jurisdiction of the Ordinary, and any other women living in cloister, may avail themselves, provided that the Confessor be approved, *pro monialibus*,) who are empowered to absolve them *in foro conscientie*, and for this time only, from excommunication, suspension, and interdict, and other Ecclesiastical sentences and censures passed either *à jure* or *ab homine* for any cause whatsoever, except those excepted below, as also from all sins, excesses, crimes, and offences, how grave or enormous soever, though reserved, even by a special

form, to the local Ordinaries, or to the Apostolical See, and the absolution of which would otherwise not be understood to be granted by a general Indult of this kind.

Furthermore in order to open to all an easier way, that they may, return to the path of salvation. We also impart to the same Confessor, for the above-mentioned space of one month, the power of absolving all those who have miserably enrolled themselves in the Sects, provided they penitently approach the Sacrament of Reconciliation, and of dispensing them from the obligation of denouncing their accomplices, for the effect of gaining the same plenary indulgence, the usual conditions being observed; and those cases excepted in which, to avoid greater and more grievous evils, denouncement may appear to be altogether necessary.

Moreover, we grant that any vows whatever, even made upon oath and reserved to the Apostolical See (always with the exception of those of chastity, of religion, and of an obligation which shall have been accepted by a third party, as also penitential vows, which are styled preservative from sin, unless the commutation be judged to be of such a nature as to restrain from the commission of sin as fully as the former matter of the vow, may by the same Confessors be commuted with a dispensation into other pious works, a salutary penance being enjoined in all cases, and whatever else should properly be enjoined.

We also grant the faculty of dispensing from irregularity contracted by the violation of censures, provided that it does not come under the jurisdiction, and could not easily come under the jurisdiction of the Secular Court. But beyond this, the aforesaid Confessors shall by the present letters have no faculty of dispensing from any other irregularity whatsoever, whether arising from offence or defect, whether public or concealed, or from other incapacity or inability contracted in what way soever. Nor do We intend by the present letters in any way to derogate from the constitution with the appended declarations published by Benedict XIV., Our predecessor of happy memory, which begins, *Sacramentum Reconciliationis*, as regards the inability of absolving an accomplice, and the obligation of denouncement, nor do we intend to grant the faculty of absolving those who, by Us and the Apostolical See, or by any Prelate or Ecclesiastical Judge, shall have been by name excommunicated, suspended, and interdicted, or shall have been declared to have fallen under other sentences and censures, unless they shall have satisfied their obligations within the

month aforesaid. But if they cannot, in the above-mentioned space of time, satisfy the judgment of the Confessor, We grant permission that they may be absolved, for the effect only of gaining the indulgences of this Jubilee, the obligation being enjoined upon them, of satisfying it, the moment they shall be able.

These things We grant and bestow, any Apostolical constitutions and ordinances whatsoever to the contrary notwithstanding, from all and singular of which (even though concerning them and their whole tenor a special specific, express, and individual mention, word for word, and not by general clauses having the same meaning, ought to be made, or though any other particular form were required for this purpose), We, for this occasion specially, by name and expressly, for the effect of the premises, do derogate, and from all other matters to the contrary whatsoever, esteeming the tenor thereof to have been sufficiently expressed, and the form established therein to have been observed. Lastly, as a testimony of Our particular will towards you, We very lovingly impart the Apostolical Benediction unto you yourselves, Venerable Brothers, and unto all the Clergy and Faithful committed to your care.

Given at Rome, at St. Peter's, on the twenty-first day of November, 1851, and of our Pontificate the Sixth.

Pius, P.P., IX.

CONVERSIONS.

On Wednesday, the 11th instant, J. C. DeCastro, of Woodend, Esq., made solemn profession of the Catholic Faith, at Torre Abbey Chapel, Torquay. This is the fourth reception witnessed here during the month. —*Deo Gratias*.—*Tablet*.

On the Octave of the Assumption, at the Chapel of Torre Abbey, Torquay, Mrs. DeCastro, wife of J. C. DeCastro, Esq., of Woodend (whose own reception we lately announced), with her two interesting children, were solemnly received into the Church. The entire family are now Catholic. Thus does our merciful Lord "daily add to his Church such as are to be saved."—*Ibid*.

During the late election contest in Ennistymon a soldier of the 31st regiment, who was one of a detachment in that town, was taken ill, and his recovery dispaired of. He was a member of the Protestant Church, but, convinced of the errors of that religion, he expressed a desire to see the Rev. Mr. O'Brien, C.C., Ennistymon. The Rev. gentleman complied with his request; and the soldier became a convert to Catholicity. His name

is George Blackwell. We are glad to say that he has recovered.—*Ibid.*

Miss Tomasina Wilson was received into the Catholic Church on Saturday last (August 21st), at Clonlara, parish of Doonas, by the Rev. Mr. Kenny, C.C. This lady had been born and reared a Protestant, but entertaining doubts on the subject of her early creed she adopted means to resolve them by further inquiry, and the result was her happy conversion to the Catholic Faith.—*Munster News.*

A trustworthy correspondent informs us that Mrs. Griffiths, the highly accomplished lady of a J. P. for Tipperary, and daughter of George Roe, Esq., of Loran Park, has within the last few days embraced the Catholic Faith.—*Limerick Reporter*

The Rev. G. Norman late minister of St. Margaret's Chapel, Wotton, near Gloucester, has become a Catholic.—*Gloucester Journal.*

REVIEW.

Discourses on University Education; addressed to the Catholics of Dublin. By J. H. Newman, D.D., President of the Catholic University of Ireland, and Priest of the Oratory of St. Philip Neri. Discourse VI. "Philosophical Knowledge its own end."

Of this admirable lecture we had only time last week to give a very brief and hasty summary, but we now proceed to give a more extended outline of it. The leading idea of the discourse is to determine what is meant (in the abstract, and not in detail) by the term liberal education.

The learned President begins by recapitulating what he had proved in former discourses as to the necessary tendency of the human mind to view all that comes before it on the principle of system; the consequent absurdity of attempting to impart knowledge, like the goods exposed for sale in a bazar, without that large philosophical survey which moulds them into unity, and which is the scope of a true university education. The objection, however, occurs—what, after all, is the gain of this philosophy? Particular sciences are the basis of definite arts, which carry on to results, tangible and beneficial, the truths which are the objects of the knowledge attained. What is the art of this science of sciences? What the inducements we hold out to the Catholic community when we set about founding a university?

The proper answer to this question is, that liberal or university education, liberal and philosophical knowledge, has a tangible, real, and sufficient end, but that end cannot be

divided from that knowledge itself. The knowledge is its own end. Thus Cicero in his Offices, after enumerating the various heads of mental excellence, lays down the pursuit of knowledge for its own sake as the first of them:

"This pertains most of all to human nature," he says, "for we are all of us drawn to the pursuit of knowledge; in which to excel we consider excellent, whereas to mistake to err, to be ignorant, to be deceived, is both an evil and a disgrace." And he considers knowledge the very first object to which we are attracted, after the supply of our physical wants. After the calls and duties of our animal existence, as they may be termed, as regards ourselves, our family, and our neighbours, follows, he tells us, "the search after truth. Accordingly, as soon as we escape from the pressure of necessary cares, forthwith we desire to see, to hear, to learn; and consider the knowledge of what is hidden or is wonderful a condition of our happiness."—(P. 172.)

Unlike the Baconian philosophy, he presupposes that our physical and political needs have been supplied, and that then we pursue knowledge for its own sake, and not for any reflex or subsequent action of knowledge in promoting the conveniences of life.

The same conclusion would be drawn from a consideration of what is meant by *liberal* knowledge, *liberal* professions, or *liberal* education as the special characteristic of a university and of a gentleman. It is not merely that the mind has the largest share in these, and not bodily labour, as in servile and mechanical employments. Manly games, though bodily, are accounted liberal, as the Olympic games in ancient times, or the chase in our own. On the other hand, mechanical pursuits, though requiring a great deal of intellectual exertion, do not come under the class of "liberal" occupations:—

Why this distinction? Because that alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no compliment, refuses to be induced (as it is called) by any end, or absorbed into any art, in order duly to present itself to our contemplation. "The most ordinary pursuits have this specific character, if they are self-sufficient and complete; the highest lose it, when they minister to something beyond them.

All that I have been now saying is summed up in a few characteristic words of the great philosopher. "Of possessions," he says, "those rather are useful, which bear fruit; those liberal, which tend to enjoyment. By fruitful, I mean, which yield revenue; by enjoyable

where nothing accrues of consequence beyond the use."—(Pp. 176—178.)

After showing, in a short but admirable digression, the value of Aristotle's judgment as an analysis of ideas, which, in all circumstances and all ages, are accepted by the human mind, Doctor Newman proceeds:—

I consider, then, that I am chargeable with one paradox when I speak of a knowledge which is its own end, when I call it liberal knowledge, or a gentleman's knowledge, when I educate for it, and make it the scope of a university. And still less am I incurring such a charge, when I make this acquisition consist, not in knowledge in a vague and ordinary sense, but in that knowledge which I have especially called philosophy, or, in an extended sense of the word, science; for whatever claims knowledge has to be considered as a good, these it has in a higher degree when it is viewed not vaguely, not popularly, but precisely and transcendently as philosophy, knowledge, I say, is especially liberal, or needs no end beside itself, when and so far as it is philosophy; and this I proceed to show.—(Pp. 180 181.)

Knowledge is *liberal* when considered as desirable for its own sake, acted upon, informed, impregnated by reason. The same subject matter resolved into an art, terminating in a mechanical process, and having a tangible fruit, is what we call *useful* knowledge, and hence we see there are two methods of education—one philosophical, the other mechanical—one rising towards ideas, the other exhausted on what is particular and external. Knowledge under the former of these two aspects is what should be the object of university education.

In illustration of this follows a noble passage on the analogy of the Divine wisdom, spoken of by Our Lord where He says:—“I will not now call you servants, for the servant knoweth not what his Lord doeth,” &c.:—

Parallel then to this Divine Wisdom, but in the natural order, even though it take cognisance of supernatural subjects, is that philosophical view or grasp of all matters of thought, in which I have considered liberal knowledge to consist, and which is desirable for its own sake, though it brought with it nothing beyond. Such knowledge is not a mere extrinsic or accidental advantage, which is ours to-day and another's to-morrow, which may be got up from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can borrow for the occasion, carry about in our hand, and take into the market; it is an acquired illumination, it is a habit, a personal

possession, and an inward endowment. And this is the reason why it is more correct, as well as more usual, to speak of a university as a place of education, than of instruction, though when knowledge is concerned, instruction would at first sight have seemed the more appropriate word. We are instructed for instance, in manual exercises in the fine and useful arts, in trades, and in ways of business; for these are methods, which have little or no effect upon the mind itself, are contained in rules committed to memory, tradition, or use, and bear upon an end external to themselves. But education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connection with religion and virtue. When then we speak of the communication of knowledge as being education, we thereby really imply that that knowledge is a state or condition of mind; and since cultivation of mind is surely worth seeking for its own sake, we are thus brought once more to the conclusion, which the word “Liberal” and the word “Philosophy” have already suggested, that there is a knowledge, which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labour.—(Pp. 186—188)

It is carefully borne in mind, therefore, that though this knowledge, the object of a real university education, is good in itself, yet that the right *use* of that good is another thing, to be secured by religion. Dr. Newman appears to us to mean that the cultivated mind of “the scholar and the gentleman” exists in characters as distinct, for instance, as Sr. Francis de Sales and Lord Chesterfield; that this cultivation is a good thing in itself, provided it be directed to the greater glory of God; and that to impart this cultivation of the mind is the office of a university as such; that in a Catholic university alone could this intellectual habit be taught to energe towards the highest of all ends, because such an institution would, in all its arrangements, distinctly recognise Catholicism, and have a coercive power for enforcing order, discipline, and moral and religious behaviour among its subjects. In short, liberal education would form the character of the educated man, of the gentleman; whilst Catholic discipline, pervading the whole idea and system of the institution, would perfect this cultivated nature, by directing it towards ends higher than its own.

The utter failure of liberal education, apart from the Catholic Church, to make good the lofty promises its professors have in all ages

made, is showed in a striking passage, in which allusions is made to the philosophers of Pagan times, such as Cicero and Seneca. To such melancholy examples of the aspirations and defeat of human reason, the Baconian philosophy itself, low as were its aims, might be preferred. The following remarks on that philosophy are extremely interesting, from that singular tolerance and candour, in which a great mind like Dr. Newman's, having a thorough grasp of its own principle, can always afford to view the position of an antagonist; they are also valuable as bringing out very forcibly the distinction he has laid down between the useful and the liberal:—

THE PHILOSOPHY OF UTILITY.

The philosophy of utility, you will say, gentlemen, has at least done its work; it aimed low, but it has fulfilled its aim. If that man of great intellect who has been its prophet, in the conduct of life played false to his own professions, he was not bound by his philosophy to be true to his friend or faithful in his trust. Moral virtue was not the line in which he undertook to instruct men; and though, as the poet calls him, he were the meanest of mankind, he was so in what may be called his private capacity, and without any prejudice to the theory of induction. He had a right to be so, if he chose, for anything the idols of the den or the theatre had to say to the contrary. His mission was the increase of physical enjoyment and social comfort, and most wonderfully, most awfully has he fulfilled his conception and his design.

Almost day by day have we fresh and fresh shoots, and buds, and blossoms, which are to ripen into fruit on that magical tree of knowledge which he planted, and to which none of us perhaps, except the very poor, but owes, if not his present life, at least his daily food, his health, and general well-being. He was the Divinely provided minister of temporal benefits to all of us, so great that, whatever I am forced to think of him as a man, I have not the heart, from mere gratitude, to speak of him severely. And, in spite of the tendencies of his philosophy, which are, as we see at this day, to depreciate, or to trample on theology, he has himself, in his writings, gone out of his way, as if with a prophetic mis-giving, of those tendencies, to insist on it as the instrument of that beneficent Father, who, when He came on earth in visible form, took on him first and most prominently the office of assuaging the bodily wounds of human nature. And truly like the old mediciner in the tale, he "sat diligently at his work, and hummed with cheerful countenance a pious song;" and then, in turn, "went out singing into the meadows so gaily, that those

who had seen him from afar might well have thought it was a youth gathering flowers for his beloved, instead of an old physician gathering healing herbs in the morning dew."

Alas, that men are not, in the action of life or in their heart of hearts, what they seem to be in their moments of excitement, or in their trances or intoxications of genius, so good, so noble, so serene. Alas, that Bacon, too, in his own way should, after all, be but the fellow of those heathen philosophers who, in their disadvantages, had some excuse for their inconsistency, and who surprise us rather in what they did say than in what they did not do. Alas, that he, too, like Socrates or Seneca, must be stripped of his holiday coat, which looks so fair, and should be but a mockery amid his most majestic gravity of phrase, and for all his vast abilities should, in the littleness of his own moral being, but typify the intellectual narrowness of his school.—(Pp. 192—194.)

The following extracts will complete our analysis:—

LIBERAL EDUCATION.

Liberal education makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life; these are the connatural qualities of a large knowledge; they are the objects of a university; I am advocating, I shall illustrate and insist upon them; but still, I repeat, they are no guarantee for sanctity or even for conscientiousness, they may attach to the man of the world, to the profligate, to the heartless, pleasant, alas, and attractive as he seems when decked out in them. Taken by themselves, they do but seem to be what they are not; they look like virtue at a distance, but they are detected by close observers, and on the long run; and hence it is that they are popularly accused of pretence and hypocrisy, not, I repeat, from their own fault, but because their professors and admirers persist in taking them for what they are not, and are officious in arrogating for them a praise to which they have no claim. Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man.

Liberal education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence. Everything has its own perfection, be it higher or lower in the scale

of things; and the perfection of one is not the perfection of another. Things animate, inanimate, visible, invisible, all are good in their kind, and have a best of themselves, which is an object of pursuit. Why do you take such pains with your garden or your park? You see your walks and turf and shrubberies; to your trees and drives; not as if you want to make an orchard of the one, or corn or pasture of the other, but because there is a special beauty in all that is goodly in wood, water, plain, and slope, brought all together by art into one shape, and grouped into one whole. Your cities are beautiful, your palaces, your public buildings, your territorial mansions, your churches; and their beauty leads to nothing beyond itself. There is a physical beauty and a moral: there is a beauty of person, there is a beauty of our moral being, which is natural virtue; and in like manner there is a beauty, there is a perfection of the intellect. There is an ideal perfection in these various subject matters, towards which individual instances are seen to rise, and which are the standards for all instances whatever. The Greek divinities and demigods, as the statuary has moulded them, with their symmetry of figure, and their high forehead and their regular features, are the perfection of physical beauty. The heroes, of whom history tells, Alexander, or Cæsar, or Scipio, or Saladin, are the representatives of that magnanimity of self mastery which is the greatness of human nature. Christianity, too, has its heroes, and in the supernatural order, and we call them Saints. The artist puts before him beauty of feature and form; the poet, beauty of mind; the preacher, the beauty of grace; then intellect, too, I repeat, has its beauty, and it has those who aim at it. To open the mind, to correct it, to refine it, to enable it to know, and to digest, master, rule, and use its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression, is an object as intelligible (for here we are inquiring, not what the object of a liberal education is worth, nor what use the Church makes of it, but what it is in itself,) I say, an object as intelligible as the cultivation of virtue, while, at the same time it is absolutely distinct from it.

This indeed is but a temporal object, and a transitory possession; but so are other things in themselves which we make much of and pursue.

We attain to Heaven by using this world well, though it is to pass away; we perfect our nature, not by undoing it, but by adding to it what is more than nature, and directing

it towards aims higher than its own.—(Pp. 196—199.)

GERMANY.

One and all declare that there is no real religion in Germany; and though at first I could hardly bring myself to credit it, I have now come to the conclusion that it is no exaggeration of the fact. Truth compels me to declare that Protestant Germany is almost without a creed. The church service is never thought of on a week-day, never twice on Sunday; and in Dresden and other places the habit among the upper classes is to go about once a-month. If you express your surprise at this habitual absence from God's house they will tell you that by going too often it loses its effect." Speaking of the Protestant schools, Lord Robert communicates intelligence it will delight the pious opponents of mixed education to hear, namely—"The faith of Christ crucified is not only never taught but the poisonous doctrines of Hægel, Bauer, and Strauss are openly inculcated. Not the schoolmasters, only, but the clergy also are, I am assured by the Protestants themselves, deeply tinctured with these blasphemous opinions. Socialism, communism, every fantastic and deceitful notion that the arch-enemy of our race can suggest grows in rank luxuriance throughout a great part of Protestant Germany. The Catholic portion, and especially the Austrian and some of the Bavarian provinces are, in this respect better; they have some kind of religious faith, some little attachment to law and order. In Catholic Germany there is yet in the bulk of the people some small holding for the anchor of hope.—*Albio Aung*, 30

THE ARCHBISHOP OF CALCUTTA.

His Grace the Most Reverend Dr. Carew arrived in London last week from the City of Palaces, and having paid the Cardinal a short visit, has left for Ireland. The Archbishop of Calcutta is a native of Waterford, and was a highly distinguished student at Maynooth in 1825, where he afterwards became Prefect of the Dunboyna Establishment, the highest professorial Chair in the College.—*Catholic Standard*, September 18.

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

Mr. P. S. D'Rozario, for Nov.,	Rs. 32	0
Miss D'Rozario, for ditto,	6	0
Messrs. Thos. D'Souza and Co., for ditto,	8	0
Mr. R. J. Carbery, for ditto,	4	0
„ N. O'Brien, for ditto,	2	0
„ J. F. Bellamy, for ditto,	1	0
Mrs. L. D'Souza, for ditto,	2	0
„ Carbery, for ditto,	2	0
A Catholic, thro' Rev. J. A. Tracy, for do.	3	0
Miss Lackersteen, for ditto,	5	0
Very Rev. P. Formosa, for ditto,	10	0
Donation from a Catholic, thro' Very Rev. P. Formosa, ..	10	0

Calcutta, Dec. 1852.

CATHOLIC BOOKS.

Messrs. D'Rozaño and Co. have just landed the undermentioned
Books from the *Southampton* :—

The Paradise of the Christian Soul, delightful for its Choicest Pleasures of Piety of every kind, by J. M. Horstius, 18mo. morocco, gilt edges,	5	0
The Way of Heaven, a Manual of Devotion, by the very Rev. J. B. Pagani, 18mo. limp binding, gilt edges,...	3	0
The Children of Mary, or Lives of several young Pupils of the Maison des Oiseaux, Paris, translated from the French, with some account of the Institution and Rules of the Congregation of our Lady, 18mo. cl.	2	0
The Christian Consoled and Instructed, from the Italian of Quadrupani, 18mo. cloth,...	1	4
The Month of Mary, or the Month of May, 24mo. stitched,...	0	10
The Spiritual Combat; to which is added, the Peace of the Soul, &c. 24mo. cloth,...	0	6
Ursuline Manual, bound in velvet, with clasp, gilt,	12	0
Ditto ditto, roan, gilt, 3 Rs. 8 As.—Mor. gilt,	5	0
Reminiscences of Rome: or, a Religious, Moral and Literary View of the Eternal City; in a series of Letters addressed to a Friend in England, by a Member of the Arcadian Academy, 2 vols. in one, 12mo. cl.	3	8
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THE BENGAL CATHOLIC HERALD.

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

No. 25.] CALCUTTA: SATURDAY, DECEMBER 18, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, December 18.

PROTESTANT VAGARIES.

WE call the serious and special attention of our readers to two very ably written articles from the *Tablet* which will be found among our Selections, on the singular subject of the preaching and proselytizing propensities of an obscure couple, natives of Tuscany, who rejoice in the name of Madiais and whose newly awakened evangelical zeal has excited the sympathy of a select section of Protestantism. What peculiar claim to public sympathy among foreign nations, this obscure Italian couple may have, more crying and important than the claims on British Justice of the thousands and tens of thousands of Irishmen whom legal iniquity has deprived of every human comfort, is one of those dark mysteries which time alone will fathom.

Sir Culling Eardley's letter to Mr. Lucas is as rare a specimen of cool impudence as ever was displayed among the literary records of public characters,

and the reply to it by his vigorous antagonist, embodies as wholesome a castigation as was ever inflicted on a brazen-faced delinquent. Sir Culling is a well-known spiritual Quixote, who in the fury of his theological paroxysms, mistakes windmills for giants, and in his insane desire for knight errantry, would leave the neglected unlettered and vicious creatures of his own creed and country, to enlighten the subjects of a foreign Power who are not only well-instructed in the faith of their Fathers, but are perfectly happy and contented with the state of life in which Providence has placed them.

It is not easy to conceive the grounds on which a Deputation of private individuals should presume to wait on the Sovereign of an Independent State for the express purpose of diverting from its regular course, the internal policy of that State. Less easy is it to defend the personal conduct of this same spiritual Quixote who has aided and abetted every legal enactment, every injurious policy, every vilifying and calumnious statement which the British Parliament and the British Press have recently brought to bear in their full unqualified vigor on several millions of Catholics to whom they deny the privilege of free citizens and from whom they enact the servility of slaves;—it is

not easy to conceive how a person in Sir Culling's position with all his rampant bigotry about him, can have the hardihood to approach a Catholic Sovereign with the hollow hypocritical cant of religious toleration. He, the recognized champion of that class of Protestantism whose foundation is hatred to the Catholic Church; he, the applauded orator among the most rabid orators of Exeter Hall; he, the sworn unflinching foe of the Maynooth grant; he above all men, to be the messenger of charity to a Court so entirely Catholic as that of Tuscany!

But the inconsistency of the British Press is still more astounding. They are now unanimous in reprobating the incarceration of the Madiais on the grounds of freedom of conscience. They do not recognize the right of any state to imprison its subjects for preaching heresy, though such preaching may be reasonably dreaded as leading to anarchy and political intrigues. On what grounds then do the Press justify the enactment of the Titles Bills and the revival of a still more tyrannical statute which prohibits a Catholic Priest, although a British subject, from exercising his sacred functions in his priestly vestments? Processions which are an important part of the Catholic service, which excite such devout feelings in the hearts of the faithful, and which are hallowed by the cherished associations of bye-gone centuries, have very recently incurred the displeasure of the Protestants of England, and they are now numbered with the obsolete and forgotten things of old. What if the Catholics of France, and Austria, of Spain and Portugal, indignant at this insult to their religion, inferable from these prohibitory enactments, were to send a large Deputation to the Queen of England to remonstrate against the injustice of these enactments, would Sir Culling be able to find a single reason against the measures of the Deputation that would not with greater force tell against himself in his projected Mission to Tuscany? The extravagance of Protestant vagaries would surpass belief, if they were not so frequently forced into notice.

To shew still more clearly the grow-

ing intolerance of England, we have but to mention the threatened Bill which would exclude Catholic Priests from all Election Meetings, in other words, would permit the zealots of Protestantism full liberty to bibe, to intimidate and often to coerce the poor famished electors to vote against their own moral as well as temporal interests, and would prevent by legal tyranny every attempt on the part of the Parish Priest, to guide and direct the judgment of his flock in electing faithful candidates to represent them fairly in the great National Assembly. And in the face of these monstrous iniquities, there are individuals reckless enough to laud the immaculate purity of the British Constitution!

A gloomy future seems to lower on the hitherto prosperous state of Catholicism in England. The spirit of fanaticism finding itself baffled at every turn by the steady deportment and progressive march of the ancient Faith, is reduced to the humiliation of resorting to the physical power of the Government—for penal laws against the rights of conscience are nothing more than the means of applying the brute force which swords and bayonets give to the hireling butchers of men. The threat of this butchery has been held out in unmis- takeable language to the faithful and persevering Catholics of the United Kingdom. It says as clearly as the human voice can be made to utter—listen ye stubborn followers of Popery; too long have you carried on the work of pro-se'y-tism; your zeal has nearly quenched the lights of Oxford and of Cambridge; your papistical efforts have shaken to its centre the richly endowed and law established Church; our Protestant logic is no match for your popish sophistry; our simple worship is lost in the blaze of your gorgeous ceremonies; the sleek and pampered Parson gives way in despair to the lean and ragged Priest. But the Law happily is not powerless, and what the wisdom of our Church cannot accomplish, the bayonets of the State will successfully perform. Henceforth ye shall be a despised and interdicted race in the very land of your fathers. The titles of your hierarchy are extinct; the sacred vestments of your priests are not to be paraded in our Protestant streets;

the solemn processions you delight in, are to be treated as serious offences against the peace of society; and to crown all, the serpent tongues of your pastors shall be tied down by a legal restriction which will make it treason to discourse on the injustice or impolicy of any of these defensive measures.

Such is the Gospel language, and such are the righteous deeds of men who while persecuting in cold blood their fellow subjects at home, have the presumption to stand forward as the champions of Religious Freedom, to the subjects of a foreign power. The Catholics of Europe are now fully convinced that liberty of conscience in England is but one of the many ever shifting vagaries to which Protestantism has given birth.

CONVERSION.

DURING the course of the present week, the Rev. J. Prendergast received a Protestant Female, an East Indian, into the bosom of the Holy Catholic Church.

CORRESPONDENCE.

ENGLISH POLITICS.

To the Editor of the B. C. Herald.

DEAR SIR,—Gratifying as it must be in the highest degree to every sincere Catholic to witness the progress, which our Holy Religion is making all over the world, and to know and feel, that owing to the benign influence and divine teaching of the Catholic Church, the wicked fruits of a false philosophy and the elements of discord and rebellion are gradually losing their hold on the minds of men; it is no less a source of pride and gratification to find, that the Catholic Powers of Europe are nobly opposing a determined and bold front to Protestant aggression; for Protestantism is a system which is essentially aggressive in its very nature. Thank God the time has gone by never more to return, when a mere handful of bald and bad men, having immense wealth at command, could

set the whole continent of Europe in one blaze of Rebellion; men without religion or principle, who live by rapine and plunder by a species of robbery, which though recognised by the unjust laws of which they themselves are the makers in their own country, is not on that account the less criminal in the sight of God or in the opinion of honest men.

Thank God! Othello's occupation's gone, and Lord Palmerston and his satellites the Philanthropists may well mourn over their sad fate, and in the height of despair at the signal failure of their philanthropic schemes, lash and goad themselves into absolute frenzy, for they never again will have an opportunity of enacting those dark tragedies which they have ever delighted in.

The voice of the British Lion, more probably the British Bear, is becoming daily more and more feeble; the public are so accustomed to hear him growl that they scarcely now take any notice of him. Besides he is getting old and losing his teeth, and although he seldom fails to snarl, he never attempts to contend with any one that is not immeasurably his inferior in point of strength. If he only seizes a bone of contention in the shape of an Island or so, and Friend Jonathan says, *drop that Bruin*, he that instant lets it fall from his chops, gives out short growl and walks away. But still he batters on the weak and unresisting who have the misfortune to fall within his grasp; and he is a very deuce of a fellow at calling out Liberty, Religious Equality, Justice and other sacred names of which he evidently does not know the meaning. Poor Brute! he vainly flattered himself that he had only to roar out lustily through his able Diplomatist Sir Henry Bulwer, and he should be able to frighten His Holiness into a fit of compliance with his most presumptuous demands; but His Holiness was not to be intimidated, nor did he even condescend to give this very able Diplomatist an audience, but politely informed him through his Minister Cardinal Antonelli, that his request could not be acceded to, and that the assassin Murray should not be given up. By the bye, it appears there are some more of the amiable family of the Mack's in Tuscany, as another attempt

at assassination, (it is to be feared a successful one) has been made on the Arch Duke's Prime Minister.

Sir Henry Bulwer having failed in his first demand, asked if His Holiness would not consent to receive a Plenipotentiary from the Court of London, which fortunately for the peace of Europe met with equal success as it is well known that those Consulates and Plenipotentiaries are mere rallying points for Rebels and Traitors, and frequently neither more nor less than Infernal Machiue Manufactories. The truth of this might be easily proved, could we only know what hand act or part Lord Palmerston the British Consul and the rest of His Lordship's under strappers had in the late Rebellion at Rome; but that will only be known in future years, since it is a lamentable fact that dark deeds are not easily discovered when the perpetrators of them are in a position to command or to bribe into silence.

Believe, me, dear Sir,

Your's sincerely,

AN IRISH CATHOLIC.

Manbhoom.

Puruleah, 9th Decr. 1852.

Selections.

CONVERSIONS.

WE have much pleasure in recording the conversion to the Holy Catholic Church of a native Protestant named Solomon, a young man of considerable ability who lately filled the offices of schoolmaster and catechist in the employ of the Anglican Missionary Society, the latter capacity he exercised at Poona-mallee under the Rev. W. L. Coombes. We have been informed that until latterly this young man was a very staunch and bigotted Protestant and had no small share in the getting up of a pamphlet in the Tamil language professing to illustrate an alleged connection between the Catholic religion and Hinduism. It pleased God however to reflect upon this youth's soul the light of his Divine Grace and, after being a short time under instruction by the Rev. Mr. Gough, he was received into the bosom of the church by the Rev. D. Sullivan at St. Andrew's Church Vepery, on Wednesday morning last.

The conversion of schoolmaster Solomon, as he is called in the neighbourhood of Puruleah, appears to have caused consider-

able commotion amongst his relatives and amongst his quondam Protestant supporters; and we hear that they have all been very industriously employed in endeavouring to dissuade him from a step so damaging to his worldly interests, but, of course, without avail.—*Madras Examiner.*

HOLLAND.—A conversion which has just taken place at Amsterdam rejoices the heart of every Catholic; it is that of M. Dekker, formerly editor of the *Handviser*. M. Dekker, formerly editor of the *Handviser*. M. Dekker belonged to the party of the "Orthodox" Protestants, that is to say, those who are attached to the Synod of Dordrecht, and do not abandon all positive creeds. As for the others, at the example of two professors of the University of Groningne, who follow the banner of a notorious rationalist of Berlin, Mr. Nitsch, they reject the infallibility of the Apostles, the Mystery of the Holy Trinity, and the Divinity of our Lord, and indeed every dogma of the supernatural religion. This second fraction of Protestants is far more numerous than the other, who will feel more every day, like the Puseyites in England, the necessity of coming to the only immutable centre of authority and truth.

The example given by M. Dekker, on the very day of the Assumption of the Blessed Virgin, will, we hope, bring fruits under the protection of Her whose *fete* he has chosen for the day of his abjuration.—*L'Ami de la Religion.*

TO SIR CULLING EARDLEY EARDLEY, BARONET

Sir—Through the intervention of a gentleman resident in this city, who introduces himself to me as your "friend," I have received from you the following characteristic document:—

"Geneva, October 1st, 1852.

"Sir—I observe in the *Tablet* the *Tuam Herald*, and other Irish newspapers, that a movement has been begun by Irish Roman Catholics, with the proposed object of attaining 'Religious equality.' In one of those papers (the *Tablet*), I see it is argued that 'the first step towards attaining the blessing of secure homes and safe altars, must be the destruction of everything in the shape of privilege, precedence, monopoly, or *unfair advantage* on the part of the *Established Church*.'

"In that movement your name is prominent.

"I need not suggest to you that for public men to command respect, they must act upon a principle. To profess to desire religious free-

dom in Ireland, and not to the best of their ability to promote it elsewhere, would be to be politically unprincipled.

"It is not my purpose to express any opinion about your Irish movement, but I take the liberty of addressing you on the following subject.

"You are, no doubt, aware of the imprisonment of Signor and Signora Madiai in Tuscany for religious causes. They are condemned severally to three years and a half and four years and a half confinement with hard labour, for having read the Scriptures, and worshipped God out of the Church of Rome; and for having induced or assisted others to do the same.

"Upon such cruelty it is superfluous to comment. The public prosecutor distinctly stated at the trial that there was no political accusation whatever. The prosecution was avowedly for religion, the religion of the Established Church of Tuscany; and the punishment is the grossest conceivable invasion of the most rudimentary principles of religious liberty.

"A deputation from various countries—the United Kingdom, France, Holland, Switzerland, and Germany—is about to wait upon the Grand Duke of Tuscany, in order to solicit, in the name of religious freedom, the liberation of the Madiais. I expect to meet these gentlemen at Marseilles, and I take the liberty of asking whether I may inform them that they have your permission to state at Florence that you, whose name and position are well known there, regard with indignation the incarceration of the Madiai in the supposed interests of your Faith, and that you wish success to the object of the deputation.

"I reserve to myself the right of making a public use of the correspondence as soon as it is completed; and I request that it may not be considered as completed until I have had time to acknowledge the honour of your reply.

"The gentleman who will wait upon you with this letter will arrange with you for the reply to meet me at Marseilles.

"I am, Sir, "Your obedient servant,
"C. E. EARDLEY.

"Frederick Lucas, Esq, M P."

The modesty in which the concluding paragraphs of your letter are conceived and written, deserve not to be absolutely passed by without notice. You take it for granted, as a matter unquestioned and unquestionable, and over which I am to be at liberty to exercise neither discretion nor free will, that I must do you the "honour of a reply." So much you have settled for me beforehand, and without consulting me. I must, it seems,

absolutely send you an answer of some kind. Having no sort of claim upon me, either public or private—writing to me upon a public matter, with regard to which, for anything you know, I may not choose to have any correspondence with you, however brief—you have not the civility to ask or request, but in effect you demand a reply. You leave me no option in the matter; but, taking it for granted that I must address you privately at Marseilles, you send a gentleman to me to "arrange with me" the only question your notion of courtesy allows to be an open one—that is—the mode to be adopted for making my "reply meet you at Marseilles."

But this is not all. Not only are you resolved that, will I nill I, there shall be a correspondence between us, but you have exercised over me and my acts a sort of sovereign jurisdiction. You have determined, it seems, that the correspondence shall be public. You first compel me to write, and then you tell me that whatever letter I write you will make public. You "reserve to yourself a right" over my share of a correspondence, the entering into, or the keeping out of which is not to be a matter under my own control. I must write and you will publish. Having gone so far without my concurrence, you at length condescend to ask me a favour—and in this part of the transaction I cannot help recognising the peculiar modesty of your disposition. The favour you ask of me is, that having determined to drag me before the public for the promotion of your own ends, and, without consulting or asking me, having fixed upon me a part in a public controversy—you "request" of me to co-operate with you in the ends, hostile to me, which you propose to yourself. You allow me no veto on the fact of publication, but you modestly request of me to consult your convenience as to the time. Whether I place or not—whether the letter I send you in reply be "private or not—whatever my wish may be, you will absolutely publish. From the fulfilment of that threat I have no means of escape. But that the publication may tend more completely to your advantage, you "request" that I will not publish until you "have had time to acknowledge the honour of my reply." To yourself you "reserve the right" of doing as you please and when you please; of me you request that I also will do as you please and when you please.

On this personal part of the case I have merely to answer that I shall not trouble your friend to "arrange" the sending of an answer to Marseilles. I shall not, on any public matter, hold any private correspondence with you. As you have resolved that

your letter shall be published either by you or me, I choose to publish it myself; as to the time, I choose my own time; and as to the completion of the correspondence, I choose to consider it completed and at an end when you shall have read my reply, and not when I shall have read your rejoinder.

You tell me that "a deputation from the United Kingdom, France, Holland, Switzerland, and Germany, is about to wait upon the Grand Duke of Tuscany, in order to solicit, in the name of religious freedom, the liberation of the Medici's." You are to meet those gentlemen—whoever they may be—at Marseilles; and you beg me to make these multitudinous individuals, even the names of whom you do not vouchsafe to communicate to me, the bearers of a message from me either to the Grand Duke of Tuscany—at whose court I have not had the honour of being presented—or to his Prime Minister, to whom I am equally unknown. This message to be sent by me, an humble private individual, to a Sovereign Prince, is, it seems, a message of "indignation" at the conduct of that Prince or his officers, and an identification of myself with "the object" of a number of men, the very names of whom are not disclosed to me, and of whose objects I have no exact or official description whatever. My brief answer to this extraordinary proposal is, that if I were to comply with one-half of it, I should be guilty of very gross impertinence; and that no one would dream of complying with any part of it—unless, indeed, he had the misfortune of being a very great simpleton.

If you had asked me to give you permission to insult the Grand Duke, the case would be bad enough. Yet after all, you are known to me. But what do I know about Mynheer Tausend-Britchen, or Herr Teufelsdröckh, or Monsieur Galérien, or any other of those respectable but unnamed gentlemen whom you say you are to meet at Marseilles, and into whose hands you so kindly invite me to deposit my character for common sense? If the permission were in itself proper to be given, to give it to any one would be to confide to him a trust of considerable delicacy. It is not every man whom even you would select to convey a message of indignation or anger on the most trivial occasion, to the humbles of your neighbours. And yet, in the case of a message to be sent to a Sovereign Prince on a matter of religion—you, who hate my religion, and make it your trade to slander and blaspheme it—have the insufferable insolence to request me to make your fellow-blasphemers, whom you do not even condescend to name, the depositaries of my sentiments, and the conveyers of a

message which, if I could send it all, you know I could not rationally send through them.

You tell me that your suit is to be pressed on the Grand Duke of Tuscany "in the name of religious freedom." What name you have resolved to take in vain in the furtherance of your designs it is not for me to say. But I am most fully convinced that your design is not what you pretend. How far you blind yourself I cannot tell, nor how far your deceit is deliberate. But this I see very clearly, that your fellow-conspirators are limiting their exertions to two main objects—*first*, to put fetters upon the Catholic Church, as instanced in the new penal code of last year; and *secondly*, to procure increased freedom *only* for the enemies of the Catholic Church, and sympathy for the greatest miscreants if they have the one great merit of being her open and avowed foes. Achill was your idol a little while ago; he still numbers his worshippers among your ranks; and while you are canting at Geneva about your love for "religious freedom," another of your idols, Gavazzi is uttering sanguinary threats of massacre which, for your edification, I copy *verbatim* from the *Yourkshireman* of about a fortnight ago:—

"My fellow-countrymen, know that, though the patriots of Italy are insulted by the Priesthood and excluded from freedom, the day is coming when Italy shall rise and repay the Priesthood. I hope that, when that day comes, in the rage of the people they will have the blood of the Romish Priesthood to efface the enormities of the Church of Rome in my country."

These men, and men like these, are put before your English partisans as types of what you and they reverence—the likeness of that into which you and they would have the Catholic people transformed; and when you do this near at hand, when you produce these specimens of your taste and judgment for Englishmen to touch, and handle, in their own island and at their own firesides, it is not easy to feel perfect confidence in the samples of oppressed virtue which you point at across the Continent for our distant and confiding sympathy.

But waiving for a moment the merits of any particular case, what cannot fail, I repeat, to strike an impartial observer is, that all your pretended zeal for "religious freedom" is zeal against Rome. Your ears are open to all cases in which Catholic Government or Governments are reputed to be Catholic, practice coercion; but they are deaf to persecution in every other quarter; above all they are deaf to all Protestant persecution. Is

there no such thing to be found in the world for the exercise of your zeal? Oh, yes—plenty, and more than enough. But these things are not calculated to kindle your fervour. The redress of these things is not to your taste. The spectacle of persecution, to arrest your attention, must have a proper back ground and accompaniments. The scene must be the sunny south. The user of force must be a worshipper at the altar of the living God. The contumacy must be on the side of error. The sufferer must be a heretic. The cause must be evil. When all these conditions are united, then, indeed, your heart bleeds, and your indignation kindles, and your eyes drop millstones, and your voice is raised to the ends of the earth, and you compass sea and land, not so much to redress the wrong, if wrong there be, as to excite vengeance against what you hate, and to unite in one common cause the fierce iniquity of your own countrymen at home and abroad the revolutionary ferocity of the enemies of law, and peace, and truth, and humanity, and God.

But I repeat, once more, it is not "religious freedom," as such, that you strive to compass; but to obtain for every enemy of the Church unlimited power to wound and injure her. If it be otherwise, how is it that your efforts are never directed to protect Catholic victims, and to secure religious freedom for Catholics against persecuting Protestant governments? You know as well as I that there is hardly in Europe a Protestant government of which the Catholic subjects enjoy religious freedom unless they happen to be so numerous that religious freedom cannot safely be denied them. You know this, but, instead of denouncing it, and trying to amend it, you prefer the easy task of pandering to the evil spirit of Protestant bigotry by representing religious coercion as practised exclusively by Catholic states.

To give a fuller scope to your philanthropic energies let me direct your attention anew to the laws and practices of the Protestant States of Europe, and let me in my turn solicit your kind intervention in favour of the oppressed Catholics of those states. I have some notion of proposing a deputation of Chinese, Tonquinese, and Polynesian Catholics to the King of Sweden, in order to solicit from his Majesty the removing laws exactly similar to those of which you complain in Tuscany, and to procure forgiveness for the victims under those laws of Protestant Scandinavian intolerance. To these cases I have repeatedly drawn public attention, but, no doubt, my feeble appeals escaped your notice. I am glad to have an opportunity of arresting

to disappoint your wandering thoughts, and "in the name of religious freedom" I beg to ask you, whether, in the event of my pig-tailed and tattooed deputation steaming through the Sound into the Baltic, they will have your permission to make fools of themselves and you, by conveying to his Majesty of Stockholm your high and mighty "indignation" at his Protestant laws of persecution, and his Protestant persecutions under those laws?

The session before last Lord John Russell laid on the table of the House of Commons a blue book containing "Correspondence respecting the relations existing between foreign governments and the Courts of Rome" The object of this blue book, as you are well aware, was to justify persecution in England and Ireland by the examples of the Continent, and you and I, Sir Culling, must join in the frank admission that so far as some Protestant states are concerned Lord John made out a very good case for himself. Let me refresh your memory by one or two extracts from this memorable blue book, you will find that they have a direct bearing upon the case of Madiais in Tuscany, in which you are so much interested.

SWEDEN.

From the Stockholm Mr. Gordon writes to Lord Palmerston that since 1780 "the Romanists have enjoyed full toleration in Sweden; but have never had more places of worship than the chapels at Stockholm and Gottenburg Your lordship is aware of the severe laws in force there against any conversion from Lutheranism to Romanism" "On one occasion the Swedish Government had cause to complain of the proselytizing zeal of a Priest attached to the Romanist chapel in Stockholm, and an application being made to the Court of Rome, the over-active Ecclesiastic was recalled from his post. Had this not been done, however, he would most certainly have been ordered by the Government to quit the country."—(P. 307.)

The Swedish "Edict of Toleration" now in force, forbids the Catholics to "establish, in any part of the kingdom, public school-houses, or places of instruction, for the spread of their doctrine;" or to "commission to the above end Missionaries within or without the kingdom." There is a fine of 100 dollars the first offence, and 200 dollars the second offence, for any one who presumes to teach the Catholic doctrines to any one not a Catholic; and a fine of from ten to fifty dollars for any one who speaks of the Lutheran religion in Stockholm, as the Madi-

als are represented to have spoken of the Catholic religion in Florence. The parallel to Florence is still more exact in this particular, that "any person tempting another," as the Madiais did, "to attend any foreign religious service or to fall away from the national religion, "shall also be fined 200 dollars silver; should he persist in doing so, he shall lose his privilege of residing in the kingdom."—(P. 314.)

DENMARK.

"In this city," writes Sir Henry Wynn to Lord Palmerston, from Copenhagen, "there is only one (Catholic) chapel. The only other towns where Catholic places of worship have hitherto been allowed are Fredericia and Frederickstadt (where all sects have the same privilege), Altona and Kiel."—(P. 81.)

Having laid before you these specimens of Protestant toleration in the north of Europe, in order to give a new and more rational direction to your zeal for freedom I will just say a few words about the Madiai case, in order that you may be more fully in possession of my sentiments. I must tell you that what I know about the case is derived entirely from the London Protestant journals, which, especially of late, have indulged in such outrageous falsehood and fraud of every kind, wherever it was possible to slander Catholicity, that what is in my mind on this case is not what I can be said to *know* but what I *guess* from the insinuations I have seen from time to time in the habitual liars and principal organs of Protestantism.

However, so far as I can catch a glimpse at the truth, the case seems to be this:—English bread-and-butter propagandism is the origin of the whole business. "A foreign preacher"—that is, an English Exeter Hall gentleman—founded a sort of mission in Florence a few years ago. The agents of this mission had at their command incorrect versions of the Scriptures, in Italian and English; various other books, in Italian and English, and amongst them one entitled "The Book of Common Prayer," printed at London in 1848 by the Society for the Promotion of Christian Knowledge; and, finally, "*pecuniary assistance*." In fact, the very same means were used in Florence which have been used so profusely in the west of Ireland. English capital has been employed in Tuscany to buy up a few Italian "Soupers."

These practices, which would have been a violation of the Protestant law in Norway, in Sweden, in Denmark, and in Saxony, were also a violation of the Catholic law of Tuscany. The Madiais and a certain Pasquale Casacci were put upon their trial, and the Madiais were convicted and condemned. You

say they were condemned "for having read the Scriptures, and worshipped God out of the Church of Rome." The report of the trial given in the *Morning Herald* says expressly that they were *not* condemned for reading or worshipping, but for "proselytism;" for acting as Missionaries, and endeavouring, as the agents of a "foreign preacher," to make converts or perverts among an exclusively Catholic population. Casacci, who had read the Bible, who suited himself in worshipping or abstaining from worshipping, and who had tried in his own house to prevent his wife and son, was acquitted, expressly because these acts did not amount to the offence of "proselytism." The Madiai were found guilty of carrying on a work of public proselytism, set on foot by English gold, and maintained by the "allurements of pecuniary assistance." Similar acts would have subjected them to severe punishment in the Protestant states I have enumerated, and did actually subject them to severe punishment in Tuscany.

And what then? I shall not enter at any length with you into the difference between, on the one side, a Catholic government in an exclusively Catholic country taking means to prevent the introduction of heresy for the first time among an exclusively Catholic population, and, on the other side, a government, whether Catholic or Protestant, ruling over a mixed population of Catholic and Protestant subjects, whichever denomination may have the majority. In the former case no native inhabitant of the state can become a Protestant without committing a crime in the sight of God, and without inflicting an injury upon society. If I were the ruler of such a state I would not allow the "foreign preacher" to sow his noxious weeds among the good corn, and in the kind of repression to be used for preventing the first introduction of heresy I would be guided by the circumstances of the case and considerations of expediency. In countries, on the other hand, where heresy is of long standing, has become traditional, and does not necessarily imply guilt on the part of those who, in professing it, adhere only to the creed in which they have been brought up, I would act differently. If I were a member of a constitutional state like Belgium or like England, on whichever side the majority happened to be I would advocate the strictest impartiality and equality of treatment for all. If I were an absolute monarch, under the like circumstances I would practice the same rigid impartiality. But if I were an inhabitant of a country like Ireland; governed nominally by a represen-

tative government; in which the vast majority of the people profess one religion; in which a miserable minority, besides robbing the majority of their estates, have robbed them also of the religious endowments accumulated by the piety of their ancestors for centuries before, by the aid of those endowments uphold themselves in a position of social and legal superiority over the mass of the people, use these endowments as an instrument of insult and a means and a motive for every kind of misgovernment, and the maintenance of every species of abuse—in such a case, I care not whether I belonged to the majority or the minority, to the class of the oppressed or to the class of the oppressors, to the Catholic or the Protestant—in any event I should be earnest, with my whole soul, for cutting out of the flesh of the State so foul a gangrene, and establishing perfect religious equality among the people.

This is the opinion I entertained before I became a Catholic and ever since I came to the age of reason. I uphold it now on the same principle on which I adopted it then, but with a fuller knowledge, a deeper conviction, a profounder hatred of the wrong and a more resolute determination to abate the nuisance. Show me a case in which a Protestant majority is so treated by a usurping, plundering, and oppressive Catholic minority, and I will be as forward in expressing my indignation at the conduct of the Catholic oppressors and my sympathy with the Protestant oppressed.

But when you dare to suggest to me a similarity between Tuscany and Ireland—between the Madiais and the Catholics of this land—between your souping, swindling, mammon-proselytism, the whole practical aim of which is directed to root out the Christian Faith, and to plant infidelity in its stead; to disturb, destroy disorganise, break, and tear asunder an ancient and virtuous society, by foreign influences and foreign gold; to make men Devils, or anything, if it were possible, that is worse, rather than allow them to save their souls in the pure way in which their fathers worshipped God; when you dare to suggest to me a parallel between resistance to the first beginnings of such revolutionary innovations, and hostile invasions from without, and the efforts of the Troy bigots here, to maintain their plunder and their ferocious gripe upon the throats of a famished people, I turn from the suggestion with a contempt which assuredly there is nothing

either in your letter, or in anything I know of your career, to modify or diminish.

I am, Sir Culling,

Your obedient servant,

F. LUCAS.

Tablet Office, Saturday, 9th Oct. 1852.

SIR CULLING AND THE LONDON JOURNALS.

I am truly sorry that I am unable this week to do anything like justice to the comments of the London journals on the case of Sir Culling Eardley. The following is the utterance of the *Times*, which holdly denies that there is any difference between Ireland and Tuscany:—

True, the Popish religion is established in Tuscany, and the Protestant in Ireland; but Protestantism in Tuscany is "a crime in the sight of God, and an injury to society." Whereas Popery in Ireland (as we must infer by antithesis) is a real and genuine blessing to the State. The Tuscan Government, again, is "Catholic," and the country is "exclusively Catholic," and therefore, in repressing dissent, its rulers may use any means they think expedient. But the established Government of Ireland and the Established Church of Ireland are both as truly Protestant as the Tuscan establishments are Popish, and why may they not act accordingly? If precedence, monopoly, and privileges are as detestable as Mr. Lucas thinks them, they can certainly be none the better for being absolute, or, if this be held to be the case, we have only to make the Government of Ireland still more Protestant than it is, and lock up Mr. Lucas and Dr. M'Hale for four years, instead of merely not allowing them to steal other men's goods at their discretion. We have only to terminate all toleration, and then we shall no longer be chargeable with intolerance. To give a Dissenting community free scope and licence all its tenets and ceremonies and to interdict it solely from outraging the laws of the State, and appropriating the property of its neighbours, is persecution to seize and imprison every Dissenter and to stifle very faintest utterance of dissent, is no persecution at all, but a rightful exercise of power, in which just so much rigour should be infused as is necessary for effect. Now, don't say so, Mr. Lucas! Don't preach such doctrines. They are dangerous at the present moment, we can assure you. If Papists ought to have everything they want or nothing at all, the former will not be the alternative preferred by the British nation.

A sufficient answer to this should be to repeat the passages in my letter to Sir Culling which bear upon this part of the case. The difference between Tuscany and Ireland consists not merely in the fact that in Ireland there are some millions of Catholics, but that these millions have been Catholics from their birth. Their fathers and mothers before them were Catholics, and so on in an ascending series for more generations than we have time to count up to the time of St. Patrick. In Ireland there is a traditional Catholicity of long standing. In Tuscany there is no traditional Protestantism. In Ireland the question is how to deal impartial justice among three or four groups of religionist who have stood face to face on the same soil for two or three hundred years. In Tuscany the question is how to deal with an attempt to introduce and propagate for the first time not merely in opposition to a Catholic Government, but amongst a people who are in the literal sense of the words, exclusively Catholic, a new religion. In the one case the question is

how to deal with millions of people continuing to believe the oldest religion extant in these islands—in the other case the question is how to prevent, or whether to prevent, the introduction of a new religion for the first time.

The question to which I have spoken is, not whether the religion of the Irish people be true or false, but whether it be there at all as an actually existing fact. The rights which I claimed for the Catholic people of Ireland, I claimed and claim expressly for all people so circumstanced, whether Catholic, Protestant, or Jew. I vindicated the claim of the Protestants of Belgium to the same equality which I claim for the Catholics of Ireland—an equality which the Catholic Government of Belgium sanctions and upholds, but which the Protestant Government of Great Britain resolutely refuses. Whether the Government be Catholic or Protestant, whether the majority be Catholic or Protestant, wherever diversity of religions actually exists, I claimed and I claim for all an equal and impartial treatment and exemption from all persecution. This right is conceded in many Catholic countries, but, so far as I am informed, it is not conceded by any one Protestant State upon the face of the earth. The sole dispute which I have with Sir Culling is, as to the course that may lawfully be pursued in the case of the attempted introduction of a new religion into a country where no difference of religion has hitherto prevailed. In such a country I claim for the Catholic parent the right to protect his children from the contamination of false doctrine. I claim this right for all Catholic parents—and, as in the case supposed, all the parents are Catholics, I claim it for the state which is their representative and which acts in their name. I make this claim on the plain ground of common sense, that every community has a right to use all reasonable means for its protection from the greatest of all evils; and I base the claim not on the fact that the Catholic religion is exclusively true, but on the fact that Catholics believe it to be exclusively true.

If any sect of Pagans has, or if any sect of Protestants had, could have any such belief in their own form of religion as the Catholic has in Catholicity, I should, under the same circumstances, and speaking merely as a politician, claim for the Pagan and the Protestant the same political right, if they judge it expedient, of resisting the introduction for the first time of a new religion into their country. But whatever may be the case with a Pagan, a Protestant has no such belief, and can pretend to no such belief without the grossest inconsistency. The very basis of his belief is the right of private judgment, and when he punishes for religion, as has been and is the constant practice of all Protestant Governments, he sins against his own belief, violates his own conscience, and perpetrates what he knows or ought to know to be a foul wrong.

The *Times* affects to think that the case of Ireland can be made like the case of Tuscany by simply "locking up Mr. Lucas and Doctor M'Hale for four years." And how will this establish a similarity? "The established Go-

vernment of Ireland and the Establishments of Ireland are both as truly "Protestant as the Tuscan establishments are Popish," and why may they not act accordingly?" Why? Because—to repeat it for the dozen time—there is no similarity between the cases. What the Tuscan Government does is to resist the introduction of a new religion; what the government of Ireland would do if it were to commit to prison the Archbishop of Tuam would be to perpetrate injustice not only against his Grace, who has been a Catholic ever since he was born, but in his person against an hereditary Catholic community which has been dwelling in this land for more than fourteen hundred years.

Of course the *Times* knows very well that have not said the absurdities which it imputes to me; that I have not drawn a distinction between moderate toleration and total intolerance; that where there is such a thing as a *bona fide* "Dissenting community" I advocate no sort of persecution whether moderate or total; and that (once again) I have urged nothing more than unquestionable right of any community, in which there has been previously no diversity of religion, to resist the introduction, for the first time of a new religion which they honestly and with a good conscience believe to be both false in itself, perilous to their souls, and fraught with danger to even their temporal well-being.

The *Times* threatens that if the alternative be fairly pressed the English Government will rather give us total persecution than the justice and equality which we demand. I have no doubt whatever that this is perfectly true as far as the Government is concerned—seeing that it is nothing more than the old cruel, brutal spirit of English Protestantism, and, indeed, of Protestantism all over the globe; a spirit which once seemed dormant for a time, but which is now revived in England as it has generally been in full operation in every country in which can secure for itself a convenient stage.

Having said so much hurriedly by way of explanation to the *Times*, I will just add a sentence or two from a leading article in the *Morning Chronicle*, in which the writer professes to state my doctrine in his own words. He says that according to my theory—"The exceptional case of toleration arises when those who "are to be persecuted form a majority, which might "unreasonably retaliate in the same kind; or, secondly, when, though in a minority, their number or their strength might render resistance formidable.

The reader knows very well that I have said neither this, nor anything like this. But another paragraph is even more ludicrously and shamelessly untrue. Look at the following:—

The confiscation recommended by the Tenant League is identified with the projected seizure of the Church revenues by a remarkable passage in which Mr. Lucas absolutely places the property of the Establishment and that of the landowners in the same category of spoliation. "A miserable minority," it seems, "besides robbing the majority of their estates, have robbed them also of the religious endowments accumulated by the piety of their forefathers," &c. In other words, the transfer of Irish land to the Roman Catholic peasantry is as much a part of the policy of the agitators as the destruction of the Established Church.

Because I say that robbery was robbery I must mean, it seems, to demand a restitution that would at once be impossible and unjust. In England the Normans robbed the Saxons; the Saxons robbed the Britons; and the Britons robbed one another. God help me! What have I said? According to this Grahamite logician by speaking the word robbery I have condemned the descendants of Briton, Saxon, and Norman to make a restitution for the plunder of eight hundred or two thousand years ago, and I have bound myself to demand such restitution on behalf of the naked savage who eat beech mast and acorns in Epping Forest before Julius Cæsar. Does the *Chronicle* deny that the "majority were robbed of their estates?" But what a shameless lie it is, because I assert the truth that a gigantic robbery of private property took place a hundred or a hundred and fifty years ago, to charge me with seeking for a transfer of the stolen estates!

F. L.

Tablet, Oct. 16.

CRIMINAL JUSTICE IN ENGLAND

The attention of the public has for some time past been so completely occupied with election business that we have been most unwillingly compelled to postpone all comment upon other subjects of well nigh equal importance. At the present time the judges are proceeding on the various circuits. Criminal cases have been brought before them at one and other of the assize towns, and in some of these the jurors have evinced so profound a determination not to convict, whatever might be the nature of the evidence, that the course of justice has been seriously impeded, and, except order be taken in the matter consequences of the most serious kind throughout the country must be the inevitable result. When we carefully watch the tendencies and developments of crime, it is impossible not to see that this or that particular offence becomes a fashion for a while—sometimes only in a particular district, sometimes the taint has a wider range and infects the whole country. It would seem as though the energies of the criminal population became roused to action in one particular direction by the success of one great offender, or by the notoriety of the proceedings in one great criminal case. Burke and his companions set the fashion of Burglary; a potboy set the fashion of shooting at the Queen in a neighbouring country; Madame Laffrage set the fashion of poisoning husbands. Then, again, to take the narrower case of district crime. In the county of Essex, and in some of the large towns of the manufacturing districts, it became the fashion for mothers to poison their children for the sake of the sum they might receive for the funeral expences from a burial club. To such a degree did this custom prevail, and so notorious did the fact become, that when the name of a child was inscribed upon the muster-roll of any of these associations the gossips of the neighbourhood used to speak of its proximate death as a matter of course. The impunity conceded to a particular crime of this sort, whether that impunity has been the result of a

well devised system of concealment, or of a negligent administration of the law, of course fosters and encourages the commission of the offence. This brings us to the particular case to which we would direct attention at the moment. The county of Dorset has for some time past obtained an evil notoriety in consequence of the practice of child murder, which has extended to a lamentable extent among the younger female population of the country. Many cases of this distressing kind have been brought before the assize courts for the district. We grieve to add that the juries empanelled to try the cases have evinced so criminal a spirit not of mercy to the prisoners but of cruelty to the wretched children, who in consequence of their apathy will shortly become the objects of the same crime, that a series of tragedies of the same kind may be confidently expected between the present and the next assizes. Thus stand the facts of one particular case which was tried on Thursday last before Mr. Baron Martin at Dorchester:—

Louisa Walhorn was indicted for the murder of her male child at Bridport on the 5th of May last. It appeared from the evidence of one Mary Ann Sheppick, at whose house the prisoner was lodging when the offence charged was committed, and on the day named she was delivered of a healthy male child about 4 o'clock in the afternoon. A mid-wife was called in who affected the delivery with perfect success, and quitted the house about an hour afterwards. The child was placed in the same bed with the prisoner, and the lodging house keeper and her daughter retired into an adjoining room. They had been there about an hour when they heard the child scream twice. They called in to ask what was amiss, and the prisoner replied that the child was in a kind of fit; and it might be better again. The younger of the two women went in to fetch the child. The little creature's lips were black, and its mouth all burnt, when it was brought out. Thereupon, said Mary Ann Sheppick, "I took the child to the prisoner, and asked her what she had done to the child. She said Nothing." No other person could have gone into the prisoner's room. Elizabeth Furzey, the daughter of the last witness, deposed, among other things, "I went into the room, and found the prisoner had turned round in the bed, the child being between her and the wall. I took the child up, and saw that its mouth was black." This witness immediately fetched the midwife and the doctor. Between 10 and 11 o'clock the next morning the child died.

Now, before coming to the medical evidence, which clearly proved that the black stains on the child's mouth were the effects of oil of vitriol, and that it died in consequence of the administration of that poison, it is necessary to explain the position of the prisoner's room and of the bed on which she lay. A private road runs under the window. There is a window at the head of the room, which any person might easily reach from the bed. When the prisoner first went to lodge at Mrs. Furzey's house she brought with her two boxes—a large and a smaller one. Immediately after her delivery she asked for the small box, which was given to her. The police-

men, who was sent for immediately upon discovery of the crime, searched her apartment, but could find nothing which threw light upon the manner of its commission. The next day, it seems to have occurred to him that it would be as well to search the road we have described. A few inches from the wall, under this window, he found a cork, and opposite the cork a bottle, with some liquid in it. The hedge was very much burnt just above where the bottle was found. A person might have thrown the bottle from the window of the room in which the prisoner, Louisa Walborn, was lying. This brings us to the medical evidence. Dr. Allen, the gentleman who was called in, stated that the symptoms he discovered on the child could not have been the result of natural causes. The marks on the child's lips were precisely such as would have been caused by oil of vitriol. The tongue was much swollen, and on it were distinct traces of the oil. All the other appearance which the body presented on examination after death corresponded with these marks. "I am of opinion," said Dr. Allen, "that death was caused by oil of vitriol having been administered. I received a bottle from Brooker (the policeman). I examined the contents, which were concentrated of vitriol, the same as I found on the child's tongue." Such was the evidence for the prosecution, and we confess we are unable to discover any loophole of escape from the inevitable confusion that Louisa Walborn did, in point of fact, administer poison to her child. When we look at the defence, we find that the prisoner's counsel did indeed urge the few suggestions that could be thrown out in so desperate a case with sufficient precision, but to what do they amount? The prisoner had no motive for killing the child. There was no poverty—no fear of shame for this was the third and not the first illegitimate child that had been born to her. There was no proof of her having purchased poison. It was not probable that immediately after delivery she could have raised herself up to reach the window. The bottle that was discovered by the policeman might have been flung there by anybody. This was all the counsel for the defence could urge—he was bound to say something—and so the case was left in the hands of the judge. Baron Martin very properly pointed out to the jury that here was murder, or nothing at all. It was not possible to admit the hypothesis that the prisoner had administered the poison by mistake as a remedial measure, and had either mistaken the remedy or administered an over dose.—The jury, as we may guess by the result, would have been well pleased enough to reduce the offence to manslaughter in the slipshod way usual with juries on such occasions. But the straightforward charge of the presiding judge cut away this ground of escape from beneath their feet. Baron MARTIN seems to have felt that the time had come when it was necessary to impose a check upon the further commission of so deplorable an offence, and, as far as his office permitted, to have asked the jury to discharge their duty. But no! The sight of the present misery was more potential with them than the dire probabilities of secret slaughter which might arise from their neglect of duty.

In the teeth of the evidence, and in defiance of the consequences, they brought in a verdict of "Not Guilty" in the prisoner's favour. We are informed by our reporter that when the verdict was bruited about outside the court, some young women who were waiting to know the result were heard to say; "I'll get rid of my young —next time, and "We need not care what we do now." We can scarcely congratulate the jurors on the result of their labours.

Thus impunity has been conceded—at least in the country of Dorset—to a crime well nigh the most dreadful in the dismal catalogue of crimes. Whether we consider the helplessness of the victims, or the horrible fact of the wholesale extinction of life, or the demoralizing effect upon the offenders themselves, we shall have equal reason to be dissatisfied with this Dorchester jury. They have set a premium on promiscuous concubinage; they have inoculated a district with the habits of crime, they have rendered human life of slight account in the eyes of an ignorant population. There is little doubt that a plentiful crop of childmurder will be the natural consequence of this verdict during the ensuing autumn.—*Times*, July 26.

THE PROPAGATION OF THE FAITH.

The fourteenth anniversary of the establishment of the Association for the Propagation of the Faith was celebrated on Tuesday in the Church of the Conception, Marlborough-street. The solemn ceremony was conducted in a style of splendour and impressiveness befitting the auspicious occasion, and worthy of the noble institution whose founding it was intended to celebrate—an institution which, during the comparatively short period that has elapsed since its formation, has conferred upon the universe benefits almost incalculable. Through its agency thousands of pious missionaries—who, with a heroism and self-denial that the Church in its primitive days might well be proud of, threw aside every consideration of family, personal advancement, worldly greatness, and home, and devoted themselves to the glorious works of proclaiming Christ crucified—have been sent to the most distant climes to teach the sublime truths of Catholicity, and point out the path that leadeth to salvation to men amongst whom the name of their great Creator and Benefactor was never spoken, or if mentioned only to be scoffed at. In every spot, however remote, desolate, and dangerous, where human beings made unto the image and likeness of God were to be found, has the adventurous foot of the iron-hearted Catholic missionary—aided by the association penetrated, bearing and disseminating the beautiful and consoling doctrines preached by his great Master, sealed with His sacred blood, and which his church has preserved and proclaimed unaltered alike through long ages of darkness and sunshine, of persecution, and prosperity, humiliation and triumph. It is not alone the wild untutored savage, or the more refined but more obstinate believer in the artfully constructed Pagan creed of an ingenious and daring impostor, that has benefited by the heroism, the devotion, the piety, and the learning of the

Christian Missionary, but even those both Christian lands and reared in the Christian faith who have been compelled to quit their homes and seek the subsistence there denied them in distant lands. And how many are there not amongst the latter of our own poor countrymen whom the sad sufferings of their native country during past years have scattered to almost every corner of the habitable globe, where the bitterness of exile has been mitigated by the Catholic missionary, who sought them out in their almost, unknown habitations, and consoled by the long desired opportunity he afforded them of participating in the blessings of the sublime mystery and holy sacraments of that church to which their sufferings and sorrows only made them cling the more firmly. Such have been a few of the fruits of the glorious institution whose establishment in this country the Irish church celebrated yesterday with a fullness of joy and in a spirit of thanksgiving proportioned to the knowledge of the incalculable good it has effected—a joy and thanksgiving in no slight degree augmented by the consciousness that Ireland had not been wanting, as far as her poverty and afflictions would permit, in the performance of her portion of the great duty which devolves upon the whole Catholic world, namely, the aiding by pecuniary contributions and the furnishing of gifted and holy men for the propagation of the faith which its great Founder commanded should be taught unto all mankind. The preparations within the cathedral for the celebration of the solemn ceremony were of the grandest description, while the general arrangements for the accommodation of the episcopal and other dignitaries, the large numbers of our metropolitan clergy, the students of All Hallows, and the dense congregation assembled on the occasion, were of the most complete and satisfactory character, reflecting much credit upon the judgment and activity of the clerk of the church.—The grand altar was richly and tastefully arrayed, the archiepiscopal throne was uncovered and suitably prepared for the reception of his Grace the Archbishop of Dublin, who was unavoidably absent, being at present in the south of Ireland. Within the sanctuary, which with the steps leading to the grand altar were richly carpeted, were placed sedilia for the venerable prelates who attended robed in their pontificals, viz. the Most Rev. Dr. Carew, Archbishop of Calcutta; the Right Rev. Dr. Whelan, Bishop of Bombay; and the Right Dr. O'Connor, Bishop of Salda. A large portion of the nave was railed in, and provided with seats for the clergy present, and the students of All Hallows, upwards of eighty of whom arrived in procession from the college. The appearance of these pious young men, the object of whose future career was strikingly suggested to the minds of all who saw them by the ceremony of the day, and whose admiration was excited by the contemplation of their cheerful and sanctified demeanour. The students were dressed in soutans and surplices, as were also the clergymen, amongst whom we perceived—

Very Rev. Dr. Yore, V G; Very Rev. Dean Meyler, Very Rev. Archdeacon Hamil-

ton, Rev. Mr. Esmonde, S J; Rev. Mr. O'Roke S J; Rev. Mr. Smith, Rev. Mr. O'Malley Rev. Dr. Roskeie; the Rev. Messers Hall, O'Connell, Pope, Mullally, Rooney, P. P. Clontarf; the Rev. Dr. Moriarty, Rev. Messers Young; Murphy, Farrell, N R Roche, P P. St. Michael's and St. John's, Brady, Smithwick, Collier, Rathmines Mulhall, Staunton, Farrelly, Woodlock, Dr. Forde, Reverend Messers Graffney, S J; J Farrell, Westland-row; M. Keogh, SS Michael and John; John M'Cann, Castleknock; M Flannery, secretary; D Murphy, Meath-street; O Burke, Malborough street; Kennedy, Clontarf; Larkin, Murphy, Harcourt street; Murphy, Luran; Cassin, St Paul's; Rev. Dr. Russell, Denmark-st; several of the clergy of St. Vincent's College, Castleknock, and a great many others whose names we could not ascertain.

At eleven o'clock the venerable prelates, whose names we have given, having been conducted to their seats, the grand high mass commenced, the Rev. Dr. O'Connell, P P., Irish-town, and honorary secretary to the association, acting as high priest, the Rev. Mr. Pope as deacon; and the Rev. Mr. Mulligan as subdeacon. The Rev. Mr. Irwin was master of the ceremonies.

The fervent devotion and the unvarying attention of the vast and highly respectable congregation that filled every portion of the cathedral during the ceremony was most edifying. Had our beloved Archbishop been able, in accordance with his own wishes, to give the solemn sanction of his presence to the scene, it must have cheered his heart—ever anxious for the welfare of the church and the propagation of her doctrines in all their native truth and purity—to behold his noble and gorgeous cathedral filled with venerable prelates, exemplary and zealous priests, chivalrous devoted students, anxious to follow in the footsteps of their immortal examples, a Xavier or a Claver, and a pious congregation, all uniting with the high priest on the altar in offering to the omnipotent and beneficent Father of Mankind their prayers of thanksgiving for the past, and of supplication for the future.

Immediately after the first Gospel the Rev. John T. Leahy S J M, of the Dominican Priory, Cork, ascended the pulpit, and proceeded to deliver the subjoined beautiful and eloquent discourse which was listened to with breathless attention:—

“He who causeth a sinner to be converted from the evil of his ways shall save his soul from death, and shall cover a multitude of sins.”—Ep. of St. James, v., c. 200.

To afford sustenance to the famishing—to support the drooping spirits of the disconsolate widow—to cover the shivering limbs of the little orphan when the hearts that loved him lie mouldering in the grave, are noble acts of that divine virtue which our Redeemer bequeathed as a last legacy to his followers. And if the object of the discourse were to elicit your benevolence on behalf of your famine-stricken fellow countrymen scarcely yet emerging from distress unparalleled in the annals of the civilised world, certain I am that you would willingly and generously minister

from your abundance, nay even from your poverty to those afflicted members of Jesus Christ, your brethren in the faith. But I am here to solicit the exercise of a still more meritorious and more beneficial act of charity. I am here to beseech you not merely to relieve, your fellow creatures from the wants of that body which, after a few quickly-passing years at the very utmost, must become the food of worms—not merely to protect them from that death which is constantly pursuing them through the windings of life, and which sooner or later will overtake us all, but to save them from the brutal degradation of their souls in this life, from endless misery in the next; to burst their chains, to fling open their prison, to snatch them from a lake of fire kindled by the anger of Almighty justice, and to place them on thrones of cloudless effulgency in the blessed region of immortal happiness. I have to plead not only in behalf not merely of a single people, however numerous, but of whole nations, suffering under the most frightful of all afflictions. Hundreds of millions are to-day my clients. No wonder, then, if I tremble at the task before me. The magnitude of the interests at stake, the countless hosts of human beings, whose eternal weal or woe will, perhaps, depend on the results of this appeal, are well calculated to overwhelm, with a sense of awful responsibility any one who assumes an advocacy in which such momentous consequences are involved? Yet why should I despond when I know that the charity which pervades your heart requires on extraordinary effort to awaken it, but is ever ready to spring up into life and activity at the feeblest touch? Why should I be the least diffident when I reflect that I appear in the name, and with the authority, of Him who chooses the weak things of this world to confound the strong, and the foolish things of the world to confound the wise? He requires not the persuasive words of human eloquence to effect His merciful designs, but can to-day as he did of old, inflame the zeal even of the tepid and unthinking through the instrumentality of the lowliest and most contemptible of his servants. Have you, my brethren, ever pondered on the wretchedness of those unhappy nations for whom your succour is solicited? I speak not now of their bodily wants, through in numberless instances these are heart-rending. But even where the fertility of the soil, teeming with vegetable life, supplies food in abundance—where the burning rays of a tropical sun render all, save the slightest covering, superfluous, and where the gorgeous, scenery around seems to embower man, as it were, in another Paradise—yet, though he can there feed and batten like the beasts that perish, the deplorably miserable is his condition. He knows not God! In the groping darkness of his understanding he bestows that awful and living name on some hideous idol, the work of his own hands, and flings himself down in grovelling adoration before it. The ceremonies of what he calls religion are too often sanguinary and obscene rites offered up with blasphemous extravagance to avert the anger or win the favour of the Deity. See the idol car of Juggernaut year after year bespattered with the life blood of frantic votaries, amidst the acclamations of besotted multitudes. See the crowd

of harlots who surround it, and who are maintained at the public expense for the monstrous purpose of worshipping by their very crimes. Enter their temples. Oh! you dare not. The ornaments are emblems which the most profligate wretch in Ohristendom would blush to discover in the lowest receptacle of vice. Yet those are nations comparatively enlightened, subject to our own Sovereign, blessed with the arts of civilized life.—What, then, must be the mental degradation of other countries in which a ray of learning has never shone? And will you fling them forth from your charity, and allow the author of evil to trample out of their souls the last feeble spark of reason, and render them, as it were, the sport of his fiendish mockery? Unhappy wretches! What curb is there to restrain the violence of their passions—what warning voice to scare them from the paths of vice, whose issues are in hell. Alas! do we not know from the sad lessons of experience that the firmest conviction in the dazzling reward, or endless tortures of futurity has at times failed to still the boiling of the revengeful—to stop the insidious cunning and the dishonest, or to prevent the loathsome excesses of the sensualist? When, then, the idea of another life is but as shadowy as the remembrance of a dream—when religion is nought but a compound of superstition, immorality, and blasphemy—what wonder that a deluge of vice should burst forth and cover beneath its noxious waves every remnant of man's original grandeur. Thus it was in the pagan nations of past times, and thus it is at present. If in some rare instances travellers fancied that the people whose country they approached were pure and uncorrupted, it was soon discovered that the fair outside was but the white washed sepulchre that concealed a mass of fetid corruption within. But even should conscience cast off for a moment the darkness which obscures it, and catching a glimpse of that tremendous and boundless futurity on the shores of which it stands, what is to calm its fears, to unravel its perplexities, to teach it the way, that leads to true repentance, and give it any well-grounded assurance of pardon? And in the day of affliction—affliction which comes to all, whether Christians or Heathen—where are those unhappy people to look for any solid consolation?

(To be continued)

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

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THE BENGAL CATHOLIC HERALD.

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

No. 26.] CALCUTTA: SATURDAY, DECEMBER 25, 1852. [VOL. XXIII.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, December 25.

CHRISTMAS DAY.

THE brightest day of the Christian Calendar has been long and anxiously looked for through dim shadowing mists. How many youthful hearts have throbbed in anticipation of its glorious coming; how many golden schemes of pleasure have been planned to welcome its appearance. The bustle and the business of the past week have well denoted the importance which Christians of all classes attach to the character of this great day. Tailors and Milliners, Jewellers and Mercers, Pastry Cooks and Confectioners have passed sleepless nights in order to execute the wholesale orders of their generous patrons. But it was a labor of love; a labor calculated to repay four-fold its devoted watchfulness.

A hundred hands have plied with ceaseless activity the multifarious implements of cunning craft. The anvil of the Goldsmith has rung with silvery notes at every stroke of the hammer;

the delicate fingers of the Sempstress have directed the needle with skilful art through the intricate folds of silks and velvets; the sturdy Baker has anxiously watched the temperature of some gigantic oven to bake his monster Cakes and Pastics, while the more artistic Confectioner has exhausted his skill to raise glittering and fantastic forms of Pyramids and Towers. The night was far advanced before these wearisome tasks were ended, and the drowsy laborers had retired to their well-earned repose.

Not less anxious and busy were the various domestic circles for whose pleasure the industrious artizans have wearied themselves even unto exhaustion. The frugal and the thriftless, the prudent and the unthinking, the old and the young, the grave and the gay—all have turned their backs on care and have flung sorrow to the winds. To go the circuit of the thousand and one shops, to choose and reject, to order and countermand was a task of pleasing distraction. To hold family consultations on the festive commemoration of the Great Day was a less pleasant labor. Some must be asked whose presence would be either a shame or a restraint; some must be discarded whose talents for fun were inimitable; strangers of worldly substance had promised to honor the feast with their distinguishing presence,

and, as a natural consequence, some unexceptionably worthy but poor and humble relations, were for the nonce struck off the list of regular annual guests.

But these were cares of minor consideration and were prudently left to shift for themselves; they were not to mar the thick coming fancies of Christmas Eve. Glossy dresses and sparkling jewels; snowy cakes and transparent confections, ivory caskets and ingenious toys have all safely arrived and are carefully stored. Even youthful hopes have tired themselves and elderly housewifery has given the finishing touch to her work. The watchers are yearning for rest, and one by one they drop off, till not a link of the great domestic circle is left.

Now sleep with gentle hand spreads its funeral pall over the forms of those who were lately so active and animated; but the little Hours however move on with their wonted regularity and faithfully usher in the great and glorious Day. What merry shouts of welcome from the tender lungs of childhood, as the rosy streak in the East tinges every thing with its gladdening hue! Busy hands and laughing eyes, responding to the joyous impulse of careless hearts, are agreeably employed. Father and Mother, Sons and Daughters, Uncles and Aunts, Cousins and poor Relations, all are up betimes, and are anxiously devoting more than ordinary attention to the business of the Toilette.

Christmas Day has fairly set in. The streets resound with the rattling of carriages. The gate-way of every house is gaily decked with leaves and flowers. Regiments of smartly dressed men are bearing the friendly offerings of Hindoo gratitude to their Christian patrons. The Churches are filled to overflowing—but where are the poor in their homespun garments? None such is to be seen; all the worshippers are clad in cloth of the finest texture and silks of the most admired fabric. Poverty for once has shrunk within himself—he cannot stand the gaze of this brilliant day.

The Churches are emptied and the streets are full. Homeward lie the glittering throng—homeward to mirth, jolli-

ty and good cheer. The table groans under the weight of costly delicacies. Eat, drink and be merry, for there is no restraint on mirth—no check to appetite. Old age and youth and childhood are blended together in delightful harmony. But there must be an end even to a Christmas breakfast, and the very children have been satiated with fruit and confection. Clear away the dainties and bring out the great Plumb Cake which looks like a tower in a snow-storm; place beside it crystal goblets of the old rosy wine. Hark the brazen sound of the Gong! Ding, ding, ding! Visitors come pouring in, in rapid succession; all in holiday costume and radiant in smiles. What friendly warmth, what hearty greeting, what soft and tender congratulations! Blessings on blessings are mutually invoked. Warm wishes are warmly expressed that every return of this glorious day may be happier than its predecessor. Friendship makes a new covenant with Friendship and renews the pledge of devoted affection. The huge cake is sensibly diminished with every renewal of the pledge, and the crystal goblets pour forth their liquid ruby to invigorate every friendly sentiment! But the day wears apace and the tide of visitors has ceased to flow. O for a brief Sabbath to recruit the exhausted spirit! What tired already and on this glorious day! Why 'tis the very time for the social reunion of the large family circle—'tis lunch time! Again the table groans and the guests laugh. The glasses sparkle, and poetry and sentiment take the lead. More congratulations and good wishes follow; more eating and drinking and merry making; more hearty embraces and fraternal shakes of the hands, and the reunion closes.

Well! the festive part of Christmas is happily over! Not yet you splenetick wretch. Have you forgotten the principal Banquet! Step into the great Dining Hall with me. O sight of splendor not easily forgotten! The enormous Plateau runs the whole length of the magnificent table where covers are laid for thirty. The Sideboard seems to bend under the weight of solid masses of silver. The glasses and the porcelain are in exquisite keeping with the plate. The tout-ensemble is faultless.

The little Hours move on with their wonted steadiness and in due time usher in the guests who are to honor the splendid banquet in that magnificent dining room. The host is dressed in smiles that bespeak a heart at ease with itself and all the world. The Goldburys and the Silvertons have the posts of honor assigned to them as being due to their substantial position in society. They look stately yet condescending. The rest of the guests take their places as chance or dexterity directs. But here is Cousin Tom with his cheerful modest look, and Aunt Mary with her pleasant smile and unchanging benevolence; where is young Springald with his racy wit, and old Harper with his musical knowledge? They were wont in times of old to make this very Hall resound with the mirthful plaudits which their varied talents used to call forth. Hush! make no foolish remarks and ask no unpleasant questions. Mary and Tom, Springald and Harper move in a sphere too humble to assimilate with the acknowledged rank of the Goldburys and the Silvertons. The star of their popularity is eclipsed by the dazzling splendor of these new suns.

But a truce to care! The evening is wearing away and Christmas-Day has but a few hours left of its four and twenty. Make the most of it ye jovial sons of mirth; eat, drink, be merry and fling care to the winds. Worthy and honored Guests, fill your glasses to the brim for it is a bumper toast. Drain it to the last drop. Fill again—fill, fill, and drain it as before. Fill once more my hearties. Again and again—let there be no dullard among us to damp the hilarity of the scene. Once more brave hearts—ay to the last drop.—Hurrah!

The little Hours move on stealthily but with their wonted unerring pace. The clock strikes eleven! Up rise the Guests and make an energetic effort to depart. Not yet my hearts of oak, there is an hour yet to spare. On to the Drawing-room; move away the tables and chairs; hand the Lady in the dark velvet robe to the Piano. O, that brilliant touch, how it awakens the tones of the superb instrument. Her fingers sweep along the keys in one of those enchanting waltzes which are irresistible. Young-

men spring up in a moment to select their partners. Fair girls are no ways loath to be so selected. Away they go whirling and whirling in mazy rounds; vigorous arms have encircled delicate waists; taper fingers are laid on manly shoulders; eyes meet eyes and interchange eloquent glances; beauty and youth have well and happily met and age looks on complacently. What tired my pretty one, and on such a night? For shame, those graceful limbs should know no fatigue; that fairy form might tread on air! Up and away and join the merry waltzers. Hark the clock sounds midnight! A bumper toast my hearties! Hurrah! we have witnessed the last minute of Christmas Day!

Gentle reader, does the sketch which we have essayed recall no scene in real life? Are there many homes where Christmas Day has had a purer or more spiritual welcome? Are there many professing Catholics, who watching like the shepherds of Bethlehem, have been forewarned of the birth of the Divine Babe and encouraged by the voice which conveyed glad tidings of great joy, have visited in spirit the lowly manger which served as a cradle for the Infant Saviour? Ah! no! not many, for the great majority of us must be conscience-stricken whenever the stern reality of our Christmas commemoration stands before us. Our carnal revels have nothing humanizing in them, they have on the contrary a selfish debasing tendency. They ensnare our hearts and our understandings in an iron net of dangerous sophistry. They whisper in honeyed accents that our riotous banquets are the result of hospitality; that our social meetings in gorgeous saloons are conducive to peace and good-will; that our luxurious pleasures promote the welfare of Society! Do not trust the seducer but search into the inmost recesses of your own hearts, and ask yourselves if all the festive scenes and gay revelries in which you have joined, have advanced you one step on the road of spiritual perfection? What have you and we and all of us done to commemorate worthily the great Festival of the Nativity? Have we in the still hour of night watched in trembling hope for the glorious Advent of the Messiah? Have we like the wise men

followed the star in the East until it came and stood over Him that was born king of the Jews? Have we fallen down and adored the Ruler of Israel, bringing our offerings of love, faith and gratitude? Have we rejoiced with the multitude of the heavenly army when they sang "Glory to God in the highest; and on earth, peace to men of good-will." Our self-accusing hearts tell us that we have not; they tell us further that our carnal minds regard this solemn festival but as a favorable opportunity, mis-judged though time-honored, to gratify the carnal appetite; that it is profanation to pamper ourselves with costly dainties in honor of Him whose life was humble and whose habits were frugal; that the Bacchanalian orgies with which we conclude the day are rather fitting tributes to Paganism, than offerings worthy of the pure and spotless Jesus.

But if we have gone astray from the strict discipline of the Church, let us not despair, but gird up our loins and at once endeavour to retrace our steps. This day is before us in its early freshness. Let us burst asunder the bands of selfish pleasure and as our first worthy commemoration of Christmas, let us provide a banquet which angels may delight to witness, a banquet of love for the orphans and the widows whose lot is cast amongst us. As chosen objects of our particular care, let us feed them, not with the crumbs that fall from our tables, but with some portion of the substantial fare with which we have often regaled the wealthy and the over-fed. So shall every Christmas be a day fruitful in blessings to us and ours; so shall we worthily approach the manger of the Babe of Bethlehem with our offerings, not in myrrh and frankincense and gold, but in hearts humble and contrite and ever ready to assist in the offices of charity and benevolence.

THE CHRISTMAS EXAMINATIONS.

We are indebted to a kind correspondent for a full and elaborate Report of the several Examinations that were held during the week but we have not been able to make room for it in our present

issue. We do not however regret the circumstance, as it will enable us to present the Report in question, as an acceptable New Year's Offering, to the kind friends and benefactors who have never ceased to cherish those educational Institutions in whose prosperity is closely bound up the well being of the entire Mission.

THE PROPOSED HOSPITAL IN HONG-KONG.

Among our advertizements will be found a very feeling appeal to Christian charity on behalf of the sick and destitute of Hong-Kong. At this holy season of the year, we trust the benevolent zeal of the Very Rev. Father J. Mangieri, will be rewarded with a Donation of sufficient magnitude to encourage him in carrying out his benevolent scheme. Messrs. P. S. D'Rozario & Co., have with characteristic kindness, consented to receive and forward the amount of Subscription.

CORRESPONDENCE.

THE NOWGONG CHURCH IN ASSAM.

To the Editor of the B. C. Herald.

MY DEAR SIR,—I have much pleasure to state for the information of the kind donors, that the erection of the Nowgong Church is progressing fast under the direction of our most amiable Rev. Father J. Bernard, of the Foreign Mission Society of Paris, who is here posted as our Curate for the time being: I will esteem it a favor by your kindly inserting in your valuable Journal the following amount received:

Rev. J. Bernard, in advance, from 1st Decr. to 31st May, 1852, Rs. 30.

I am my dear Sir, yours faithfully,

J. PINGAULT,

Secty. for the erection of Nowgong Church.

P. S. Will you kindly inform me if I can procure either in the Cathedral Library, or Messrs. D'Rozario and Co's. a complete set of Bishop Bossuet's Works,* translated into English, and what may be the cost of it.

J. P.

* Agreeably to the request of Mr. Pingault we applied to the sources referred to, for a complete set of Bossuet's Work in English; it appears that a complete set of the Work is not procurable in either of the Libraries.

Messrs. P. S. D'Rozario and Co. have kindly favored us with a list of the following Works by Bossuet:

Bossuet's History of the Variations of the Protestant Churches. 2 vols. Rs. 4.

Conference between Bossuet and Claude on the Authority of the Church, 1 vol.—1-8.

REFLECTIONS ON HUMAN HAPPINESS.

Content and Virtue are the source of bliss.

THAT "Virtue alone is happiness below," the most profligate will not deny. Yet pleasure still exerts her syren voice, and spreads her silken net with much success, whilst the trains of avarice and ambition continue as numerous as ever.

The gentle gales by which man was intended to waft his little vessel through the ocean of life, he has swelled to his own destruction. The passions designed to excite the soul to action, assume when indulged, the most despotic influence, and the severest of all slavery is the subjection to their sway.

Observe the votary of ambition; how abjectly he crouches to a wretch that he detests and despises; with what care he regulates his looks; how he smiles and fawns, and flatters! Can such a one be said to be free? The man who voluntarily lives in a state of servility, who had rather cringe at the levee of a prince than enjoy the dignity of independence, is a slave, a base, a shackled slave! Let him attain the height of his desires, let him be exalted above his rivals, and revered with the honors of the state; yet then, even then, he has only plunged himself deeper into misery. He is surrounded by parasites and sycophants, whom he dreads and distrusts; he has no friend whom he can consult, no con-

fidant to whom he can open his bosom; and the meanest of his enemies that languishes in a dungeon, may look down on him with pity, though his brow be crowned with a diadem, and his throne encircled with guards.

Can a more, melancholy object be conceived than the man of pleasure who complies with the impulses of appetite, and destroys his health in the indulgence of licentious passions? The animal spirits soon subside, the fund of life is soon exhausted, and he sinks into a state of weakness and decay, alive only to the terrors of conscience and the pains of disease

"Most truly happy they, who can
Govern the little empire Man;
Bridle their passions, and direct their will,
Thro' all the glittering paths of charming ill."

From these terrors—from these pains is the peasant free? Yes, happy man! thy pleasures are permanent, and thy life serene. Though thy meals be simple, they are sweet, and though thy bed be hard, thou sleepest the sounder for it.

The situation of the wretch who is sentenced to dig the mine, is not so deplorable as that of the man whom avarice has enslaved. He may possess all the riches of California, he may build his palace, inclose his parks, wind his canals, and shoot his fountains to the skies; yet no sooner has he ascended the steps to his mansion, than the enchantment breaks; no sooner has he viewed his prospects, his lawns, his woods, and his hills, than the spell dissolves, and he discovers with a sigh, the impotence of the deity he has worshipped.

A man may devote his whole life to the attainment of knowledge; he may read all the books that ever have been written, study all the systems that ever have been formed; yet all his reading and study will amount to no more than this—that Virtue alone is productive of true felicity.

If this representation be just, the virtuous have no reason to repine. The sweet reflection of having acted right, is a higher reward than the sovereignty of an empire. Virtue like health, renders the mind more susceptible of real pleasure, casts a light on every object, and brightens every scene. If a man be engaged in a good cause, it is comparatively of little consequence to himself, whether

he succeeded or not. The patriot who fails in an attempt to free his native country, may be condemned to exile, or loaded with chains; yet he has no right to complain; he has done his duty, and ought on that account to be satisfied.

"What nothing earthly gives or can destroy.

The mind's calm sun-shine and the heart felt joy,
Is virtue's prize.

Good Heavens! and what would he have besides? Dejection is only to be expected from the villain, when guilt points the arrows of adversity and distress. The enjoyments of the reflective mind are the highest of all enjoyments, and those who possess them are superior to the evils of human life. Philosophers may talk just as they please; they may declaim a thousand and a thousand times, on the folly of expecting happiness in this sublunary state. A man's happiness does not depend on his situation, but chiefly on himself* and he who has reduced his passions to obedience, may fear the reverse of fortune; prosperity cannot intoxicate, adversity cannot depress him; while he resembles the sturdy oak, that continues firm and erect, whether the sun shines, or the impending storm threatens destruction.

ORIGINAL POETRY.

EVERY THING CHANGES BUT GOD.

(For the Bengal Catholic Herald.)

I.

In my youth I had friends and companions below'd,
Who kept my heart joyous where'er I roved;
In manhood of all early fancies bereft,
The scene of my bright joyous boyhood I left:
After years I return'd where my childhood did dawn,
And I call'd for my friends, but alas! they were gone.

II.

Oh! I wish'd that each scene of my youth was a dream,
That would come every night my sad heart to redeem;
That the friends of my youth may arise from the tomb,
And with gladness the bright, festive circle illumine:—
But I thought, there is change in this mortal abode,
And every thing, every thing changes but God!

T. P. M.

Patna: Bankipore, December 1852.

* "Dear friend, expect not real bliss to find,
In this or that condition of mankind;
Where is it then, say you? Where can it be
This wish'd-for phantom, true felicity
In what bless'd region, on what happy shore
Why—in yourself! Content's the golden ore,
Whate'er your state may be, remember this,
Make sure of Virtue, and you're sure of bliss."

Selections.

—000—

THE LORETTO CONVENT.

TO THE EDITOR OF THE ENGLISHMAN.

SIR,—I am extremely happy to have it in my power to bear my humble testimony to an institution which has ever been made a laughing stock by the thoughtless in all ages. I am myself a Protestant, the son and brother of Protestant clergymen, and nephew to three others in the Church of England, therefore I ought to be the last in the world to write a line in praise of an establishment which is directly opposed to a church from which many of my family derive their support; but I was greatly pleased in a recent visit I made to the above, in company with a friend, a few days ago, that I cannot forbear sending it to you for insertion if you see fit. When we drove up to the gate we were told by the European porter, that although it was past the prescribed hours for admitting visitors, he would send in our cards. We were met by the lady superioress at the door, who very politely asked us to walk in. The building is certainly a very fine one, (the late Mr. Beebe's mansion.) In the reception room on the right going in, are two pianos for the instruction of the young ladies, one of which was open with some French and Italian music laying on it, which evidently shews that the nuns have received a very superior education. I was glad to see a donation of 100 Rs. from an officer of rank in Calcutta to it, and another from yourself. In a conversation we had with a little Protestant girl lately admitted there, we asked her if any efforts were made to induce her to become a Catholic. She said none whatever, simply when the Archbishop visits the Convent he calls for her, when she meekly goes on her knees, while he asks a blessing. Here is a child of exquisite beauty, and fit to grace any drawing-room in England, abandoned by one who in common gratitude ought to have acted the part of father and mother to her, who, if report is true, owes his advancement in life to her grandfather. This poor child, notwithstanding she is connected with some of the first families in the south of Ireland, is now beholden to the despised nuns for her board and tuition, who teach her music, French, and dancing, the latter of which she excels. It is said to the reproach of human nature that prosperity produces ingratitude, hence we read in the book of *Chronicles*, of one of the kings of Israel, that he was "marvellously helped till he was strong, but when he was strong, then was his heart lifted up to his destruction."

The trustee is a man who was once in very humble circumstances, and is now drawing a salary of £50 a month, without wife or family to support, and yet never gave this child the value of a frock, though from his keeping up a constant correspondence with the legatees in England (three maiden ladies of property) they naturally think he takes a warm interest in her, for on the demise of her mamma they wrote for the child, saying they would provide for it at their death. Alas! how many are there who hold out great prospects of providing for their friends at their death, who during their life time refuse to render them the slightest assistance.

I am, Sir, your most obedient servant.

A VISITOR TO THE CONVENT.

Calcutta, 14th December, 1852.

[*Englishman.*]

CATHOLIC AFFAIRS OF PRUSSIA.

By the news from Prussia it appears that the good conduct of the Catholics, and above all the firmness of the Episcopacy, have opened the eyes of the cabinet of Berlin. In order to escape from the gulf into which pietism had drawn it, it is said that the King proposes to have recourse to the nomination of a chancellor, and will raise to that dignity M. de Manteuffel. The powers of chancellor are such that they confer on him the right to annul the anti-Catholic and unconstitutional acts of the last few months. The King, according to all appearances, has known nothing of what agitated half his subjects. The Provincial Diet of the Rhine has voted an address to the King praying him to cancel the late decrees. In replying to a protest, signed by 1,043 Catholics of Munster, M. de Westphalen declared, in reference to one of the chief points complained of (the restriction of German students going to the German College in Rome), that the decree has only a purely administrative character. The minister has provoked the indignation of half the inhabitants of the kingdom, abandoning them for whole months to the belief in projects of persecution, and putting the Bishops under the necessity of protesting—on account of a simple police regulation!

On the 19th of September took place the inauguration of the Provincial Diet of the Rhine. We have remarked in the speech of the Royal commissioner, M. de Kleist-Retzow, the following passage;—"Gentlemen, there are questions and interests which agitate at this moment the hearts of the people much more profoundly than the question which the Provincial Diet has to apply itself to. These questions, sectarian at once and political, do

not concern us as representatives of the province, but solely as members of a common country. We should leave them to obtain through the regular channels, the solution which justice and honour requires. Besides, as they are sectarian, they will not fail to throw discord into our assembly." The President of the Diet, Baron de Waldbolt-Bornheim, in his reply to the discourse of the Royal Commissioner, alluded to these words in the following terms:—"It is impossible for us to foresee that we shall have to occupy ourselves with petitions or complaints of the kind of those to which allusion has been made; and any case, we should act only in the hearty feeling of an inviolable attachment to our well-beloved monarch, and with the desire of securing the welfare of the province itself; if, therefore, petitions of that nature should be presented to us, I do not believe, as far as I am concerned, that we would be exceeding our powers in occupying ourselves with them. Therefore, in the event of such claims being submitted to us in the interest of the province, I shall certainly give no opposition to their being taken into consideration."

The President of the Diet kept his word, for he accepted, in the second sitting, the following proposition, drawn up by the Counts d'Hoensbroech de Scharsberg, de Spee, and the Baron de Salis-Soglio; "The Diet desires, in commencing its labours, to decree an address to his Majesty the King praying him instantly to abolish the Ministerial Rescripts of the 22nd of May and of the 16th of July in this year, relative to the subject of education, and of the residence in this country of Catholic Priests. This proposition is founded on the fact that the decrees above mentioned are opposed to the liberties and to the rights, inalienable and legal, of the Catholic Church."

The proposition was strongly supported and carried. The President of the Diet said—"I have accepted this proposition; it is therefore very evident that it, in my judgment does not go beyond the circle of our powers. However, the words pronounced by the Royal Commissioner in his inauguration address oblige me to repeat briefly the grounds on which I reply. If I believed that we could attribute to this proposition only a sectarian character, I should have refused it, for the Catholic Church has no need to be represented by us; she has her Bishops. But I found in the proposition a political side very strongly marked; besides it has for object a grievance of private rights. I say that it has a political side, because the Rescripts against which it reclaims are opposed to the constitution, at least so their opponents allege. These

Rescripts cannot do otherwise than produce agitation; they are of a nature to alienate from authority the heart of many millions of Catholics, and we have seen the foreign press seize upon them with eagerness to prove to the Rhenish province that a Catholic province cannot make part of a Protestant kingdom. In fine, these Rescripts are only fit to sow discord among the different sects by embarrassing one of them in the work it has undertaken to strengthen, as far as it can, all the elements of political and social order. The prevention of going to study in the German College appears to me to entrench on a private right, because, as even the name of that establishment indicates, it is founded by the Germans and for the Germans, who receive there gratuitously the instruction which affords the means to the poor students to advance in the sciences. Our petitions should have their source in the particular interests of the province; but our province is all particularly interested in the question to which the proposition before us relates. It is to a subject of the circle of Ahrweiler that they have refused a passport to go to Rome. To pretend that, because the measure hurts other provinces whilst wronging us, that it has precluded us as a province from bringing in a suitable manner before the throne of his Majesty our reclamations, seems to me indefensible. Finally, gentlemen, I do not fear that this question will provoke sectarian enmities, which no person abhors more than I do. In the Rhenish province the seats distinguish themselves by their spirit of peace; that spirit will reign above all among its representative."

Having added that the question at present is not to tear one another in pieces, but to combat incredulity and the demoralisation of the masses, by their collective efforts, the president named to examine the question a commission composed of the Count de Stolberg, president, Baron de Bianoc, M. Haan (of Coblenz), Baron de Leykum, M. Jungbluth, Baron de Plettenberg, Baron de Coela, M. d'Eynera, M. de Heafsen, Count de Hoensbroeah and M. Schumacher.

EDUCATIONAL EXHIBITIONS IN THE CITY OF CAPE TOWN.

An impulse seems to have been given lately to some of the public educational establishments in our Western metropolis, which augurs well for their success in future. It was not certainly until it was time; a sort of heavy, misty cloud had been hovering over them for years back. There must have been mismanagement in some quarter or other, for there is no one can say that the youth of Cape Town, who enjoy the refreshing

breeze from Table mountain are "*crassæ sub ære nati*," or that they are deficient in natural talents. The fault could not be laid at their doors. We fear there must have been something radically deficient and wrong in the system of instruction. Education, like every thing else, has of late years been invaded by hosts of quacks who undertake to do in a few lessons what formerly was the work of years. Besides, amongst the brethren of the fraternity of school-masters, some oddities are to be found, who, instead of aiding in teaching "the young idea how to shoot," by a rule, uncouth, and overbearing demeanour to their pupils, do all they can to nip and crush it.—

"Asperitas agrætis et inconcinna gravæque,
Quæ se commendat tonsa cute, et dentibus atris;
Dum vult libertas dici mera, veraque virtus.

The "*Sævus magister*" of the Roman satirist is scarcely a greater drag upon the advancement of a young boy of talent and good natural abilities than the jejune and unintelligible professor, improperly called an instructor of youth, adapted only to be a grinder to cross old pedagogues who are compelled to crain for a specific purpose. It was the fault of the ancient philosophers that they sought to conceal truth, and to enclose it within a hedge of thorns and brambles so as to keep it from the vulgar. The glory of Christianity is, that it has extinguished this pride of philosophy. It has no motive to conceal the truth, and even in its development and transfusion to the eager minds of youth, religion dictates a most judicious and excellent method; and if this be pursued, there is every likelihood of success. The master, if he be a sincere and conscientious Christian, must accommodate himself to the age, capacity and dispositions of his pupil. He must not be like a priest of the oracle of Delphos, nor must he be an habitual dealer in unmeaning superlatives, words seven feet and a-half long—nor must he seek to confuse the brains of his fourth class with the difficult nomenclature of the abstruse sciences—nor again must he lead his juniors to believe in virtue of some magic principle discovered by him, that before they are masters of Corderious they can with equal ease and labor fathom the depths of Tacitus. All this is preposterous—to succeed as teachers men must accommodate themselves, reduce themselves if you will, to the level of their pupils, they must labour indefatigably; they must imitate the Jesuits—the Christian Brothers—the Sisters of St. Vincent; who are never in a passion with their pupils—who show no favour to one more than, to another—who make it a point to omit nothing and will not keep scholars who are not regular in their attendance.

We are delighted to see that there is evidence of a great change for the better in the last programme of the examination at the South African College, for it is to this establishment that our observations have been principally directed. But we were still more grati-

fied at the observations made by the Lieutenant-Governor at the public examinations of the Dutch School, regarding the absolute necessity of a religious education. Truly has he remarked, that at the present day, it is too common a custom to cultivate the intellect while the heart is neglected—nay, some times, utterly abandoned.

We subjoin the following from the "*Christian Teacher*," of Father La Salle:—

Duties of a religious instructor.

General means whereby the instructor may render himself useful to his scholars.

These means are principally four:—

I. To esteem his employment, and desire to discharge it efficiently.

II. To establish and maintain his authority.

III. To render himself as amiable as possible.

IV. To act in concert with such as can aid him in his zealous endeavours.

I. Of esteeming the duty of Instruction and desiring to discharge it efficiently.

Father Jonvency, in his *Ratio Studendi*, has so ably treated of the excellency of this duty, that I need not enter upon the subject here. Nothing that I have met which is better calculated than this work to fortify and console under the weariness and tedium incident to this laborious function, nor to establish more solidly the merit and utility of the *Instruction of youth*. The recollection of what you experienced from your own instructors will stimulate you to the well performance of your school duties. For, now that you are influenced by reason and religion, are you not indignant against certain masters you may have had who attended to you very indifferently? Do you not, on the contrary, esteem those who instructed you with zeal and affection? You shall in turn be judged as you now judge others;—to say nothing of the visible and invisible judgments of God. You may derive great profit for the remembrance of what was commendable or blameable in your masters, in order to practise the former and shun the latter.

II. Of establishing and maintaining authority.

Without authority it is impossible to effect any good in a school. The favourable opinion which the children entertain of your piety and capacity, will more than anything else serve to attract their esteem, and prove the best support of your authority. It is not by severity of manner, nor by a haughty or disdainful carriage, nor by pluming yourself on your high birth or superior talents, that you can acquire a mastery over children; nothing would be better calculated to render you contemptible than such ridiculous folly. Rather seek to acquire it by a seriousness of manner, mild and modest, but always even; a cheerful open countenance, neither too familiar nor too gay; an occasional glance of the eye, which bespeaks content; and now and then by a few words of expostulation, or admonition, seasoned with

meekness and prudence. Be punctual in performing all the exercises at the appointed times; nothing restrains children better, nor recalls them more quickly and more certainly, when giving way to dissipation. All goes wrong with a master who acts by whim or caprice; who tolerate everything to-day, and punishes for everything to-morrow. Of such a one the scholars may be heard to inquire, "Is the master in a good humour to-day"? He passes over everything in some; and in others he pardons nothing; all the reports favourable to the former he believes without hesitation, while he refuses to hear the latter in their own justification. The consequence is, the scholars begin to despise and hate him then from petty cavils to annoy him, and, at length, openly rebel against his authority.

Be careful to let fall no expression of contempt or disrespect for the country in which you reside; for such would rapidly circulate abroad and would not easily be pardoned. It would be asked whence and who you are, and what pretensions you can have to be so supercilious and offensive; and, very probably, your contemptuous remarks may recoil ten-fold upon yourself and your native country. And indeed, persons who have invited you amongst them, have treated you with kindness, and have confided to you what they deemed most precious, their children—deserve from you every consideration.

When a fault has been committed, charge not the school in general with it, but endeavour to discover the authors; and if you cannot do so with great certitude as to their identity, it is better to dissemble. Children are but children; and there are days on which they are unusually volatile and untractable, though one cannot divine the cause. On such occasions get them to be as serious as possible, without having recourse to severity which would then be unseasonable; and will be afterwards to you a source of regret.

If a grown-boy, after having committed considerable faults, should refuse obstinately to yield to correction, expose not your authority by using physical force to reduce him to submission; such a procedure would be both undignified and reprehensible. Consult with you senior; or, if the scholar wishes to depart, suffer him, as if he were thereby to do you a sensible pleasure; you will find that he will shortly return, and then you can permit him to re-enter upon your own terms.

Be sure, when he is gone, not to protest that he shall never set his foot inside the school again, unless he submit to public chastisement. Say, rather, that he shall not be re-admitted but on proper conditions; and let it be understood that you would consider it as the most condign satisfaction of some person of respectability and authority led him back, and asked pardon for him publicly for on certain occasions, and with certain children, you must be content with this mind of reparation. The inflexibility of some masters, who will not be satisfied with this kind of atonement betrays their want of judg-

ment, moderation, and religion. Sooner or later they will have reason to repent it.

Never give any child particular proofs of affection: nothing weakens authority more over the other children, who would consider themselves neglected, by such odious predilections. To children who, by their conduct and application, merit marks of distinction, you may grant them, without danger of exciting jealousy or disaffection. Never under any pretext of sparing the scholar confusion, punish him privately; but if it be necessary that he receive the correction in private, charge another to give it for you; at least, do nothing without the concurrence and presence of a third person.

III. Of being as amiable as possible towards the children.

The scholars will undoubtedly love you, if they see that you have true charity for them, and true zeal for their advancement. It has already been observed, that nothing is more odious than to show contempt for the children; take care, never to reproach them with the meanness of their birth, or of their birth place; their natural defects, or peculiar infirmities of character. Your charge,—when severest—against a scholar, should never exceed these:—that he is slothful, indolent, insincere, a little trifler, or *casé* like; and even these you ought to make but rarely.

Be as sparing as possible in the use of the slapper, but especially when the weather is cold. This tenderness humanity requires; and attention to it, in this particular, will be gratefully remembered by your scholars at a more advanced age. Fear not to say to them frequently, but seriously, "I will not punish you to-day, because I am displeased with you." One can recur to numberless expedients for the correction of ordinary faults without punishment; as, for example, marking in a little book, provided for the purpose, points of discredit for bad conduct and idleness, and of credit for the contrary, and not punishing till the former exceeds the latter by eight or ten points: setting a desk aside for the troublesome and slothful, till they become steady and diligent, obliging them, meanwhile to say their lessons to the master only, or to have something in addition to what is ordinary required. Never overburden your pupils; lessons, when too long or too difficult are daily a source of annoyance—all must be punished, or none; in either case, inconveniences must result. What is called a *pensum* ought to be useful and reasonable; otherwise it would be unjust to exact it with rigour.

Never punish in a transport of anger, nor punish to excess. Some well meaning persons have never forgotten the passionate or excessive chastisements they received from their masters; and it is well, if, besides enmity for the individual they do not also entertain ill-will to those who were associated with him. Do not allow children who cannot refrain from bantering and mutual annoying jokes to sit together. When you perceive a scholar out of humour, and likely to grow stubborn, do not drive him to extremity but call him

aside, and make him sensible of the impropriety of his conduct.

To become amiable to the children, you must be more inclined to reward than to punish; and this ought to appear on every occasion. Let them never find you hard and inaccessible; and when they seem disposed to return to their duty, manifest more kindness to them than ever. If you cast them into despondency all is lost for them, and perhaps for you also. Besides the premiums which you bestow from time to time, establish immunities: you cannot believe how jealous the scholars are of their immunities, provided you do not depreciate them by being unfaithful to your engagements, by a want of impartiality, or by unjustly granting them to such as had not duly merited them. What joy for a child to know that he has a safeguard against the time of need—and what a consolation for a master to know that he can be spared the pain of inflicting punishment.

Finally—to render yourself agreeable and amiable to the children, be master in school only; elsewhere treat them with a certain degree of condescension and familiarity; manifest a certain degree of interest in their little affairs; speak to them as a father; and if possible relieve them from some want, or render them some service.

IV. That the *Instructor* should act in concert with those who can second his views.

These are clergymen, assistant-teachers and particularly the parents. Whatever grounds for complaint a boy's conduct may have afforded, say not to his parents, "He has no talent, no judgment, no piety, no decency; hitherto I have suffered a great deal from him, but I am resolved to endure it no longer; I will expel him," etc.: for thus you plunge a dagger into the heart of the parent. Nevertheless, do not deceive the parents, but, in acquainting them with the child's conduct, use milder and less offensive words; say that, he is yet young; and that he does not apply himself assiduously; that, perhaps, his lessons were too difficult and that he may improve in a lower class;—say, that you fear he reads bad books; frequents bad company; is addicted to pleasure, or the like.—*Cape Colonist*, Oct. 9.

BISHOPS—FRENCH AND ANGLICAN.

A CONTRAST.

We publish a translation of the following characteristic dialogue between Louis Philippe and Monseigneur Affré, the late martyr Archbishop of Paris. It will shew our Puseyite brethren (if there be any such among our colonial Anglicans) what manner of man a real Catholic Bishop is, and how different from those waiters upon courts and official hangers on upon ministers whom they are accustomed to call by that respected and venerated name. It would be a novel sight to see the Archbishop of Canterbury addressing Her Majesty in a similar strain in favor of

the right of free convocation, or refusing to compose a prayer when ordered to do so by the Clerk of Her Majesty's Council. Fettered and shackled as the French Church was in the days of Louis Philippe, still it was a reality—it contained a real spiritual element which had force and life. The State might annoy and perplex it, but she could neither annihilate nor coerce it. The spiritual element was a reality. If the Archbishop of Canterbury refused to fabricate a prayer when ordered by Privy Council,—or to consecrate an infidel presented to him by the Prime Minister to fill the sees of London or Jerusalem,—what would be the consequence? Why, the Power;—and we are not at all of opinion that his imprisonment would cause either the funds to decline, or the mob to molest Her Majesty. The Majority would cry "Serve him right; why did not the old 'un do what the Queen axed him." The matter would pass off quietly—simply because the Queen did not exceed law or justice: she had a right to punish the contumacy of her disobedient servant; she did so, and that was all that was about the matter. The state coach went on as smoothly as ever, and Her Majesty elected a more courtly occupant for Lambeth. One fact is worth a hundred reasons. Monsigneur Affrè was by nature a timid man, but when there was question of his duty we see the indications of that true courage and heroic devotedness which afterwards determined him to immolate himself for the good of his flock. We verily believe that there is not a Bishop on the English Bench who does not look upon him as a fool and a fanatic. Yet they proceed solemnly to teach, amongst other Scripture truths, "That the good shepherd giveth his life for his flock":—

"Upon the King's birthday, at a reception of all the authorities of the capital, in the year 1846, the Archbishop of Paris in his speech on this occasion *claimed liberty for the Church, and not protection.*

"Louis Philippe was galled at his episcopal freedom of speech, and stopped its publication in the *Monitor.*

"At a second reception, upon New Year's Day 1847, the Archbishop made known to the Queen that although he would present his homage to the King, he would make no speech, in order to avoid exposing himself to such an insult as he had experienced on the feast of St. Philip. The Queen, who hoped to effect a reconciliation, arranged an interview between the King and the Archbishop, which the latter describes as follows:—

"The King received me in his saloon, as was customary, and led me aside to the recess of a window, where he bade me sit down.

There we remained some time looking at each other in silence. At length I spoke and said to him: "Having been told that the King wished to speak with me, I hastened to attend the summons." "I," said the King, "I have nothing to say to you; I was told that you wanted to speak to me, and I am ready to listen to you." "Well, as the King must know the object of my visit, I do not wish to expose myself again to the insult which was offered me at the last reception; I purpose presenting my homage to the King at the head of my clergy, but will make no speech." "Ah! I understand this is a fresh attack you direct at me. I thought all our discussions were terminated, but it seems you want to recompense hostilities. I stopped the publication of your speech because I considered your advice misplaced and disrespectful." "I humbly beg the King's pardon; but neither could my words nor my intentions convey such a meaning: to ask freedom and not protection is, perhaps, one of the most moderate demands the Church can make." "I do not look upon it in this light.....with your demands and your newspapers you sow everywhere the seeds of discord." He then immediately passed on to another question. "Thus for example, I know that a very short time since you assembled a Council at St. Germain." "It was not a Council we assembled; but only a few Bishops, my suffragans and my friends, who came to see me, and we conversed upon different points of Church discipline." "Ah! I know well that you held a Council; know then that you had not the right to do so." Until this moment, relates the Archbishop, I had answered the King with great deference—almost avoiding to look at him; but I now raised my eyes, fixed them upon him, and said with firmness, "Pardon me, Sire, we have the right, and the Church has always had the right, to assemble her Bishops to regulate the affairs of their dioceses." "Such are your pretensions, but I will oppose them; besides I am told that you sent an Ambassador to the Pope; and I even know it is to obtain permission to eat meat on Saturdays." "Sire, it is true that we sent a priest to lay some requests before the Pope. Since all the faithful have this privilege, have not Bishops a far greater right to do so?" "And what have you asked of him besides?" "—I am determined to know." "Sire, if it were my secret alone the King should know it immediately, but it is also that of my colleagues, and I cannot tell it to the King." At these words the King became scarlet with rage, rose abruptly,

took me by the arm, and said, "Archbishop remember more than one mitre has been shattered." I rose in my turn, saying, "Sire, that is true; may God ever protect your Royal Crown for many have been trampled under foot." This was my last interview with the King. The next day I presented my homage at the head of my clergy to the King at the audience, and expressed my wishes of health and prosperity verbally. A long speech was published in the *Monitor* and put into my mouth, though I had never pronounced it."

"This account of the interview we have from Mons. Affrè. It was published in the *Annals of Christian Philosophy*.—*Cape Colonist Oct. 66.*

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

IV.

It is chance which is the maker of all; otherwise there would not be so much confusion on the earth. There are so many things useless, imperfect, and bad, that it is evident God does not care for us.

Answer 1st.—Do you sincerely believe what you say there? I doubt it. It is one of the thoughts which takes possession of the mind only when the heart is ill at ease.

Distrust yourself; passion turns the head as well as wine, and this kind of intoxication is worse than the other.

What is the immediate practical result of these words? God does not care what we do. I ask you, does it not give you entire liberty to follow your bad inclinations? And could I not analyse it thus "I long to commit such or such a crime, and I should like to commit it without feeling remorse or fear?"

2ndly.—Tell me pray, what is this chance that you put in place of the Providence of God? A something unknown to all the world, which no man has ever been able to define, which in itself is nothing, and which nevertheless, has made all things, governs all things, and is sovereign master of all things. Shall I tell you what is this chance, or fate, or destiny, whichever you like to call it? It is nothing. It is a word without any meaning invented by the unbeliever to replace that name, so dreadful to him of *Divine Providence*. It is a more convenient way of talking, and this language seems to explain things, but you see in reality, it is nonsense and folly.

Chance cannot be master of anything, since it does not exist. God alone, the Sovereign Lord, and only Creator of all things governs all, watches over all, and rules all by His Providence; He, in His wisdom His goodness and His justice leads all things to their last end (which is himself) by the path which He knows will most surely conduct them thither.

And as he created all by His own will, He maintains, and governs, all by His own strength; it is not more unworthy of His greatness to care for all the beings which exist than to have made them.

The power of God being infinite it necessarily follows that He knows all things, rules all things, and this without effort or constraint. The infidel likes to comfort himself with the supposition, that Almighty God either does not exist, or that He is too great to watch over our daily actions.

No, it is not so. God watches over all created things, and over you in particular; for He has created you to know Him, to fear Him, to serve Him, and to be happy with Him eternally.

3rdly.—You deny there exists a ruling Providence, because you see so many crimes committed in the world; so much difference in the fortunes of men—this one poor, the other rich; this man worn down by afflictions, his neighbour prosperous and happy. To hear you talk, we might be led to suppose there is nothing but confusion on the earth, and that if things had been left to you they would have succeeded far better! But who told you with all your cleverness, that what you disapprove of could really be better otherwise? You judge that such a thing is useless, because you don't know to what good account it may be turned! You, who are labouring under the curses of ignorancy, you presume to judge and condemn the work of Infinite Power, Infinite Wisdom, Infinite Goodness, and Infinite Justice!

This is indeed extraordinary presumption! If a man who did not know how to read, were to open a volume of Corneille or Racine, seeing so many strange letters, arranged in a thousand different ways, this one joined to that, sometimes eight joined together, at other times six, and so on to form the words; and seeing also many lines following each other, this line at the beginning of the page, that line at the end, some large letters, others smaller ones, &c.; if, looking on all this which he could not understand, he were to inquire why such a line and such a page would not be better

in a different part of the book, and that he were to say the twentieth page ought to be put in the room of the fifteenth, &c., any reasonable person would answer him "My good friend, the writer of this work was a great poet, a man of much genius, who expressed his thoughts in this manner, and if one word or hue were changed for another, it would no longer have the sense or signification he meant to give it"

And supposing this illiterate man were to find fault with the order and arrangement of the volume, and that he were to say "It appears to me it would have been much better to put all the long words in one part, all the short ones in another; look here is a blank space; why, there is no order or method in the book; the man who wrote it didn't know what he was about; he threw all these letters together by chance." You would answer him: "How ignorant you are! it is you who understand nothing about it. If things were altered according to your suggestion there would be no sense in the book. Every thing is right as it is. A higher intelligence than yours presided over the form of this work, and if you cannot understand the reason of these things, you have only your own ignorance to blame for it."

And with as little right or reason do we criticise the works of God!

It is *His Great Book* which we open when we look around us on the world. Each century is like the pages which followed one another; and all the different creatures, from the angels and men down to the blades of grass and grains of dust: are as the letters fixed in their proper places by the Great Composer, who alone knows and feels that it ought to be so for the perfection of His work.

PROPAGATION OF THE FAITH.

(*Continue d from our last.*)

Ah! there is no pitying voice to speak of that better and brighter world beyond the skies where the weary shall find rest and where the bruised and broken affection shall be bound up. The gentle accents of religion which steal so soothingly over the troubled bosom, never fall upon the poor Pagan's ear. He never hears of a Saviour's love. In the agony of grief or remorse he cannot press to his lips the image of his crucified Lord, or call to mind with throbbing heart the burning affection of Him the co-eternal Son of God, who gave His back to the unsparing scourge, His hands and feet to the rough nails, His venerable brows to the rankling diadem of thorns, his whole frame to the degradation and quivering tortures of the cross, lest we who serve Him so badly, and love Him so coldly,

should suffer the just punishment of our offences. You, my brethren, around whose pathway of life religion has scattered in profusion its choicest blessings—you who whenever you form the wise resolution of returning from the vile servitude of sin to seek pardon from the Heavenly Father whom you deserted, can find Him at all times waiting in the tribunal of penance to receive you, to pardon you, to restore to you your forfeited rights, to clasp you within His arms, and press you to his merciful bosom—you, who, in moments of anxiety, and danger, and sorrow, can enter into one of these temples, and approach to that altar where the God of all consolation, Christ Jesus himself, is ever ready to listen to your petition—you who, weekly or daily, may derive superhuman strength and superhuman wisdom from the bread of angels, the germ which buds forth into everlasting life; you who have so many advocates to plead for you at the throne of grace—you who in every trial can look up to Mary, the comfort of the afflicted, the sweet Mother of Mercy, and feel confident that that she will intercede for you with a parent's love. Oh, my brethren, how can you, who are so highly gifted, form any conception of the hapless condition of those wretched beings who share in none of those inestimable advantages? What is to brighten for them the dark and appalling passage that leads from time to eternity?—what ray of hope to light up the fearful clouds of death as they thicken around them?—and the tremendous judgment seat of God, when mercy has departed for ever, and the raging sea of fire, the dungeon that closes with unrelaxing grasp over their shrieks of despairing agony, the eternity through which their torture shall endure without a moment's interruption. Christian brethren! shall no effort be made to save them from the awful fate to which they are constantly hurrying? Where is your charity—where your humanity, if you look on with cold-blooded indifference, withholding all assistance, while whole nations, in the blindness of their ignorance, are, day after day, rushing headlong into the abyss of everlasting destruction? True, indeed, those wretched beings deserve their fate—God punished no one unjustly. Had they attended to the dictates of conscience, and observed the rules of morality, engraven on every heart by the finger of the Creator, the Almighty would have provided for them even, miraculously, if necessary, the indispensable means of salvation. If, then, they perish, the fault is their own. But should this consideration paralyse your exertions or cool your charity towards them—yes! if their be any one in this congregation who has never sinned, who has never proved ungrateful to that God who loved him so tenderly, so amazingly, let him, if he think fit, spurn those unhappy criminals from his compassion, despise their dumb moanings, and even fling the first stone against them. But as for us, my brethren, who are bound down by a sense of our own transgressions, who have no hope of Heaven save in the mercy and forgiveness of our Heavenly Father, oh, how could we fling forth from our charity the vilest outcast of the human race, or refuse that compassion of which we ourselves stand so much in need to those who like us, have sinned

against Heaven, but who, unlike us, have never heard the warning voice of religion proclaiming the base perfidy of crime, its revolting ingratitude, and terrific punishment. No, as we hope for mercy ourselves, so must we display it towards others—as we hope for salvation ourselves so must we employ every effort to secure it for those to whom its gladdening tidings were never yet, announced. And to impel you still more to assist in this deed of charity, consider its amazing magnitude. What work is greater or more glorious than the salvation of man? Was it not this that brought the Son of God from his heavenly throne, and induced him to assume the sorrows of our lowly nature? Was it not for this that he endured fatigue and hunger, and led a life of poverty and suffering? Was it not for this that he allowed himself to be manacled as a malefactor, hooted as a fool, scourged as a slave, crowned with thorns as a mock king, crucified as a vile criminal? Oh! how inconceivably great must that work be which cost Christ so much! How invaluable beyond all calculation that salvation for which such an enormous price was paid down—even the life-blood of a God! And it is in this glorious work—the most wonderful the world ever saw—it is in this divine deed of mercy so pleasing to the heart of Jesus, that you are allowed, nay, called on, to co-operate. We, said the Apostles, are the coadjutors of God. Yes, you are invited to march forward to the noblest of all victories—to unfurl and fling forth the radiant banner of the cross on regions so long held captive by the accursed spirits of darkness—to bestow the true freedom of the Gospel on the most degraded of slaves—to bring back the famishing prodigals to the living arms which were extended on Calvary to receive and embrace them—to secure the bliss of eternity for those who must otherwise descend into the regions of hell. Thus, through the mysterious goodness of God, can you share in the work of man's redemption; and base and sordid must you be if, to secure a few pence, or to spare some trifling exertion, you seek not to participate in the deathless honours of such a hallowed enterprise. The Catholic church, sharing in the tender compassion of her Divine spouse, and knowing that all the nations of the earth are her destined inheritance, never ceased to bewail the pitiable condition of those poor Pagans, or to exert herself for their deliverance. At her bidding crowds of undaunted missionaries sprang forward in every age to rescue even the most remote and savage nations from the thralldom of superstition and profligacy, or to perish in the attempt. What though they had to endure hunger, and thirst, and nakedness—though they had to face persecution in its most appalling form—though they had to lay down their lives in tortures, embittered by scorn, yet the heroic charity which burned within their breasts disregarded the sufferings of this short and darksome dawn of their immortal existence, when the honour of God was to be upheld and the salvation of perishing millions to be secured. The religious orders also, which the church has ever employed as a moveable army, to be flung forward into the post of danger, and to act as a vanguard in subjecting new countries to her

maternal rule, were enabled, from their numbers, and organisation, and funds, to supply in unbroken succession an array of true heroes, eager to share in the perils of the glorious conflict, where hell was to be vanquished and man to be liberated. Beneath the shelter of the cloister, far away from the contagious selfishness of society, they trained the future martyr to learning and piety. Day after day, they inflamed his zeal, by recounting the labours and sufferings, the achievements and triumphant deaths, of his brethren of the same institute, until his youthful heart would throb, and his bright eye glisten, as he sighed and prayed for the speedy arrival of the day in which he might be permitted to walk in their glorious footsteps; and when at last the long-wished-for moment was announced, he found all that he needed supplied, even with generous profusion, from the resources which the piety of the faithful has bestowed upon his order. While such institutes lasted, before their members were diminished or their property plundered, appeals like the present would have been almost superfluous. The association to which you belong, in all probability, would not have existed, because it would scarcely have been necessary. (To be continued.)

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Miss Carbery, for ditto, ...	1 0
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Mr. Jas. Green, for ditto, ...	1 0
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„ James Curnin, for ditto, ...	5 0
„ A. W. Spence, for ditto, ...	5 0
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„ W. R. Lackersteen, for ditto, ...	5 0
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SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 3, 1852. [VOL. XXIII.

TUESDAY, JUNE 12.

The *Hurkaru* states that a great number of gold mohurs "with a small proportion of the true metal and a large quantity of base alloy, illicitly coined in Calcutta, has been lately smuggled into Dacca, and extensively sold to the natives of that place. In some cases the counterfeit coin having been detected to be such, the matter became the subject of enquiry by the Magistrate of the station, when the facts above stated transpired, and in addition that the chief of this coiners' gang was an individual of Police notoriety, to wit, Guffoor Khansamah, who, it is said, has accordingly proceeded to Dacca to clear himself, attended by a posse of witnesses who, of course, cannot fail to establish his innocence." But if there has been such extensive coining in Calcutta, it seems strange that our police with its admirable arrangements, which give it a kind of ubiquity, should have failed to detect the operations of the gang. The crusade which is about to commence against the dacoits of lower Bengal, is likely to bring to light many hidden scenes of villany in and about the metropolis.

WEDNESDAY, JUNE 23.

We regret to learn from the *Englishman*, that the Insurance offices in Calcutta are likely to be sufferers to the extent of ten lakhs of Rupees by the loss of the *Centaur*. The following is the narrative of the destruction of that vessel as given in yesterday's *Hurkaru*:—"It is with extreme regret that we have to announce the total loss of the ship *Centaur* of Calcutta, Captain W. T. Salmon, on the coast of Arabia, about one hundred and twenty miles from Muscat. The vessel was proceeding to the port named and had made out the land, when during a fog at midnight of the 13th-14th ultimo, the current carried her on to a reef near Ras-el-Kubba. As she hung by the bows only she would probably have been got off, but the Arabs came on board in great numbers, compelled the crew to desist from their endeavours to extricate her, plundered the ship and all on board of her, of course, and finally, it appears set her on fire. Captain Salmon is a steady and intelligent young man, a careful navigator, and well acquainted with the coast, so that we feel assured no blame attaches to him.—The *Centaur* had a valuable cargo on board, including about sixteen hundred chests of indigo, for Muscat, Bushire and Bussorah. We trust that the British Indian Government will not allow this outrage committed by the rascally Bedouins to pass unnoticed. One or two of the war vessels of the Indian Navy might be very usefully employed in improving their views on the rights of property. If the Imam of Muscat has no influence over them, he cannot object to his allies inflicting the chastisement which they deserve."

THURSDAY, JUNE 17.

The *Calcutta Morning Chronicle* states that H. M. War steamer *Sphynx*, which arrived on Tuesday last from China, Penang and Rangoon, has brought round as a passenger "a German Prince, Ernest of Saxe-Leiningen, a cousin of Her Majesty, Queen Victoria, who is now a guest of Government House." We believe the Prince is one of the officers of the *Sphynx*, where he is prosecuting his naval education.

At the last meeting of the Agri-Horticultural Society it was resolved that the sum of One thousand Rupees be offered as a premium for the best treatise on Practical Gardening as applicable to Bengal.

FRIDAY, JUNE 18.

The *Delhi Gazette* gives us the following melancholy intelligence from Baitool "family of Dr. Davidson, consisting of the mother and two daughters, and two sons residing in the Bungalow in the cantonments of Baitool, were found brutally murdered on the morning of the—

by the officer commanding the station;"—that is, of course that they were found by the officer of the station, not murdered by him.

SATURDAY, JUNE 19.

A case of rather an extraordinary nature has been brought forward in the Small Cause Court. A buggy in which were two young Civilians, Mr. Benson and Mr. Lane, the former driving, came in contact with the buggy of Mr. Sandeman. The latter asked for their names, which was refused, and the whole party adjourned to Cook's stables, where the names were again asked and refused. Meanwhile Mr. Lane attempted to drive off with the buggy, and Mr. Sandeman endeavoured to stop him, on which Mr. Lane laid the whip on his shoulders. Mr. Sandeman then brought an action in the Small Cause Court against Mr. Lane, fixing his own claim for damages, and paying costs on the amount. The defendant did not appear, but paid into Court the whole amount of damages and costs, and the case was entered as compromised. This did not, however, satisfy the plaintiff, who insisted that the case should be remanded on the file, and openly tried in Court, in the hope of obtaining larger damages. Mr. Wylie, the Judge, replied that a plaintiff was not entitled to greater damages than he had claimed and that he could not expect greater damages than he had paid costs for. The object of the plaintiff appears clearly to be the annoyances of the party. By some legal technicality, which we cannot comprehend, the case is positively to be brought on for trial. Mr. Wylie's law is unquestionably good, but in the simplicity of our lay understanding, we are unable to perceive the equity of subjecting a man to the annoyance of a public investigation after he has satisfied the utmost demand of the plaintiff.

The I. & S. N. Company's flat *Veroona* has narrowly escaped destruction by fire. The thatch roof was discovered to be on fire on the morning of the 13th instant. A lady who saw it, gave the alarm, and the fire was extinguished.—*Friend of India*.

THE IRISH EXODUS

The *Telegraph* of last night thus notices the progress of the flight of the population from the port of Dublin:—"The quays of Dublin are daily thronged with crowds of emigrants. So great is the efflux westwards from these kingdoms that very few vessels can be afforded to Dublin for the exodus from Ireland. Our readers will be surprised to see how few vessels have been chartered here for the last quarter for the direct trade—indeed, not more than six, all being absorbed by the Liverpool line. In the shipping list for the port of Dublin we only find with the last month the following returns:—On April 15, the *George* of Kirkaldy, for New York, with 150 passengers; on the 16th, the *Kelsick Wood* of Liverpool, for Quebec, with 137 passengers. There are now only two emigrant vessels—the *Mercy*, of Windsor, Nova Scotia (610 tons), and the *Defence*, of Liverpool (608 tons), taking in passengers in the Dublin roads, although the steamers are embarking swarms of western wayfarers at every tide.—*Times*.

THE PATAGONIAN MISSION.

A more romantic or melancholy story than that of the ill-fated Patagonian mission it would be difficult to find in the noble and voluminous annals of missionary enterprise. The sad tale admits of being very briefly recapitulated. In the month of September, 1850, a party, consisting of Captain Gardner, R.N., Mr. Williams, a surgeon and catechist, and Mr. Malmind, also a catechist, with four fishermen, set sail from England in the bark *Ocean Queen* for the southernmost shores of South America, with the

view of establishing there a mission under the auspices of the Patagonian Missionary Society. The little band was safely landed at Picton Island—a small island near the larger one of Terradel Fuego, and in the immediate vicinity of Cape Horn—on the 5th December of the same year. On this tempestuous and inhospitable spot the whole party, in the course of nine months, had one by one perished of starvation. Their terrible sufferings and fate were found recorded by themselves, up to the hour when the weakness of death overcame the last survivor, by the captain and crew of the *Dido*, who had received orders to inquire after and relieve the hapless missionaries. They found also the remains of four unburied bodies, the remnant of the party having been disabled by exhaustion from affording to each other the last offices of humanity. The period of their sojourn had been one continued struggle against the natives, the elements, and famine. The inhabitants of Patagonia are wandering savages, who seem never to have come near Captain Gardiner and his companions save to menace them, and with whom therefore the expedition, intended to convert and civilise them, scarcely came in contact; for though the party lived in perpetual fear of assault, they do not appear ever to have been actually attacked. Against the storms of the coast their boats and tents afforded them but slight protection, and they were driven for shelter to caves and similar places of natural refuge. Of edible roots, or other kinds of vegetable food, the island would seem to be barren, and from an accidental scarcity of powder, they were able to procure but few additions to their stock of animal food. A fox, a penguin, a shag, a half devoured fish washed upon the shore, even mice, were all eagerly appropriated to appease the cravings of hunger, and carefully husbanded and distributed along with daily decreasing allowance from the original stock of provisions. And thus, day by day, beside their diminishing store, the famishing party waited in vain for the renewed supplies they had expected by some passing vessel, till they sunk, almost simultaneously, in death. In the diary of Captain Gardiner may be traced, in the most painfully touching manner, the gradual diminution of physical energy, the slow expiring of the lamp of life, till after months of privation, passing into days of torture, and thence to the painless torpidity of utter exhaustion, the feeble hand fails to record the final flickerings of vitality. Through all their season of extremity the sufferers appear to have found courage and comfort in the consolations of religion, and their leader calmly commits himself to death in firm reliance on the promised blessings of the faith of which he had his companions as truly martyrs as if they had perished in the flames of persecution.

The society that despatched Captain Gardiner, a party to a coast so remote and so little known has certainly incurred by their untimely fate a most unenviable load of moral responsibility. Their number and resources were obviously utterly inadequate to the undertaking in which they were engaged; and the want of definite arrangements for their reinforcement, and for supplying them with provisions, seems culpable in the extreme. To establish a mission station on the distant and inhospitable shores of Patagonia would require an expenditure of men and money which it is more than doubtful if the field of operation would justify. A few tribes of wandering Indians at the extremity of the American continent present no claim upon the Christian sympathy of Britain that does not sink into insignificance if weighed with a thousand others, more urgent and more accessible. For that matter we need not stir far from our own doors to find abundant room for the exercise of the missionary spirit. It is well that we are beginning to learn that to 'excavate heathen' it is not necessary to cross trackless oceans, or establish precarious stations on far islands and continents. Without wishing to depreciate the importance of foreign missions, we may yet be allowed to hope that this terrible example may not be without a beneficial effect in diverting benevolent impulses and efforts from schemes of doubtful and remote benefit, to others of nearer and surer good.—*Scotsman*, May 1.

MEETINGS OF RELIGIOUS AND PHILANTHROPHIC SOCIETIES.

The "May Meeting" this year show no decline in zeal or numbers,

It was stated at the meeting of the Wesleyan Missionary Society on Monday, that the income for the past year was upwards of one hundred and eleven thousand pounds?

At the anniversary meeting of the Church Missionary Society, held on Tuesday, the income for the past year was stated to have been one hundred and eighteen thousand six hundred and seventy-four pounds.

The annual meeting of the British and Foreign Bible Society on Wednesday was presided over by the Earl of Shaftesbury. The receipts of the year amount to £108, 449. 0s 10d. One million one hundred and fifty-four thousand six hundred and forty-two Bibles have been distributed during the year.

NOTICE.

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

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clive Street.

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We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Capt. Filose, <i>Gwalier</i> , from May 1852	
to April 1853,	10 0
J. F. Pingault, Esq., <i>Assam</i> , from July	
1852 to June 1853,	10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 2.]

CALCUTTA: SATURDAY, JULY 10, 1852.

[VOL. XXIII.]

THE ADDRESS TO HIS GRACE THE MOST REV. DR. CAREW.

On the evening of Wednesday last a numerous and respectable body of the Roman Catholics of this city assembled at the large Hall of St. John's College Park-Street, for the purpose of presenting an address to Archbishop Carew previous to his departure to Europe to recruit his health which has been greatly impaired by incessant application to the various and arduous duties of his sacred ministry.

The Archbishop was in attendance at the appointed time, and was received by a number of the clergy and laity, who had assembled to pay him their respects. Count Lackersteen then read the address in a most impressive manner. [The signatures to which occupied several sheets of foolscap paper]. After which Dr. Carew replied and produced a deep impression on the minds of his audience; the greatest attention was paid to every word that fell from him, and profound silence reigned whilst he was speaking. When the Venerable Archbishop had finished, the choir sang the *Laudate*. Every one present then respectfully approached the Archbishop and took a very affectionate farewell of him. We doubt not that this affecting scene will be long remembered by all those present on the occasion. The College presented a most pleasing and promising appearance. Works of art and science, likewise those of utility and taste, met the eye in every direction. The library attached to the College contains an extensive supply of the works of various learned authors. It likewise has a small museum wherein we beheld a number of rare and interesting curiosities. We felt greatly astonished at the improvements that have been effected there in so short a time, and must now express our regret that want of space at present prevents our publishing the address and Dr. Carew's reply, but which we shall do when an opportunity offers.

From the scene we witnessed we were led to conclude what immense good would be done if the community were more generally to support the charitable institutions founded by Dr. Carew for the benefit of the rising generation.

Dr. Carew was often known to have said, that if all the community would only subscribe from four to eight annas each monthly, it would enable him to provide amply for the wants of all his charitable institutions. It must be borne in mind, that in the College no sect of Christians are excluded, all are received without distinction.—*Englishman*.

DR. CAREW.—The Roman Catholic inhabitants presented their farewell address to Dr. Carew on Wednesday evening. A very large and respectable number attended to join in paying a partial tribute to a prelate who has deservedly won admiring in all sections of the community. The address was one of the most eloquent and feeling productions of the kind which we have read, and Dr. Carew's was a suitable reply.—*Hurkaru*.

The Calcutta journals have published an address, presented by the Roman Catholic community of Calcutta to Dr. Carew, the Vicar Apostolic of Bengal, on his departure for Europe. The document is far too long for our columns, but it speaks in high terms of the success of the Archbishop in removing the dissensions by which the community was at one period distracted, and in carrying out charitable designs to a successful issue. The Archbishop in his reply thanks his flock for their "appreciation of the blessings of the true Faith," and advises them to be emulous in upholding peace and concord. Dr. Carew appears to have been eminently popular among those of his own creed, and the readiness with which his advice and assistance were always granted to those who required either is deserving of all praise.—*Friend of India*.

THE AGAPEMONE NEAR BRIDGWATER.

Some curious stories respecting this place are mentioned in the *Bristol Gazette*. It is said that Mr. Prince, the founder, on a recent occasion drove up to the Castle-inn, at Taunton, in the carriage and four which belonged to the late Queen Adelaide, and which he has purchased for his own private use. A servant at the door of the inn warned off some idlers standing in the way, with the words, 'Take care, here's Mr. Prince coming.' He overheard the expression, and on alighting from the carriage said to the servant in a solemn tone, 'Mr Prince once—Jesus Christ now.' He then entered the inn, consumed a cigar and a bottle of wine, and returned to the Abode of Love.—Among other strange regulations observed in the institution is the election of 'Mrs. Prince,' or 'The Bride.' This is a distinction which every week falls to the lot of one out of fifteen women, who, with their husbands, are members of the sect. A large stage is erected, on which is placed a number of seats according with the number of candidates for the espousal. This stage revolves round a chair, in which Mr. Prince seats himself. At a given signal the husbands of the women enter, and each, stationing himself at the back of his better half, begins to force the stage round. This is continued until it has attained a pretty good speed, when, at a sign from Mr. Prince, the husbands retire, and the stage is left to itself; when it stops, the woman opposite to Mr. Prince becomes the 'Bride' for a week, at the end of which time the same ceremony is repeated. On one occasion, Mr. Prince happened to catch a 'Bride' as she was being kissed by her husband. As a punishment for this-unfaithfulness, she was divorced from her heavenly consort and put to menial labour, and the peccant husband was sentenced to wheel a barrow full of stones up and down the yard for three days. Once, a 'Bride' was discovered to be in an interesting condition—an offence that could not be tolerated by the laws of the Agapemone, and she was dismissed as a traitress in whom no further confidence could be placed. Several expulsions of this nature have, it is said, occurred lately, a fundamental law of the Princeites being that no children are to be admitted within the institution. It is rumoured, however, that the founder's influence is on the decline.—*Weekly News and Chronicle*, May 6.

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AFFGHANISTAN.—Our Cabul news is to the effect that the Ubdool Raheemzie people had rebelled at Lumkan near Jellalabad, and the news having reached Futtah Mohamed, son of Mohamed Ukbar Khau, he went with one thousand Cavalry and five hundred Infantry to punish them; but on hearing of the approach of this force, they fled to the hills, leaving their fort at the mercy of Futtah Mahomed, who forthwith ordered to be destroyed.—*Delhi Gazette*, June 23

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PUNJAB.—An amusing tale has been told us as having occurred at Hoshiarpore. One of the servants of the Settlement Officer got leave for two months, went out into the districts, and set up as Settlement Officer himself. He disguised the color of his skin, dressed in European clothes, had several chuprassees, a tent, horse, &c. He used to send a chuprassee on to say he was coming, and collect wealthy Zemindars, Jagreerdars, &c. &c., and about dusk in the evening he used to arrive at his tent, fling himself off his horse, and his riding came at one of his chuprassees, a l'Anglais, and then proceeded to receive the natives, hear their little requests and pocket their large considerations. The people were at first astonished at finding that an Englishman took bribes; but it was so much to their own way of thinking that they took a pleasure in "shelling out;" and our

friend, the Settlement Officer, is said to have made a very good *bundobust* for himself, until at length a ruthless Thannadar penetrated the disguise and made a prisoner of the adventurer.—*Delhi Gazette*, June 23.

ROME.—A letter from Rome, dated 14th March, announces that a portion of the old Palace of the Spaniola family, situated on the Piazza di Santo Giacomo—Scossa Cavallia, at the foot of the Vatican, is about to be devoted as a special establishment to prepare for the priesthood such Protestant ministers as, after their conversion to Catholicism, may feel themselves called on to enter into holy orders. The Pope has taken on himself from his private purse to defray the expences of these pupils for the priesthood.—*Home News*.

ELECTRO MAGNETIC POWER.—We learn from the *American Farmer and Mechanic*, that professor Page, who recently obtained from congress an appropriation of 20,000 dollars to enable him to continue his experiments in testing, in Washington City, the applicability of the Electro magnetic power to machinery, has constructed an engine by which a cylinder printing-press is driven as well as if steam was the moving power. It is thought however, by those who have witnessed the experiment of Professor Page, that, though the power which he has arranged will answer very well in cases where motive is only wanted in small quantities and on rapid calls, it never can come in competition with steam as a propelling power, for boats, cars, &c. &c. Others look to the experiments now in progress for more satisfactory results. At a recent lecture at Washington, Professor Page, exhibited his trip-hammer, in which he raised up and suspended an immense bar of iron, weighing fifty pounds, which produced a jarring of the whole room as it fell. Heavy blows were made in rapid succession, but the motions of the bar were so easily controlled that it was laid down slowly or rapidly at pleasure.—*Ibid.*

IRELAND IN AMERICA.

We find the following in a New York paper :—
On Sunday last 3000 emigrants arrived at this port. On Monday there were over 2000, on Tuesday over 5000 arrived, on Wednesday the number was over 2000. Thus in four days 12,000 persons were landed for the first time upon American shores. A population larger than that of some of the largest and most flourishing villages of this State was thus added to the City of New York within 96 hours. Every setting sun has seen thrown among us men, women, and children enough to constitute a town. And every year brings to our shores, from foreign lands, more than 300,000 souls. A city almost as large as Philadelphia is annually emptied from ships upon the New York docks. More persons than live in any two cities of the United States—twice as many as Baltimore, Boston, New Orleans, or Cincinnati, and three times as many as are contained in any other American city, are added every year, by immigration, to the population of the United States. The increase of American population by immigration is now half as great as its natural increase. And everything indicates that this ratio will continue to advance—that the number of immigrants will be greater every year, for an indefinite time to come. Most of these emigrants come hither from Ireland.—*Chronicle*.

St. Maur's House.

Pinang Road, Pinang.

A. D. 1853.

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CHARGES.

For Boarders, .. Spanish Dollars 8 per mensem.

EXTRA CHARGES.

For Drawing and Painting Spanish Dols. 3 per mensem.

For Singing and Piano forte .. do. 3 do.

For French do. 2 do.

For the use of Plate, Tables, Bedroom furniture, towels &c. which will be supplied by the Institution, an entrance fee of Spanish Dollars 4 shall be charged.

A charge will be made for Medicines supplied to each Child.

The uniform to be worn by Children, if provided by the Institution, will be an extra charge.

Materials for needle Work, Drawing &c., are to be provided for at the expence of the parents.

DAY PUPILS.

The course of Education is the same as for Boarders.

TERMS, (daily tiffin included) Spanish Dollars 3 per mensem.

Extra charges the same as for Boarders.

The moral conduct of the young Ladies shall be watched over with the strictest attention; and while every effort shall be made to expand and adorn the mind, the heart will be carefully and vigilantly trained up to virtue. The character of Pupils shall be attentively studied: they will be taught by reasoning to correct their errors, and gradually formed to habits of regularity and order.

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4th. During the Christmas and Midsummer vacations, the Pupils are permitted to leave the Institution and remain with their Parents and Guardians only. It is, however, strongly recommended that the Children should not be removed at any season of year.

5th. Payment to be made monthly in advance; no allowance is made for absence when a month is entered upon. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

For further information, application is to be made to the Lady Superiress of St. MAUR'S HOUSE, or to the Very Reverend P. Bigandet.

* * * * * Classes will begin on the 1st July.

SUMMARY OF INTELLIGENCE.

No. 3.]

CALCUTTA: SATURDAY, JULY 17, 1852.

[VOL. XXIII.]

ARCHBISHOP CAREW AND MR. HOLLIDAY.—On Saturday last Calcutta lost two of her notables, who, in different spheres, have long since gained and retained deservedly high places. Mr. Halliday has been compelled by failing health to quit for a time the arduous and important post of Secretary to the Government of India; and the Right Revd. Doctor Carew, our Roman Catholic Archbishop, has for a similar reason been forced to retire for a time from his exalted position. At the present juncture we cannot regret the loss that we sustain in the departure of Mr. Halliday, as it is not impossible that the Home Committee of enquiry will avail themselves largely of his undeniably extensive knowledge of the working of our administration; and his absence may therefore benefit the country still more than his presence. But as regards the distinguished prelate who has left us, we believe that but one feeling exists throughout the community—a feeling of the most sincere esteem for his many virtues, and of regret that he should be so prematurely hurried away from the scene of his labours. Doctor Carew was equally popular with all classes, and well deserved to be so. A large number of his co-religionists waited on him with an address on the day previous to his departure, and his Grace's reply was that of a kind father and an affectionate friend. Notwithstanding the many calls on our limited space, we should endeavour to make room for these documents, were it not that they treat almost wholly on religious matters, and we therefore think they would be out of place in a lay journal.—*Eastern Star*, July 10.

From the Englishman we learn that the Damoodah has again burst its embankments, and inundated the whole district from Tarreekissur to Wooloobarah.—*Ibid.*

CALCUTTA loses two of its notables by the steamer which leaves for Suez to-morrow. Mr. Halliday, secretary to the Government of India, and the Roman Catholic Archbishop Dr. Carew. The former gentleman is one of the most distinguished members of the Civil Service of this country. His visit to England is, we regret to say, solely induced by ill health, brought about by a long residence in this debilitating climate, during the whole of which period he has filled offices requiring the most arduous application both of body and mind. We have no doubt that the Committee of enquiry now sitting upon Indian affairs in Parliament, will gladly avail themselves of Mr. Halliday's great practical knowledge on all subjects connected with the Government of this Empire. As respects the highly gifted and respected head of the Catholic Church in the East, there is but one feeling throughout the community, and that is exceeding regret, that serious ill health should deprive his flock of the paternal care of so worthy a man. Few men ever came to this country, with means so limited, that achieved so much for the cause of his church. We sincerely trust that he will soon be enabled to resume his duties here, with renovated health.—*The Indian Charter*, July 2.

THURSDAY, JULY 1.

The *China Mail* of the 3rd June reports the occurrence of a rather serious disturbance at Ningpo, in which the Mandarins and their troops were very severely handled by the villagers. The authorities had endeavoured to levy certain arrears of taxes, which the villagers alleged had been remitted on the accession of the present Emperor. They accordingly rose upon the tax gatherers, destroyed all the "Yamuns" or Cutcherries, and trashed the soldiers sent out to subdue them.

We take the following from the *National Intelligencer*, a Washington paper of high Character, "WONDERS OF THE TELEGRAPH. Direct communication was had on Friday last, between the New Orleans Telegraph office, and the line in New York, the whole extent of near 3,000 miles

of wire having been worked in a single circuit. Despatches were sent from New York to New Orleans, and answers received sixty minutes ahead of time." This is, without doubt, the most stupendous achievement ever performed, even by the Electric Telegraph. The distance is as great as from Calcutta to Isphahan, and the message was sent by a single pulsation, occupying rather less than a second of time.

FRIDAY, JULY 2.

Three of the Calcutta journals of this morning contain articles on the recent investigation into the quality of the pale ale so largely drunk in India. It was rumoured that Strychnine, a deadly poison, was employed to give a flavour to the beer, but further enquiry has proved, that the charge is not only unfounded but ridiculous, as the entire quantity of Strychnine manufactured in Europe would not impart a bitter taste to one-tenth of the beer manufactured by the great brewers. Moreover, the amount of the poison, which would be necessary to impart the bitter taste to the beer, would be sufficient to cause immediate death, and lastly, the Commissioners of the *Lancet*, after a most careful analysis, have been unable to detect anything in the beer beyond an infinitesimal quantity of lime.

The *Agra Messenger* in an article, a portion of which, we have extracted, recurs to the subject of the petty allowances granted by Government to the Catholic priests in their employ. He gives two anecdotes of the devotedness and courage of the Franciscans to whose spiritual care the Irish soldiers are generally committed, and enquires with a just indignation, whether it is becoming the British Government to treat such men with indifference if not contempt. One Franciscan, a father Francis, who was killed at the battle of Moodker while offering consolation to the dying, was actually refused a camel to carry his vestments. Another entered the breach at Mooltan in the front rank of the stormers, exhorting the men to do their duty, and performing the last offices for the dying with the wonted calmness of his profession. Hundreds of such anecdotes are current in northern India, yet the priest, who, be it remembered, is invariably a man of high education, receives a pittance of Rs. 100 a month, and if sick, or superannuated, is summarily dismissed. The Court of Directors must have Catholic Priests for their Catholic soldiers, and it is neither just nor expedient to treat them as interlopers, deserving only of a most contemptible pittance. We are certain that the neglect complained of proceeds more from inattention than bigotry, for a Government which numbers almost every creed of earth among its servants, is, or ought to be, superior to such jealousies.

MONDAY, JULY 5.

Four and twenty cases were heard in the Bankruptcy Court of Calcutta on Saturday, the 3rd instant, fourteen of which were petitions from Europeans. Among others, Mr. John Montague Farnwell was sworn and discharged. It was stated, that some years ago, when employed in a sugar factory at a salary of Rs. 300 a month, he had purchased jewellery for his own use to the extent of Rs. 600, and this amount had increased by the accumulation of interest to Rs. 1,300, or more than double the original claim.

The *Hurkaru* of this morning has an article containing a fair, and what is more important, intelligible account of the quarrel among the English booksellers, the consequences of which will be felt in India as well as England. The chief regulation by which the publishers hope to keep up their monopoly, and which pressed most hardly upon the retail booksellers is thus stated by Lord Campbell, "All booksellers keeping a shop in London, or within 19 miles of the General Post-office are to become members of the association, and are to receive a ticket entitling them to buy new books from the publishers; that the publishers of new books specify a retail price for each copy; that they

sell copies to the retail booksellers at about 30 per cent. under that price; that they require an engagement from the retail booksellers not to allow to their customers a larger discount than 10 per cent. from the retail price." This rule has been abolished, and every bookseller is at liberty to sell at any price he finds best suited to his own interests. The ultimate result will probably be a great reduction of prices, but its immediate effect may be the destruction of the smaller booksellers, who will be swallowed by a few Leviathan houses, whose capital enables them to undersell the trade.

The *Lakore Chronicle* publishes a tabular statement, containing the result of assay experiments made by Mr. William Greenway on some new Rupees, recently issued by the Maharajah of Cashmere. The total contents of the coin in Troy Grains were 167.59, of which 92.83 grains are pure silver, and 74.69 grains alloy. The real value of the rupee therefore is only nine annas, and the coin is the most adulterated of the numerous descriptions current in India.

We perceive from the New York correspondents of the *Times*, that it is probable the Sandwich islands will be almost immediately annexed to the United States. A wide spread and well organized scheme has been laid for the abolition of the native monarchy, and the establishment of a Republic, and as the islands are perfectly independent, their union to the States upon their own petition would follow as a mere matter of course. This movement brings the American outposts more than a thousand miles further on their way to Japan and the East, and renders the completion of the Nicaragua Canal a sine qua non of the political existence of the States. At present, the islands are almost defenceless, as the Federal Government could not send a fleet to their aid in time to be of use.—*Friend of India.*

NOTICE.

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THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clive Street.

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Price Two Rupees,—Cash.

THE TABLET.

Messrs. D'ROZARIO & Co., are prepared to supply the *Tablet*, Catholic Newspaper: Subscription price One Rupee Four As. per month, or Fourteen Rs. per year, payable in advance.

CHURCH VESTMENTS FOR SALE.

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A ditto black ditto,	140
A white Damask Cope,	75
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A ditto with variegated colors, (white and red,)	70
A purple Chasuble, with small silver flowers,	70
A green Damask ditto,	35
A green ditto, <i>Tabet</i> ,	45
A Chasuble with variegated colors, (white and red,)	45
A ditto black,	30
Three large Stoles, each	10

Apply to the Printer.

The Bengal Catholic Herald.

Terms of Subscriptions.

Annually in advance,	Rs. 10
Half yearly,	6
Monthly,	1
Broken periods will be charged as for month's Subscription.	
Extra Nos. to Subscribers, each,	As. 4
Ditto ,, to non-Subscribers, each,	8

Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5, Moorghyhatta Street, Calcutta.

TO CORRESPONDENTS.

A Protestant received. He will probably hear from us.

The "Affecting Story" sent by a Member of Temperance Society, is under consideration. Can our Correspondent vouch for the Story being original?

We thank an Irishman for his information regarding Lord Glengal, but think it premature to publish it.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Rev. Mr. Regnier Mergui, from July 1849, to June 1852, (postages included) 36 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JULY 24, 1852. [VOL. XXIII.

THE BURMESE WAR.—The *Feroze* Steamer came in last week, but too late to enable us to notice her arrival in our last issue; the intelligence which she brought, however was of little moment. The health of the troops at Rangoon had not suffered from the season, and there was not the slightest appearance of that disorganization which the last war exhibited at a corresponding period of the campaign and the year. The four river steamers had proceeded up to Prome, without any opposition whatever, and they found it without fortifications and without troops; but the commanders were informed that a large encampment had been formed about eight miles above it. There was a report at Rangoon that a mission was on its way from the capital to sue for peace, and that the king was ready to offer an indemnity of Three crores of Rupees. Both reports are doubtless as fabulous as the previous report of the grand army. The Burmese Cabinet is not likely to sue for peace while we continue inactive at Rangoon, and even if they made any advances, their utter disregard of truth must render them very suspicious. And, most assuredly the Court is not likely voluntarily to offer Three crores for our departure, when it was with the utmost difficulty we exacted a third of that sum, at the close of the last war, almost under the walls of Ava.

The Governor General embarked yesterday morning on the *Feroze* steamer on a visit to Arracan and Rangoon. He will be back in Calcutta before the despatch of the next Mail to England, and we may expect soon after his return that the arrangements for the assembly of the army of Ava will be completed, and the various corps put in motion towards the Presidencies.

TUESDAY, JULY 8.

The same journal reports, that the long desired object of amalgamating mercury and zinc for galvanic batteries, has at length been attained. The union of the metals renders the zinc insoluble, except when the machine is actually at work, and proportionately diminishes the expense.

FRIDAY, JULY 9.

The Calcutta *Morning Chronicle* and the *Hurkaru* are waging war on the often discussed question, whether the climate of India of itself enervates the frame, and diminishes intellectual energy. It has recently been proved, that the rate of mortality in India is not very greatly in excess of the English average, and we are inclined to think with the *Chronicle*, that a great deal too much importance has been ascribed to the climate. The plain fact, which will be admitted by all experienced residents, that the hardest worked men in the country enjoy the best health, is sufficient to create a suspicion of some other cause for the lassitude, which idle men so often exhibit. Doubtless many constitutions are directly affected by the climate, but in the majority of cases we fear too easy living, and want of occupation are the real sources of mental prostration.

THURSDAY, JULY 13.

The following is the report of the last Opium sale.—
Behar, Chests 1920 Average 1178-9-6 Proceeds 22,62,900
Benares, " 880 " 1190-6-4 " 10,47,550
This shows an increase of Rs. 64 per chest on Behar, and Rs. 58 on Benares. The total rise in price since the beginning of the year has been more than Rs. 100 per chest.

The same journal thus estimates the expenditure incurred in the present Burmese war up to the 1st July.

	Bengal Forces.	
Commissariat,	Rs. 5,80,000	
Ordnance,	6,00,000	
Marine,	6,50,000	
Charges General,	5,00,000	
Total,	23,30,000	

To this, must be added the expenses of the Madras Contingent, and of the Bombay Navy, besides the expenditure at Rangoon and Martaban. Altogether, according to our contemporary, the expense already incurred, cannot have been less than fifty lakhs of rupees (£500,000). Some of the items strike us as over charged, and indeed it is impossible for any one to form even a proximate calculation of the expenses of the war.—*Friend of India*.

We find it announced that government contemplates the creation of Small Cause Courts in all the principal towns throughout the Presidency. The measure is a most praise-worthy one, and has long been needed. That it will be as successful popular we have not the slightest doubt, as our experience of the present institution in Calcutta is satisfactory enough to remove any misgivings about the extension of the scheme.

The *Englishman*, states that the crew of the bark *Ayrshire*, just arrived, when passing Barren Island on the 22nd ultimo, observed the volcano in active operation, throwing out quantities of flames and smoke, as also lava which was seen running down the sides of the peak.—*Eastern Star*.

THE INTERIOR.—We have heard from Kandy complaining of the almost incessant rain which has fallen for the last fortnight, accompanied with heavy gales of wind almost unknown to the "oldest inhabitant." The weather in the low country offers a most curious contrast, here we have had little or no rain for the last ten days, the atmosphere showing every sign of being settled.—*Times* June 25.

MELANCHOLY AND FATAL ACCIDENT.—A dreadful accident took place at Ravenscraig, Corn Mill, on Thursday morning week, by which Mr Anthony Dimsin, the celebrated wrestler, met with an untimely death in the following distressing manner!—Mr. Dawson was engaged in his work at the mill very early in the morning, and was in the act of placing the belt upon one of the wheels to set more machinery to work, when he was caught by the axle of one of the wheels and wound up by his clothes, and crushed in the most terrible manner. Some idea may be formed of the sufferings of the unfortunate man, and awful pressure upon him, when we state that his body thus entangled stopped all the power and machinery of the mill, and that he was held in that painful position upwards of four hours before he was released. He was quite alone at the time, his father having awoken him at three o'clock and stayed with him until half past three. The accident had taken place very soon after, as his watch, which was in his pocket at the time, was stopped by the crush at 55 minutes past three. He was not taken out until after eight o'clock, at which time the accident was discovered. Two surgeons were immediately in attendance, but could render him no assistance, and he only lingered until one o'clock, when death put an end to his sufferings. He was quite sensible all the time, and gave a full account of the accident. Deceased was in the 25th year of his age, and has left a wife and daughter to lament his loss. He was much respected by all who know him.

SPAIN.

"On the 15th of February last, says *L'Ami de la Religion*, twenty-two Missionaries embarked on board the frigate the "Queen of Angles" for the Phillipine Isles. Five of them are Priests; the remainder are young theological students."—*Bombay Examiner*, 1st June.

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W. Vincent, Esq., Cawnpore, from Mrrch 1851, to February 1852, Rs. 10. 0

SUMMARY OF INTELLIGENCE.

No. 5.]

CALCUTTA: SATURDAY, JULY 31, 1852.

[VOL. XXIII.]

THE LATEST INTELLIGENCE FROM RANGOON.

The subjoined intelligence was received in Calcutta by Electric Telegraph at 8 o'clock on Tuesday night, and is the latest which has yet reached us:—

"The Electric Telegraph, at half past five last evening, announced the arrival of the *Fire Queen* from Rangoon, bringing news that *Prome* was captured on the 9th instant.

At 8 15 P. M. the Electric Telegraph issued the following:

"REMARKS.—News received per Steamer *Fire Queen*—*Prome* was occupied on the 9th July. Twenty-two Guns, many of large calibre, taken from the enemy by the Steam Flotilla in the Irrawaddy under the command of J. W. Tarlton R. N. Flotilla attacked on the 7th by a strong force of the enemy at Konongee. Silenced enemy's fire in an hour and the steamers proceeded. On the 10th fell in with the rear of General Bandoola's Army, and after an exchange of shots the enemy fled in great confusion leaving the General's State Barge, Standard, 2 Gold Umbrellas, several large War canoes and 20 prisoners in our possession:—Casualties.—Lieut. I. Elliott, R. N., Mr. I. Morgan, Assiat. Surgeon. H. M. S. Fox. Mr. Hunter I. N. wounded severely. Mr. Brayce, Mate I. N. slightly, 28 guns were taken.

"N. B.—Ship *Elizabeth*, wrecked in Duncan's passage between Andamans, Commander, second Officer and 11 of the crew on board *Fire Queen*."

THURSDAY, JULY 15.

The *Hurkaru* has received some journals from Adelaide from which he extracts an interesting "Gold Circular," dated the 21th April. The gold market was exceedingly dull, the diggers having become men of capital, and refusing to sell their gold at 60s per ounce. On the other hand, the banks declare themselves unable to afford a higher price, and the greater quantity is accordingly sent to the Assay Office where it is stamped in bars, which thenceforward circulate as coin bearing a definite value. The amount brought into Adelaide, partly by sea, but chiefly by the overland escort, during the week, was 14,208 oz. or £42,600 and the total amount shipped from Victoria was 27 tons, 1 cwt. 5 lbs 3 oz. which at 60s. an ounce, is equal to £1,947,789. The Colonists in Adelaide express a hope that a Branch of the Oriental Bank will shortly be established there. Under the circumstances it is somewhat remarkable, that so little of the metal has hitherto reached India, where the purest gold fetches from fifteen to sixteen Rupees a tola.

We quote the following statistical facts from the *Bombay Guardian*. The mercantile marine of the United States on the 30th June 1850, amounted to 3,681,469 tons, and that of the United Kingdom in December 1850, was 3,396,791 tons, or 24,799 vessels. During the year 1851 out of nearly the same number of ships, 611 vessels were wrecked, of which only eleven were steamers. There are now 250 daily papers in the United States, and 2500 more which are published at intervals not exceeding a week. One of the most prosperous of these, the "New York Tribune" has a circulation of 77,690 per day, and its receipts for 1851 were 300,000 dollars a year. The chief portion of its profits is of course derived from advertisements.

SATURDAY, JULY 17.

The same journal notices that the *Joseph Manook* has brought the first importation of gold from Melbourne to Calcutta, fifty pounds weight having been sent round from the Oriental Bank. We are inclined to believe that this is but the commencement of a large importation of the precious metal into this country, where the demand is almost unlimited,

The *Bombay Times* quotes from the *Port St. George Gazette*, a table of the number of persons vaccinated during 1851 in the Madras Presidency. The total amounted to 242,998, or 38,901 persons more than the number operated on in 1850. Of these 16,352 or nearly 15 per cent. were unsuccessful, and a quantity of the virus had been applied for from England, the vaccine sent into the interior being frequently useless from the imperfect mode of closing the vessels in which it is contained.—*Friend of India*.

THE IRISH IN AMERICA.

A correspondent of the *Times* thus writes:—

"According to your report of the Bishop of Cashel's speech in the House of Lords on Tuesday night, he states (quoting the *Quarterly Review*) that there are 3,000,000 souls, born in Ireland, now in the United States.

"According to parliamentary returns commencing 1826, and ending 1850, it appears there emigrated from Great Britain and Ireland to

The States	1,483,325
Canada, &c. . . .	841,701
	<hr/>
	2,324,026

"Previous to 1826, I believe, there was scarcely any emigration from Ireland; consequently, the number of Irish, natives of Ireland, now living in the states, who went previous to 1826, must be a mere fraction.

"Suppose we say that of the 2,324,026 one-third are British, and this will be within the mark, this will make the Irish emigration amount to 1,549,351. But of this we must take that portion of Irish settling in the British colonies, amounting to not less than 250,000, and also the deaths of all Irish emigrants since 1826, which cannot be less than 250,000. Thus we have in round numbers, at the close of 1850, total number of Irish emigrants,

Settled in America	1,549,351
Dead since 1826?	250,000
	<hr/>
	1,299,351
Settled in Canada, &c.	250,000
	<hr/>
Natives of Ireland now living in the states ..	1,049,351

"And as I believe about 200,000 Irish went to the states last year, it appears that instead of 3,000,000 natives of Ireland in the states, there not 11-4 million; and instead of 7½ millions of inhabitants of Irish blood, there are considerably less 3,000,000. I am surprised that these 'Irish' exaggerations should not have been sifted and contradicted by some of the noble Prelate's hearers."

FRANCE.—The financial statement recently published by the French Government must excite a feeling of discomfort in the minds of all Frenchmen who are accustomed to reflect. In the years 1848 and 1849 there was a direct and considerable falling off in the ordinary sources of income, which was partly met by loans and by the addition of 45 per cent. on the direct taxes, so that the revenue, which had been 1,315,000,000f. in 1847, raised in 1848 to the immense sum of 1,762,258,386f. or about 75 millions sterling. Two cases have concurred to exhaust all the resources with unexampled rapidity,—the one is the enormous amount of public works, undertaken, in great measures at the cost of the Government; the other is the vast burden of the military estimates, which have rendered peace in our times not less onerous to the public treasury than war was to preceding generations.

ALGERIA.—Accounts from *Bona* of the 6th, state that four days before the *Ouled Dams*, a tribe of the environs of *Ghelma*, rose in revolt. They attacked in the night a camp of workmen employed in building a caravansary

At Ain Souda. A *cantiniere* and two soldiers of the 10th Regiment were killed; the rest escaped as they could. The insurgents, about 1,000 in number, afterwards marched towards Ghelma.

TURKEY.—"It appears that on the night of the 23d ult. a fire broke out at Serajewo; the capital of Bosnia. All the houses of the Christians were burned, the Latin chapel and the Presbyterian chapel reduced to a heap of ruins. The atrocities committed by the Nizams during the confusion is said to be almost indescribable."—*Home News, Thursday, July 29.*

Departure of the Mail.

Per Steamer *Pottinger*... Saturday August 7th.
After-Parcel,..... Sunday " 8th.

LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHEE.

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Piano Forte,—(the charge for the repair and tuning of the instrument included,) " 12 .. "

Singing, " 8 .. "

Guitar, " 8 .. "

Italian, " 5 .. "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medicines, Washing, &c., Rs 6 per month

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their children, but at their own expense

DAY BOARDERS.

Per Month,Rs. 21

Extra Charges the same as for Boarders

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All payments to be made quarterly in advance. Music Books, Materials for Needle-Work and Drawing to be provided at the expense of the Parents.

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Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards whatever clothes, &c. &c., they may require, after admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation, when they can do so without inconvenience.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday Aug. 1st at 10 o'clock A. M.

FOR SALE.

An Office Jaun, (in excellent order) together with a Burmah Poney, Rs. 280
Apply to the Printer.

TO CORRESPONDENTS.

We thank *Viator* for his very friendly and complimentary letter. We heartily join him in the wish he feelingly expresses for peace and reunion.

Our best acknowledgments are due to Messrs. P. S. D'Rozario and Co. for their kindness in sending us the first and second number of the Agra Catholic Library's Publications.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

J. J. Shillingford, Esq., *Purneah*, from
July 1849, to July 1851, Rs. 25 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 6.]

CALCUTTA: SATURDAY, AUGUST 7, 1852.

[Vol. XXIII.]

NEW VOLTAIC BATTERY.

A party of scientific gentlemen were invited a few days since by Mr. Martyn Roberts to witness a voltaic battery of new construction, and professedly of great economy, which he has at present in action in the neighbourhood of Great Portland-street:—

The battery consisted of 50 plates of tin, about 6 inches by 1, each plate being adjusted between plates of platinum of the same size. These were placed in stoneware cells about two feet deep, which were filled with diluted nitric acid. The object of these deep cells was to obtain a marketable product which would be sufficiently valuable to cover the cost of the agents employed to effect the development of electricity. The upper stratum of nitric acid acts on the tin, and forms with that metal an oxide, which falls off from the plate the moment it is framed, and is precipitated as an hydrated oxide of tin to the bottom of the cell. This oxide is combined with soda; and as stannate of soda is extensively employed in dyeing and calico-printing; it is stated that this product will yield a profit of 20 per cent. on the cost of the battery by which it is produced; but this is a point which we are not at present in a position to determine. The electrical action of the 50 pairs of plates was considerable. The current was employed to exhibit the electrical light, and the effects produced were certainly very brilliant. It was not possible to compare it with the result obtained from a Grove's battery, but we judge their powers to be nearly equal. An experiment made on the decomposition of water gave about 7 cubic inches of the mixed gases oxygen and hydrogen, per minute. We cannot but regard this very ingenious arrangement as an improvement on the ordinary batteries, as far as economy is concerned, where an electric current is required since the stannate formed must always be of considerable commercial value. It is curious, too, that the stratum of fluid in the immediate neighbourhood of the voltaic plates is kept uniformly of the same specific gravity, notwithstanding that the acid is rapidly removed. The oxide of informed takes down water with it, and at the same time establishes a current by which fresh acid is supplied to the plates. We were informed that the battery continued in most uniform action for 16 hours.—*Athenæum.*

The *Calcutta Morning Chronicle* relates a story of a gallant Regiment at Ferozepore which is almost too good to be true. The regiment had done good service in the Punjab campaign, and about the middle of June last, a box, very square and very heavy, arrived from the Calcutta Mint. It was of course believed to contain the long expected medals. A grand Review was ordered forthwith, and a great dinner party to the station arranged. Every possible requisite for a banquet was prepared, and the native purveyors had exerted themselves to a dangerous extent, when in an unlucky moment the commanding officer ordered the box to be opened, just to see the decorations. The order was obeyed, and to the horror of the Colonel and his Adjutant there appeared a great pair of scales ordered from the Mint some months before!

MONDAY, JULY 19.

The *Hurkaru* reports that the "Authorities" at Burdwan have ascertained that the Damoodah bunds have not burst, but have been cut in eleven places. We believe that this is almost invariably the case. There are a number of peasants and others who persist in keeping their huts between the embankment and the river, and who cut the bund as soon as the water rises so high as to endanger their own safety. The Government will, we think, find it impossible to protect the cultivators from this practice, without calling for the interference of the Legislature. Every building between the embankment and the river should be summa-

rily removed, and an Act promulgated, making an injury to the embankment punishable by transportation. The last time the bunds gave way, the waters overflowed a district which stretches for more than fifty miles in one direction, and ruined a territory as large as an English county.

The *Bombay Gazette* quotes from a London journal, published on the evening of the 8th June, an account of the appearance of a French ship of the line, of 120 guns off Jeddah. It was believed, that formal possession would be taken of a port on the coast of Abyssinia, three degrees north of el Mandeb, and near the gulf of Amphilis. The account seems apocryphal but it is not quite impossible. The French have been intriguing in Abyssinia for years, and we believe that an Agent from the British Government was despatched thither in 1848, to watch their proceedings.

TUESDAY, JULY 20.

We perceive from General Orders of the 10th July, that a private soldier of H. M.'s 29th has been sentenced by a Court Martial to transportation for life, for making away with his regimental necessaries, and striking a commissioned officer. The Commander-in-Chief approves and confirms the sentence, with the remark that "had the Court passed upon him a capital sentence, it would have been his painful duty to have ordered it to be carried into execution." The cycle of events is coming round again. Transportation has not been abolished, and there is no general war, and hence the Europeans are beginning to hope for a sentence which will send them to Australia. The next private who strikes an officer will probably be shot, and blood will be shed simply because the Authorities persist in keeping up an antiquated mode of punishment, which the course of events has rendered a privilege.

The *Calcutta Morning Chronicle* states that Shere Singh and Utter Singh, the Sikh Sardars now in confinement in the Fort, have volunteered for a service in Burmah. Remembering the masterly style in which Shere Singh walked round Lord Gough, and opened for himself a clear path to Delhi we should say, he ought to have an Irregular Regiment at once!

THURSDAY, JULY 22.

The *Englishman* understands that the case of Ramchurn Rai, who was sentenced to seven years' imprisonment for killing a robber, has attracted the attention of the Government, and the Sadler Court has been requested to reconsider its decision. We think the case was of sufficient importance to justify the Government in stepping a little beyond the red tape boundary, and pardoning the man at once. In the present state of the Police in Bengal, no man can rely for his protection upon anything except his own right hand, and to punish Ramchurn Rai for executing summary, though excessive, justice upon a thief is, really, to offer a premium upon robbery. It seems that the law in India is very ungodly, for it does not help those who help themselves, but rather punishes them instead of the robber.

FRIDAY, JULY 23.

The *Agra Messenger* states, that the Fort of Mooltan is to be dismantled, and its site incorporated with the town.

SATURDAY, JULY 24.

The *Calcutta Morning Chronicle* says, that the Government are about to take up the P. and O. Company's steamer *Procurator* for the conveyance of a wing of the 80th to Rangoon, at a cost of Rs. 28,000. The *Sphinx*, it is said, has been declared unequal to the conveyance of two hundred men.

A Sydney letter to the *Times* which had escaped us, says, that five days after the discovery of gold in Australia became known in America, a clipper ship left Boston with

Wooden buckets for the miners. She arrived in Sydney in 95 days, bringing news from England sixteen days later than had been received direct.

The *Bombay Gazette* republishes some valuable statistics of the amount of crime in certain districts of the Bombay Presidency. During the year 1850, out of a population of 7,639,380,47,982 were convicted, of whom 8406 were tried for simple theft, and 9481 for using abusive language. The number of murders was only 146, and of perjuries 187. The total is, however, large, amounting to one person convicted out of every 159 inhabitants.

MONDAY, JULY 26.

The *Bombay papers* report a singular trial for murder in that Presidency, which places in a strong light the uncertainty of our English law of insanity. The prisoner, a private in the Fusiliers, was charged with having wilfully murdered another private of the same Regiment in the Barrack room. It was proved that the murderer was "a moody and thoughtful man," and that he had no quarrel whatever with the murdered soldier. Several medical men deposed that they believed him to be of unsound mind, and that he was labouring under the delusion that he was a persecuted man. The Jury, after retiring for half an hour, returned a verdict of "not guilty" on the ground of insanity. We think this is one of those cases in which medical men have been allowed to usurp the functions of both Jury and Judge without any sufficient cause. The soldier had never been considered insane before the murder, and was indeed rather respected by his comrades as a quiet, decent, and well educated man. The delusion about persecution is exceedingly common, and probably half the section writers of the *Calcutta* offices are under similar impressions, and the absence of evidence of ill will between the murderer and his victim, is not a proof that none existed.

TUESDAY, JULY 27.

The *Harkara* complains of the severity with which the new regulation compelling every carriage to carry lights in Calcutta is enforced. About seventy carriages were, it is said, stopped by the Police on Sunday evening, though it was a bright moon light night, and security taken from every one to appear at the Police office on the following morning. Such a proceeding is of course in the highest degree annoying to the sufferers, but it may be doubted whether it is not better to carry out the municipal laws with unbending rigour than to prosecute delinquents by fits and starts. It will take at least two years to accustom the good citizens of Calcutta to the new regulation; but after that time their observance will become a habit, and require little expense and no thought.

The *Bombay Telegraph and Courier* says, that Lieut. Leeds of the Indian Navy has been fined by Government Rs. 500 for delaying to deliver despatches which had been entrusted to him from the Persian Gulf. That officer arrived in Bombay on the 4th July, and although the P. and O. Company's steamer *Erin* left on the 5th July, he delayed sending his despatches till the 9th. It is fortunate for Lieut. Leeds that he was not immediately amenable to Lord Dalhousie, who would scarcely have permitted him to escape so easily.—*Friend of India.*

SPAIN.

The confraternity of the perpetual Prayer in honour of the Immaculate Conception of the Blessed Virgin, has just been established by a Pontifical Brief, as an Arch Confraternity with the power of incorporating every other analogous confraternity.—*Catholic Standard.*

Departure of the Mail.

Per Steamer *Pottinger*..... Saturday August 7th.
After-Parcel,..... Sunday " 8th.

NOTICE.

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

THE Subscribers and DONORS for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Aug. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.
No. 5, Clive Street.

NOTICE TO CORRESPONDENTS.

WE regret exceedingly that in accordance with the principles we have laid down, we must decline publishing the second Letter of *A Protestant*. He has mistaken us if he supposes that we have questioned the purity of his motives. On the contrary, from the tenor of both his communications we have reason to conclude that he is sincere in his enquiry. We earnestly recommend him to read an excellent work entitled *Geraldine* written by a talented lady, a convert from Protestantism and now, we believe the Superioress of a Convent. We are quite sure *A Protestant* will find the work worthy of his best attention and that a careful perusal will enable him to solve several if not all the doubts and difficulties that now beset him.

We thankfully acknowledge the receipt of No. 3 of the *Agra Catholic Library's* Publications. We shall take an early opportunity to notice so useful an undertaking.

FOR SALE.

An Office Jaun, (in excellent order) together with a Burmah Poney, Rs. 280
Apply to the Printer.

BOOK-BINDING.

Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhatta St. adjoining the Cathedral House.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.
Capt. F. Boog, Moulmein, from January 1851, to December 1852, Rs. 22 0
M. DeNazareth, Esq., Lucknow, from January to December 1852, 10 0

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUGUST 14, 1852. [VOL. XXIII.

THURSDAY, JULY 29.

The *Madras Athenæum* brings us an account of one of the most destructive fires which has occurred in Madras for years. The fire broke out in the ware-rooms of Messrs. Oakes, Partridge and Co. in the great building, commonly called "Waddell's folly," which was completely destroyed. Four engines from the Fort and a detachment of H. M.'s 25th were almost immediately on the spot, together with a strong body of police, the Chief Magistrate, and other officers, all of whom exerted themselves to the utmost. The engines, however, were in bad repair, and it was soon found impossible to save the building. Their exertions were therefore directed to the preservation of the neighbouring houses, which as there was no wind, was happily effected, and the flames gradually subsided. Messrs. Oakes, Partridge and Co. have lost property to the extent of nearly three lakhs of rupees, one-third of which was insured, and Dr. Cleghorn, Professor of Botany in the Medical College suffered severely. The fire is believed to be owing to certain boxes of lucifers which had been brought into the premises, and which must have ignited spontaneously.

We have placed among our selections an extraordinary narrative, published by the *Delhi Gazette*, of a child who was preserved by a wolf, and appeared to have lost his original nature in the association. A more marvellous story we never remember to have read, but for the evidence accumulated to support it, we should have been inclined to regard it as a fable. Even as it is, we can scarcely avoid the idea that an unconscious prepossession in the writer's mind has induced him to give a little coloring to the facts, and that some of the ordinary symptoms of idiocy have been mistaken for the effects of association with the animals. The predilection for garbage as food, and the hostility to human beings is by no means an unusual accompaniment of idiotic madness.

FRIDAY, JULY 30.

The *Englishman* publishes a portion of a letter from the Captain of the *Hollander*, from which it appears probable that the *Syah-in-Shah*, a small brig, bound from Madras to Chittagong has been lost.

The *Bangalore Herald* republishes a singularly interesting account of an aerial ship, said to have been constructed by M. Petin of Paris, and capable of conveying two hundred persons. The "crew" of the "ship" had been engaged, and the day fixed for flight, when the Government stepped in with a positive order M. Petin to desist from his experiment, on the ground that he would "denationalize" France—the greatest blessing we should think that France could receive—and that his invention would increase smuggling. M. Petin has accordingly determined to carry his "ship" to London, where he may revolutionize the world, or break his own neck, as it may chance, without the interference of Her Majesty's Ministers, or any body else. The facts rest on the authority of *Chambers Journal*.

The *Friend of China* states, that the number of Chinese Emigrants who have quitted the various ports of that Empire for California during the last twelve months is not less than 25,000. It appears that the Californians, though sufficiently well inclined to the Chinese, have become alarmed at the extent of the immigration. The Governor has addressed a special message to the Senate and the Assembly, calling upon them to check the influx of Asiatics who export great quantities of gold "without taking upon them any of the obligations imposed upon citizens." It would be easy to suppress the immigration altogether by refusing permission to any emigrant ship to land her Chinese, unless the number of the sexes was equal.

The *Overland Commercial Gazette* (Mauritius) informs us, that the annual subscriptions to be paid by the island to the General Screw Steam Company are for the

1st year,	£9,635
2nd ditto,	7,135
3rd to 6th ditto,	4,635

SATURDAY, JULY 31.

The *Bombay Catholic Examiner* asserts that the Protestant Cathedral in Calcutta received no less than one lakh of rupees "from a Catholic." We should like to have our contemporary's authority for this assertion, as the fact is not generally known on this side of India. If he does not name the magnificent donor, we must take leave to doubt the fact.

TUESDAY, JULY 3.

The Express from Bombay with the Mail of the 24th June reached Calcutta on Monday, five days after the arrival of the Steamer.

A very curious case came up before Mr. Wylie in the Small Cause Court of Calcutta on the 2nd August. Bulukhran Dass some time since obtained judgment against Thomas Harris for Rs. 25, the price of mats supplied to the latter. Before the warrant was issued, Harris asked the mat-seller to come to an amicable agreement, and offered to pay the costs down, and the remainder by instalments. To this proposal Bulukhran agreed, and took five rupees and the written engagement from Harris, promising on his own part not to molest him any more. Before the instalment became due, however, he took out the warrant, and had Harris arrested, upon which the latter brought an action for damages sustained by the "public disgrace" he had suffered. The case was proved on indisputable evidence, and Mr. Wylie gave damages to the extent of Rs 25. The mat-seller's vindictiveness has therefore cost him precisely the amount of his claim.

A correspondent of the *Englishman*, informs us that a few days since, a steamer went up the Aeng creek by a new passage, and discovered that the creek was navigable for thirty miles further than had previously been supposed. Lieut. Fyche, the Assistant Commissioner in Arracan, has opened a communication overland between that place and Bassain, and onwards to Rangoon. This enables the residents of Sandoway to receive letters from the officers with Army at that place ten days after they are written. The writer seems to think it probable that troops will be sent to Burmah by the Aeng pass, but this we believe, is a mistake. We thought so once; but it has been found, we believe, that the pass presents no facilities for the transport of artillery; that it affords accommodation only for a limited number of troops at one time, and that if it were used we should be able to plant only 2000 troops at a time in the valley of the Irrawaddy. It would be easier to send the troops by sea to Bassain and by the river steamers from thence up the Irrawaddy to Patanago, than to send them by sea to Sandoway, and from thence across the country, by the Pass to that town.

The *Hurkaru* of Saturday stated, that the Court of Directors had already sanctioned the plans laid before them by Dr. O'Shaughnessy, and that the line of Electric Telegraph from Calcutta to Lahore would be immediately commenced. This report is confirmed by the *Home News* just arrived, which observes that Dr. O'Shaughnessy has been directed to continue his tour of observation in England, while materials for the extension of the line are to be immediately forwarded to India.—*Friend of India*.

SYNOD AT LONDON,

The *Journal de Bruxelles* says that its letter from London mention that the Catholic Bishops and English Clergy will assemble in Synod at London, on the 6th of July next, under the presidency of His Eminence the Cardinal Archbishop of Westminster.

NEW SOUTH WALES MISSION.—"Six Catholic Clergymen have this week arrived in London by the Steamer City of Paris, from Boulogne, with their baggage and effects, for the purpose of taking their passage by the Ship Tartar for Sydney, as Missionaries to New South Wales.—*Bombay Catholic Examiner*."

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It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards what-ever clothes, &c. &c., they may require, after admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation, when they can do so without inconvenience.

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A ditto with variegated colors, (white and red,) 70

A purple Chasuble, with small silver flowers, 70

A green Damask ditto, 35

A green ditto, Tabet, 45

A Chasuble with variegated colors, (white and red,) 45

A ditto black, 30

Three large Stoles, each 10

Apply to the Printer.

NOTICE TO CORRESPONDENTS.

WE must beg leave to decline publishing a letter addressed to us by Mr. Woodford of Singapore, for reasons that we doubt not will be obvious to the writer.

PRINTING.

BOOK and JOB-WORK of every description executed at the Catholic Orphan Press, with neatness, correctness, and dispatch, and moderate terms.

We beg to acknowledge with thanks the following sum for the Bengal Catholic Herald.

Sergt. Major Dalton, from March 1852, to February 1853, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, AUGUST 21, 1852. [VOL. XXIII.

MISSIONARY JOURNEY INTO THIBET.

ELSEWHERE in our columns will be found a translation from the French, of an account of a journey into Thibet, by an enterprising and courageous French Missionary of Dacca, kindly communicated to us by an obliging contributor. The description is quaint and sensible, but has an air of *varisemblance* about it that makes it both creditable and interesting. A Protestant's idea of being a Missionary embraces a good comfortable house, a convenient income from some Society in England, a wife and a goodly number of children, all well-fed and clad, and a carriage of some kind or other is not considered derogatory or incompatible with the easy profession. The Catholics, on the other hand, especially the French Missionaries of that persuasion labouring in Asia, are the scrip and staff-men, the true emblems of the zealous and devoted preacher; poor, hardy, courageous, and prepared to perform their Mission through every danger, and opposition, and suffering. Some of the fat gentlemen of the opposite persuasion whom we see about these parts, would, in our opinion, be much benefitted by a walk into Thibet, and a short trial of the hardships and perils which they are so anxious that others should meet, and endure with thankful resignation and cheerfulness. They are always crying out about the intrigues and manœuvres of the popish Missionaries. They would do well to emulate their courage, devotion, and adventurous spirit.—*Morning Chronicle, Aug. 9.*

MISSIONARY JOURNEY INTO THIBET.—I have just returned from a journey into Thibet. In order to reach my destination I had to pass through the Tribes Train Michimis and Miz-our Michimis, who robbed me of every thing I possessed, and I arrived in Thibet literally like a man who falls from the clouds. Alone, not a soul with me, not a farthing in my pocket, nor a single grain of rice in my wallet. I had only a sextant to take the altitude of the sun and moon. I did not know one word of the language, and had no interpreter. In a word I was a meteor, a curiosity, a mystery to the good villagers of Thibet, who saw for the first time a face with a long beard, shoes, a gun, a waistcoat, a spoon and fork. I had walked on as far as I was able, until at length exhausted by hunger and fatigue, I rather unceremoniously entered a house, placed my wallet in the farthest corner of the room, and sat down upon it; I began to smoke. The master of the house did not turn me out, but quietly looked on. He was even so good as to give me a little rice, and some tea made with

ghee, which tasted like a mixture of soup and thread. I was dying with hunger and thirst, I eat the rice, drank the tea, and kissed the hands of this charitable man. As I had not the means of pursuing my journey any further, I tried to make myself useful that I might not be turned out, so I used to wash the dirty and torn linen of my host, and whenever an opportunity occurred of rendering him any other service, I did so with alacrity.

At the end of a few days I could understand some words, and with the help of signs we began to understand each other. I asked this good man, who was six feet high, and who had a caucasian face, who he was; he replied—my name is Navonbondji, but the people here call me Nahondji; I am a Michin; I am the second after Ziony, the great Lama of the province Aien; I am the Superintendent of the tithes (a sort of minister of finances). I am always travelling about, remaining a month in one place and a month in another.

On the 17th of January 1852, I had an interview with the great Lama, some call him Ziour others*. This interview was quite a state affair, all the ministers and officers assisted. They saluted the great chief by prostrating themselves on the ground. I refused to make this salutation, at the risk of having my head cut off, for they are not disposed to receive a refusal on this point, however I made the French bow, which was accepted. We partook of a cup of tea and smoked our pipes. I had no interpreter, and the Lama had but a very bad one. It was impossible for me to make him understand, but more so to make him believe that I came with pacific intentions. I remarked that they hardly knew what to do with me. For my part I did not feel disposed to die of hunger, or to be always reduced to the level of a beggar. I was given to understand that, not having any money, I could not remain where I was; that there would soon be a war and I might be in danger, but that I could return at another time. I think that his majesty wished to have me at a respectful distance, not too near. He said, you may return after the war; but I am inclined to believe he intended to give me a final dismissal. I resumed my Pilgrim's staff and wallet for Assam, saying that I would soon return.

THURSDAY, AUGUST 5.

A Cape journal of the 10th June, gives us the first authentic intelligence which has been received of the destruction of the American Schooner *Queen of the West*, and the murder of her crew off the coast of Madagascar.

* Illegible.

This vessel anchored in port Lewen on the eastern coast of the island, on the 28th December, 1851, and her Commander, Captain Welden, commenced trading with the natives for tortoise shell. The natives with their accustomed treachery, manifested the utmost confidence, and when their plans were matured, went on board the vessel in a body, and instantly murdered the crew, which was unusually weak in numbers! They then plundered the ship of everything it contained, and set fire to her. The French commandant at Nossi Bé instantly proceeded to the harbour, and compelled the natives to deliver up fourteen of the murderers, who were tried by a special tribunal, and will probably be shot. We think the American Government is not likely to pass over this atrocity, but will demand the most stringent reparation, or inflict the most signal vengeance on the barbarians.

FRIDAY, AUGUST 6.

The same journal states, that the Authorities have ordered all the Opium in the Calcutta godowns to be covered with tarpaulin, at an expense of three thousand Rupees. The Indian Government can conquer Burmah, but it cannot build a roof which shall be secure from leakage.

A correspondent of the *Englishman* calls the attention of the public to new system of deteriorating the silver Rupees in this country. There are two sizes of the Victoria Rupee in circulation, and cheat is effected by reducing the larger size to the size of the former, and then "milling" the edges anew. The writer believes that in the fine specimens this milling is done by machinery, as there is a thin projecting piece above the depression of the milling, which could not have left by the file. With our contemporary, we very much doubt the probability of machinery being used, and imagine that the deception is effected by the patient persevering labour of the goldsmiths, as even English coiners have found it impossible to intimidate the Mint machinery in this respect. The Rupees should be reduced to single standard, which would probably be sufficient, as it is almost impossible to deceive a native about the weight of his money.

SATURDAY, AUGUST 7.

We have noticed once or twice the possibility at some future period of an alliance being formed between England and the United States, and the following paragraph is a curious indication of the feeling on the subject in the Eastern States of America. It is from a report of a Committee of both Houses in Massachusetts:—"England and Russia must one day, and that no distant one, come into collision, Russia would have the 'material aid' of the continental States at her disposal. Shall England be left to struggle alone? The interests of the world require that she shall not be exposed to such a risk. How can that be prevented? By the adoption on the part of the United States of a broad and liberal and comprehensive foreign policy, which should make of them and the British empire one great nation, whenever the interests of constitutional nations are assailed or threatened by the armies and fleets of despotism. A union of America and England would not only prevent the spread of despotic power, but would also be a sure guarantee of the preservation of the world."

The new Governor of the French possessions in India, Admiral de Verninac St. Maur arrived at Madras on his way to Bombay on the 25th in the *Hindustan*.

The following is the result of the last Opium sale:
 Behar, Chests 1,920 Average 1,208 Proceeds 33,90875
 Benares, " 1,880 " 1,204 " 10,59,750
 The price has again risen Rs. 30 for Behar and Rs. 14 for Benares.—*Friend of Indi.*

VISIT OF THE ARAB CHIEFS TO THE CONVENT DES OISEAUX.—One of the most curious circumstances which occurred during the stay of the Arab chiefs at Paris was the visit of the seven chiefs from Constantine to the Convent des Oiseaux, rue de Sévres, which is under the direction of Nuns of the Congregation of the Virgin. Of this convent a daughter of the Marshal Prince Jerome is a Nun, and her name in religion is Mother Mary of the Cross. It was by her request that the Arabs were invited. On arriving the chiefs were received by the Superior Mother and by Mother Mary of the Cross. They showed to the Arabs the garden, hot-houses, school-rooms, library,

the cabinet of natural history, the sleeping rooms, and the beautiful chapel. The chiefs examined all with great interest, and put numerous questions respecting usages of the institution. Coffee was offered to them in the grand reception room; and, in their honour, a holiday was accorded to three hundred pupils of the establishment, who are daughters of respectable parents. The girls, as they moved about the garden, attracted great attention. Before leaving the Arabs expressed great admiration at what they had witnessed, and appeared particularly struck by the fact of a niece of the Emperor Napoleon having devoted herself to monastic life. In accordance with the usage in their country, on visits to the saouia, or religious schools, they each left a sum 50*l.*, for, they said, the unfortunate and the sick.

The French government have decided that the *Moniteur* shall be published at the low price of forty francs per annum. This is considered a terrible blow to the other papers, which chiefly subsist by giving a cheaper edition of the contents of the *Moniteur*.—*Tablet*, May 29.

NOTICE.

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

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third, half yearly instalment and 8th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Aug. A. D. 1852.

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SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, AUGUST 28, 1852. [VOL. XXIII.

PARLIAMENTARY.

Her Majesty prorogued Parliament in person on Thursday, the 1st July, and delivered the following speech to the assembled Lords and Commons:—

“ My Lords and Gentlemen,

“ I am induced, by considerations of public policy, to release you at an earlier period than usual from your legislative duties.

“ The zeal and diligence, however, with which you have applied yourselves to your Parliamentary labours, have enabled me, in this comparatively short session, to give my assent to many measures of high importance, and, I trust, of great and permanent advantage.

“ I receive from all foreign powers assurances that they are animated by the most friendly dispositions towards this country; and I entertain a confident hope that the amicable relations happily subsisting between the principal European States may be so firmly established as, under Divine Providence, to secure to the world a long continuance of the blessings of peace. To this great end my attention will be unremittingly directed.

“ I rejoice that the final settlement of the affairs of Holstein and Schleswig, by the general concurrence of the powers chiefly interested, has removed one cause of recent difference and of future anxiety.

“ The amicable termination of the discussions which have taken place between the Sublime Porte and the Pasha of Egypt, afford a guarantee for the tranquillity of the East, and an encouragement to the extension of commercial enterprise.

“ The refusal, on the part of the King of Ava, of redress, justly demanded for insults and injuries offered to my subjects at Rangoon, has necessarily led to an interruption of friendly relation with that sovereign. The promptitude and vigour with which the Governor-General of India has taken the measures thus rendered unavoidable, have merited my entire approbation; and I am confident that you will participate in the satisfaction with which I have observed the conduct of all the naval and military forces, European and Indian, by whose valour and discipline the important captures of Rangoon and Martaban have been accomplished; and in the hope which I entertain that these signal successes may lead to an early and honorable peace.

“ Treaties have been concluded by my naval commanders with the King of Dahomy and all the African chiefs whose rule extends along the Bight of Benin, for the total abolition of the slave trade, which is at present wholly suppressed upon the coast.

“ I have had great satisfaction in giving my assent to the measure which you have wisely adopted for the better organisation of the militia; a constitutional force, which being limited to purposes of internal defence, can afford no just ground of jealousy to neighbouring powers; but which, in the event of any sudden and unforeseen disturbance of my foreign relations, would at all times contribute essentially to the protection and security of my dominions.”

“ Gentlemen of the House of Commons,

“ I thank you for the liberal provision which you have made for the exigencies of the public service. The expenditure which you have authorised shall be applied with due regard to economy and efficiency.

“ The recent discoveries of extensive gold-fields have produced, in the Australian colonies, a temporary disturbance of society, requiring prompt attention. I have taken such steps as appeared to me most urgently necessary for the mitigation of this serious evil. I shall continue anxiously to watch the important results which must follow

from these discoveries. I have willingly concurred with you in an act which, by rendering available to the service of those colonies the portion arising within them, of the hereditary revenue placed at the disposal of Parliament on my accession to the throne, may enable them to meet their necessarily increased expenditure.”

My Lords and Gentlemen,

“ I have gladly assented to the important bills which you have passed for effecting reforms, long and anxiously desired, in the practice and proceedings of the superior courts of law and equity, and generally for improving the administration of justice. Every measure which simplifies the forms and diminishes the delay and expense of legal proceedings, without introducing uncertainty of decision, impairing the authority of the courts, or lowering the high standard of the judicial bench, is a valuable boon conferred upon the community at large.

“ I hope that the measures which you have adopted for promoting extramarital interment of the dead, and for improving the supply of water, may be found very effectual for the remedy of evils the existence of which has long been a reproach to this great metropolis, and may conduce to the health and comfort of its inhabitants.”

“ The extension of public rights and legislative powers to my subjects resident in the colonies, is always to me an object of deep interest; and I trust that the representative institutions which, in concert with you, I have sanctioned for New Zealand, may promote the welfare and contentment of the population of that distant but most interesting colony, and confirm their loyalty and attachment to my crown.

“ It is my intention, without delay, to dissolve this present Parliament, and it is my earnest prayer that, in the exercise of the high functions which according to our free constitution will devolve upon the several constituencies, they may be directed by an all-wise Providence to the selection of representatives, whose wisdom and patriotism may aid me in my succeeding endeavours to sustain the honour and dignity of my crown, to uphold the Protestant institutions of the country, and the civil and religious liberty which is their natural result; to extend and improve the national education; to develop and encourage industry, art, and science; and to elevate the moral and social condition, and thereby promote the welfare and happiness of my people.”

The *Glads* believes that her Majesty will visit Ireland in the course of a few days, returning to Osborne about the 20th instant, whence she will proceed to Balmoral.—*Home News.*

THURSDAY, AUGUST 13.

The *Citizen* gives an account of a “very awkward” affair which has recently occurred at Chandernagore, Captain Browne of the—Regt. N. I. was walking on the Esplanade on the 7th instant, when a little dog which accompanied him, ran into the Governor’s compound, and was pelted out by the gardener. Captain Browne unfortunately got into a passion and abused the man, who returned it, and was struck by the officer. The sepoy on guard interfered, and was also struck. After these feats, Captain Browne mounted his horse and rode off leisurely, but was overtaken by a file of sepoy, severely thrashed and thrown into prison, where he now lies awaiting his trial. We fear Captain Browne’s outbreak will cost him dear, though fortunately for him, the real prosecutor in the case, is the Governor himself, the only one of the French officials who is likely to befriend him, and an application to him personally may possibly save the officer from some of the consequences of his imprudence.—*Friend of India.*

FRANCE.

"THE CHURCH OF St. GENEVIEVE.—The Archbishop of Paris has published the Regulations for the public competition that is to take place for the appointments of chaplains to the new Church of St. Genevieve, on the 11th October 1852. The candidates are to produce a written sermon upon the text to be given. The sermon must be composed in twelve hours, the candidates being all the time in a cell, or under the surveillance of one of the judges, and without any other assistance than the Bible. A second sermon will be required to be delivered extempore, after two hours preparation in a cell. This sermon must occupy half an hour in the delivery. Further the candidates must publicly dispute upon a theological question to be proposed to them three days before hand. The jury consists of Fathers Lacordaire, Ravignan and six other eminent members of the clergy."

"COLLEGE FOR CONVERTS AT ROME.—We read in the *Univers*:—"The Holy Father, who takes so lively an interest in all that concerns the religious needs of England, and whom Providence has destined to complete or rather to resume the work of the great Pope St. Gregory, for the conversion of the isle of Saints, is about to found a special establishment to receive and prepare for the Priesthood those Protestant ministers, who, after their conversion, feel that they have a vocation for Holy Orders. This institution will be particularly intended for Anglican ministers, but we suppose that it will not exclude those of other nations who become converts, and wish to enter the Priesthood. The house is being prepared and the Holy Father hopes to be enabled to open it in the course of August next. He has chosen, to receive the new foundation, an establishment which had a similar object, and in which the converts were assembled to perfect themselves in religious instruction and to fortify themselves in the Faith. This establishment is situated in the Piazza di S. Giacomo—Soassa—Cavalli, at the foot of the Vatican, and in a manner, under the wings of the Vicar of Jesus Christ, in the Palace of the *Convertiti*. This palace, built originally for the family of Spinola, of Genoa, on the plans of Bramante and Peruzzi, became, in 1685 the property of Cardinal Casaldi who bequeathed it at his death, to form a temporary asylum for persons who had sacrificed their position in becoming Catholics.

"The Holy Father charges himself with the expenses necessary to appropriate the building to the new purpose for which he intends it. He intends to be in all the truth

of the expression, the Father of the new family, which our Lord is giving him. It is thus that the Vicar of Jesus Christ revenges himself for the injuries of the Anglican Church, by preparing new Apostles for the British Empire."—*Bombay Catholic Examiner*.

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 4, 1852. [VOL. XXIII.

CONVERSIONS.

A Protestant, and 4 Hindoo adults, have been received into the Church at Belgaum.

A Correspondent sends us the following account of a conversion at Montancherry:—

“Mr. John Kelly, a Protestant Schoolmaster, who from his infancy had been a strict member of the Established Church, feeling a conviction of the religious errors of his past life, voluntarily and unsolicited, renounced those errors, and was received into the Holy Catholic Church by the Revd. F. Antonio Dias, at Montancherry, of which place Mr. Kelly is a native. His attention to religious instruction since his conversion has been almost unceasing.”

At the Church of N. S. D'Esperanca, by the Very Rev. F. Michael Antontio, Bombay, an Hindoo adult.—*Bombay Catholic Examiner.*

SATURDAY, AUGUST 14.

The *Englishman* of this morning has an article upon a new meteorological discovery which has been explained to the Asiatic Society of Bengal by Mr. Piddington. The discovery consists in the measurement “in geographical miles of the distance from the crest of one rising wave (barometric) to that of another in the very height and fury of a Cyclone.” It has been found that during the Madras Cyclone of April 1851, the average distance was 4.6 miles, and the interval of time at which they followed each other, one hour and one minute, though the Cyclone itself was travelling at the rate of 7.6 miles per hour. We dare say, this is exceedingly interesting to meteorologists, but its practical importance, as the writer acknowledges, remains still to be shown.

The Grand Jury have returned a true bill for conspiracy against Bahoo Muttylool Seal, and Messrs. W. N. Hedger, and J. Michael for conspiracy against Joygopal Chatterjea. As the affair involves the reputation of a very distinguished man,—that is, of a millionaire,—it excites great interest in Calcutta. The Baboo has, it is said, been admitted to bail in the amount of Rs. 4000.

“The curiosities of Calcutta Advertising” would form an amusing chapter in a description of that metropolis, and the *Hurkaru* of this morning notices a custom which is, we imagine, nearly unique. It appears that the great majority of the mercantile firms, when signing an advertisement, never dream of adding the place at which their offices are to be found, evidently supposing that every person in Bengal must be perfectly well aware of the locality. Those who let houses, too, invariably omit to mention anything about the rent, not from a lofty scorn of pecuniary considerations, but because like every one else in India they “are open to a bargain,” and cannot think of losing the chance of an extra five Rupees by fixing the sum expected. —Perhaps, as our contemporary seems interested in the subject, he will explain the system upon which “sale averages” are calculated, and why advertisements of prices are so seldom to be depended on.

Messrs. Moritz and Stiebel Sons lottery is said to have excited quite a commotion among the Polish peasantry. It was rumoured among them, that Rotherchild, the Banker, had been sentenced to death, but was permitted to find a substitute. He therefore opened a lottery, in which all the tickets were prizes of Rs. 3000 except one, and the holder of the blank was to suffer death. The applications for tickets on these conditions were numerous, and the applicants appeared bitterly disappointed on learning their mistake.

A case was tried on the 13th instant in the Small Cause Court of Calcutta before Baboo Ruesomoy Dutt, which directly interests almost every man employed in business in Bengal. Messrs. Wilson and Co. had, it appears, a native writer, at Rs 8 a month, who obtained leave of absence, placing another man named Azeem in his situation as, “*budlee*” or substitute, at Rs. 6 a month. Azeem was not engaged by the firm, but was simply the servant of the original clerk. On the return of the latter, Azeem requested Messrs. Wilson to pay him his wages at the rate of Rs. 8 a month, which they declined doing, as they had already paid his real employer. He therefore brought an action against them for the amount, and the Judge decided that the defendants were liable even though they should have to pay twice over. The decision may be legal, but it is certainly neither in accordance with justice nor the custom of the country.

The *Hurkaru* informs us of the termination of the affair between Capt. Browne and the Authorities of Chandernagore. He has been sentenced to pay a fine of Rs. 400, and we cannot say we think it either excessive or illegal. To strike a sentry in the performance of his duty, is as Capt. Browne must be well aware one of the highest offences known to French law, and he is fortunate in having got off so cheaply. It is said, but we suppose in joke, that the Governor intends to imitate his master and stop all newspapers entering Chandernagore which contain impertinent comments on his proceedings. The whole Army of Chandernagore could not furnish guards sufficient to put such a threat in execution.

MONDAY, AUGUST 16.

General Orders of the 5th August contain the result of a Court Martial of a very unusual character. Private William Smyth of H. M's. 98th Regt. complained to a Regimental Court Martial that Lieut. H. W. Stroud had not paid him Rs. 23, to which he was entitled, and which had been placed to his credit by a deceased officer in the ledger account. The Regimental Court held that the complaint was true only so far as regarded Rs. 2, and Private William Smyth was accordingly tried before a General Court Martial on the charge of having instituted a groundless and vexatious complaint. The Court found the prisoner guilty and sentenced him to twelve months' imprisonment, but on revising their proceedings, thought that John Smyth was entitled to Rs. 9, and that his complaint therefore was neither groundless nor vexatious. Now, the question is whether after this discovery, the twelve months' imprisonment, which was unjust, ab initio, was remitted or not.

The Calcutta *Morning Chronicle* asserts that the defendants in the conspiracy case of Joygopal Chatterjea vs. Muttylool Seal and others, do not intend to apply for a postponement of the proceedings, but will stand their trial on Monday, the 23d August, before a special Jury. The trial of the Europeans employed on the Railway who are accused of having instigated a riot comes off on Friday the 22nd instant.

TUESDAY, AUGUST 17.

We are exceedingly glad to perceive that the suggestion

which has been so frequently offered of forwarding a short summary of the English intelligence from Moyapore by Electric Telegraph has at length been adopted. The most important items of news were received in Calcutta an hour or two before the general Express, and would have been highly interesting to the public, but for the lateness of the hour at which they were communicated.

WEDNESDAY, AUGUST 18.

The Mail of the 8th July was brought to Bombay in a collier, and was three days longer than usual on the road from that Presidency to Calcutta.—*Friend of India.*

A severe earthquake was felt at Dacca on the 9th instant at about 3 A. M.—*Eastern Star.*

We have to acknowledge receipt of the Return of Mortality for the Town and Island of Bombay and Colaba for the month of July. Considering that yesterday was only the 2nd of the month, and that the previous day was Sunday, we must say that every great diligence has been shown in the Senior Magistrate's Office in the compilation of this document.

The total number of deaths during the last month was eleven hundred and three; of this number fourteen were Europeans: forty-six Native Christians and Jews. Two hundred and thirteen were Musulmen; sixty-six Parsees: seven hundred and fifty-seven, Jains and other Hindoos; whilst five were of "unknown castes." The above deaths proceeded in nine hundred and thirty-two cases from natural causes, and one hundred sixty-one from epidemics, (in other words from Cholera we suppose) whilst ten persons met with "violent" ends: in this latter is included all sorts of accidents from drowning &c. &c. as well as murders, of which we don't recollect, a case during the month. —*Telegraph and Courier, August 3.*

Skill of Insect Builders—Reaumur states that twenty years he endeavoured, without success, to discover the materials employed by wasps in forming the blue, grey, papeiry, substance, so much used in the structure of their nests. One day however, he saw a female wasp alight on the sash of the window; and it struck him, while watching her gnawing away the wood with her mandibles, that it was from such materials as she formed the substance which had so long puzzled him. He saw her detach from the wood a bundle of fibres, about the tenth of an inch in length, and finer than a hair; and as she did not swallow them, but gather them into a mass with her feet, he had no doubt but that his opinion was correct. In a short time he saw her shift to another part of the window, and carry with her the fibres which she had collected, and to which she continued to add. He then caught her and began to examine her bundle, and found that it was neither yet mistened nor rolled into a ball, as it is always done, before detaching the fibres she bruised them into a kind of lint with her mandibles. All this he imitated with his penknife, bruising and pering the same wood till he discovered how wasps manufactured their paper; for these fibres are kneaded together into a kind of paste, and when she has formed a round ball of them she spreads it out into a leaf nearly as thin as tissue paper; and this she accomplishes by moving backwards, and leveling it with her mandibles, her tongue, and her teeth. And so the wasp forms paper, placing layer, fifteen sheets, deep and thus preventing the earth from falling down into her nest!

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, September 5th, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, September 5th, at 10 o'clock A. M.

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

A suit of VESTMENTS for three Priests'			
Mass, with white flowered Damask, Cope included,	Rs.	200	
A ditto black ditto,	120		
A white Damask Cope,	70		
A ditto with elegant flowers,	65		
A ditto with variegated colors, (white and red,)	65		
A purple Chasuble, with small silver flowers,	65		
A green Damask ditto,	35		
A green ditto, <i>Tabet</i> ,	45		
A Chasuble with variegated colors, (white and red,)	45		
A ditto black,	25		
Three large Stoles,	each	7	

Apply to the Printer.

THE TABLET.

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PRINTING.

JOB and BOOK-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and dispatch, and moderate terms.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Rev. Father Augustine, *Chumar*, from January to June 1852, Rs. 6 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. BERRAO.

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 11, 1852. [VOL. XXIII.

THURSDAY, AUGUST 26.

An article in the *Sydney Morning Herald*, also republished in the *Englishman*, informs us that Sir Thomas Mitchell's new "Bomateng" Propeller, has been tried, and the result was most successful. When this scheme was first laid before the public, it was predicted that the new screw would secure a speed of twenty miles an hour, but, according to the *Herald*, this rate will be greatly exceeded, and the only limit to the rate attainable is the degree of velocity consistent with safety. A strong effort seems to be making in many quarters to secure a greater degree of speed for ocean steamers, and it is not improbable that in a very short period our present Atlantic liners may be denominated "slow."

The *Bombay Telegraph and Courier* has heard that Mr. John Allan Brown, Astronomer to his Highness the Rajah of Travancore has selected the site for a new Observatory. It is to be erected on a place called Agustya Malai, about 6200 feet above the level of the sea, and the Rajah, with his usual liberality, has sanctioned the necessary expenditure.

FRIDAY, AUGUST 27,

The same journal mentions, that Assistant Surgeon J. E. Umphelby, of H M's 80th Regiment, is now under trial at Fort William on the following charge:—"For conduct disgraceful to the character of an officer and a gentleman in having at Calcutta, on the 7th July 1852, subjected himself to the indignity of being publicly kicked, by Mr. A. P. Pennefather, a clerk in the office of the Administrator General, without adopting any sufficient measures, either immediately or for three days, to obtain reparation for such conduct." According to our contemporary, the quarrel arose at a public billiard table, when Mr. Umphelby received a blow which he did not return, and waited for three days before he demanded an apology. He is, therefore, in fact, tried on the suspicion of having avoided a duel, although had he fought, one he would, in all probability, have been tried for fighting a duel contrary to the Articles of War, and cashiered.

A correspondent of the *Calcutta Citizen* reports, that the output of indigo for this year in the Krishnagur factories will be very large, the recent heavy rains having spared that portion of the country, and the lands being in many cases above the level of inundation. The yield from the plant has been unusually good, and some of the larger proprietors will almost redeem the losses of 1848.

It appears from statements published in the *Madras Athenaeum*, that it is not impossible that the scheme for an emigration of East Indians to Australia may be carried out, unless some further obstacle should intervene. A meeting had been held at Sydney, at which it was resolved to petition the local Government, to apply a portion of the land fund to the importation of Indian emigrants, and there was little doubt that the petition would be at once acceded to. Half the passage money will probably be paid by the Colony, and the remainder must be raised in Madras, where subscriptions do not appear to be forthcoming as rapidly as might have been expected. We fear that at the last moment the real difficulty will be found in the unwillingness of the East Indians to leave the country, and attempt by sheer hard labour to raise themselves to a new position in a new land. We have never had the slightest idea from the beginning that the scheme would or could succeed, even with all the pushing in the world and have therefore noticed it but slightly.

SATURDAY, AUGUST 28.

The great conspiracy case terminated on the evening of

Friday the 27th instant. Mr. Peterson the Counsel for the defence, occupied the whole of the morning with his speech in reply, but the summing up of the Chief Justice was over by six o'clock, and although the Jury quitted the box it was evident that their minds were made up, as five minutes after they returned, and the foreman announced a verdict of acquittal for all the prisoners. The Jury, therefore, did not believe that the signature to the *mooklearnama* upon which every thing turned was forged.

The *Englishman* mentions that Ramehurn Rai, the man who killed a thief, while defending his uncle's property, has received a free pardon from the Governor General.

The *Bombay Telegraph and Courier* republishes from the "*Expositor*," a curious account of a remedy for hydrophobia long since discovered by a Russian physician. The secret was obtained from a peasant who cured fourteen persons by administering a decoction of the tops and bottoms of the broom plant in quantities of a pound and a half daily. All the fourteen patients recovered, and the same physician in the case of another batch of patients, had the satisfaction of curing them with the same remedy. This frightful disease is, we believe, exceedingly common in all parts of India, but in Bengal, the people as soon as possible after the bite, swallow a quantity of the "Spanish fly," ground to powder.

The emigration mania has extended even to Bombay. Messrs. W Nicol and Co offer to convey passengers to Victoria for seventy Rupees a-head, if they can secure a sufficient number, and a public meeting has been called of all the parties who are desirous to avail themselves of the opportunity. There are, it appears, a considerable number of pensioners, and discharged soldiers, who are anxious to proceed to the diggings if they can obtain some small assistance from Government.

MONDAY, AUGUST 30.

The same journal quotes from an English paper an account of a plan adopted on board a German vessel of catching whales by electricity. A stream of electricity is poured from a powerful battery through the iron snaw with which the fish is struck, and in a few seconds it lies powerless. There is nothing impossible in the narrative, though the idea is somewhat original, and must be very degrading to old fashioned whalers.

TUESDAY, AUGUST 31.

Fifty emigrants have already expressed their willingness to leave Bombay for Australia, and many more are expected to join in the project. No place seems exempt from the emigration fever, which has even attacked the planters of Jamaica. The entire respectability, wealth, and ability of that island, is said to be on its way to the Southern Colonies, and it is not impossible that in a short time the island will be left to the officials and the coloured population.

The *Lahore Chronicle* declares that the Mahomedan conspiracy spoken of by the *Mofussille* is nothing but a plot of some fanatical Wauhees, who have settled themselves on the right bank of the Indus at a village named Sitana. These fanatics, about 400 in number, are anxiously awaiting the reappearance of their Syud who was killed some fifteen years ago, and they have frequently called on their co-religionists in Upper India to join them in a religious war, but hitherto without any great success. The Akhonzada of Swat has summoned them to assist him, but they prefer to wait, and as their designs are well known to the Government, and they have not corrupted a single Mahomedan sepoy, they may be allowed to pray in peace for the destruction of the Feringhees.—*Friend of India*.

DR. ACHILLI.

Dr. Achilli is a plain-featured, middle-sized man, about fifty years of age, and his face is strongly Italian. His forehead is low and receding, his nose is prominent, the mouth and the muscles around it full of resolution and courage. He wears a black wig, the hair of which is perfectly straight, and, being close shaved, this wig gives to his appearance, a certain air of the conventicle. Yet he retains many traces of the Roman Catholic priest, especially in his bearing, enunciation, and gestures, which have a sort of stealthy grace about them. His eyes are deep set and lustrous, and with his black hair, dark complexion, and sombre, demure aspect leave an impression upon the mind of the observer by no means agreeable, and not readily to be forgotten. Judging of his intellectual powers from his physiognomy and mode of giving evidence, one would be led to say, that he was a man of considerable penetration and cleverness. The questions put to him by his own counsel he answered with great clearness, and in a calm, unwavering, quite manner, without any traces of strong excitement or feelings deeply roused. Sometimes a slight contemptuous smile accompanied his denials of opposing evidence, and once or twice even seemed to treat points merrily. His general bearing, however, was serious, without any excessive display of anxiety, of much apparent admixture of cant. Yet at certain points of his examination, without losing his self-possession, he became more animated. His dark sunken eyes flashed fire as he listened and replied to the question put. This was particularly the case when he was cross-examined by Sir Alexander Cockburn, on the material points of the libel, and especially when he was confronted by the Italian woman, who have sworn that he debauched them. The effect produced by these meetings was quite dramatic, the poor women eyeing their alleged seducer with half-timed yet steady glances, while he, his face overcome for the moment with a slight pallor, turned upon them looks that seemed to pierce through them. Dr. Achilli's manner, the witness-box considerably diminishes the effect of the sanctimonious expression which his singularity fashioned wig gives to his face.—*Atlas for India.*

IRELAND.

In the Church of the Conception, at Dublin, Dr. Callen has been enthroned with all due pomp and circumstance. From an early hour a large crowd of people, of all creeds and conditions, had collected in front of the chapel in Marlborough-street, anxiously waiting to catch a glimpse of the procession as it passed from the gate at the south side of the building to the grand entrance at the east. The ceremony was in the highest degree pompous and imposing; and although it took place within the railings of the building, it was as public as if it had passed through the open streets. But being within the grounds of the chapel, it is asserted to be no breach of the Act of Parliament for the suppression of religious displays on the Queen's highways.—*Ibid.*

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BOOK-BINDING.

Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyutta St. adjoining the Cathedral House.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Lt. P. Allen, Penang, from January 1851, to December 1852,	Rs.	20	0
E. McDonell, Esq., Moteharae, from January 1850, to December 1852,	34	0	

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 18, 1852. [VOL. XXIII.

ARRIVAL OF THE OVERLAND EXPRESS.

The Overland Mail from England was signalled this morning about eight o'clock, by the Hon'ble Company's Steam Frigate *Auckland*, Commander A. H. Gardner, which came to an anchor soon after nine o'clock.

Letters and papers were in course of delivery from eleven o'clock.

The *Auckland* left Aden on the 27th August at 11 P. M.

The reign of Louis Napoleon's despotism continues undisturbed in France, though it is said that the Northern powers are combining in favor of the elder branch of the Bourbon family.

Great numbers of people continue to leave England for Australia.

The East India Company have again raised their rates of Exchange;—

On Madras and Calcutta 2s. per Rupee, on Bombay 2s. 0½d.

It is expected that the new Parliament will assemble about the third week in October, and it is stated that serious discussions have already arisen in the Derby Ministry.

Count D'Orsary is dead.—*Bombay Gazette Extraordinary*

The accounts of the harvest from every part of the country are of the most cheering description. In many districts the wheat has already been cut and carried and in every country the crops are abundant, and promise more than an average yield. If it were not for the reports from Ireland respecting the anticipated failure of a portion of the potato crop, the season would probably be the most prolific that has occurred for many years. Making all the allowance that seems necessary for any diminution in the supply of potatoes, there is good reason to believe that our supplies of grain will be so large as to reduce considerably the price of corn, and diminish our imports. The farmers may complain of the fall in prices, but they will make up for this in the increased quantity they sell, and both the public and the farmers have reason to rejoice at the abundance of the supply.

The new reaping-machine is being used in many parts of the country. It cuts down the wheat on about *twelve acres and a half per day*; and it requires at least a dozen men to follow it, tying up the sheaves. This requires to be done as the machine goes round the field or the horses would tread out the fallen corn. As a reaper cannot cast on an average more than an acre and a half a day, the farmer saves considerably by the machine, but the harvest labourers look on its operations with evident disgust, and we should not be surprised, however sorry we might be, to hear of the burning of ricks of "machine-cut" corn by "Mr. Swing."—*Home News*.

IRELAND.

The newspaper accounts of the state of the potato crop in Ireland are alarming, but they are evidently exaggerated. The blight is said to have met its appearance in a large tract of country in Connaught, and the inference is drawn that another almost total failure of the crop may be expected. But blight always makes its appearance to some extent amongst the potatoes at this season of the year; and now that attention is so forcibly directed to the matter, individual cases that used to pass unnoticed are published and commented on, and regarded as ominous symptoms of general decay. We are informed on excellent authority that the quantity of potatoes sown last season, and now ripening, is very far above an average, and that if even a third of the total crop was lost, there would still be an am-

ple supply for the wants of the country. It is also added that the alarming accounts published relate only to a small tract of a country, and that generally the crop is looking well.

The Crystal Palace is to be open to the public on Sundays. A deputation from the Directors of the Company waited upon Lord Derby during the past week and explained to him the arrangements they proposed to adopt for regulating the admission of Sunday visitors. They intend that the building and grounds shall open after Morning Service, at one o'clock; that such portions of the building as may be devoted to the exhibition of manufactured goods shall remain closed, the same as any shop or warehouse containing goods for sale; but that all the other portions of the building containing the statuary, plants &c., and the extensive grounds which surround the beautiful structure itself, shall be open to the public for their enjoyment. In order to prevent any intemperance, the directors have further decided that no intoxication liquors shall be sold in the building on Sundays. These were the proposals submitted to Lord Derby by the directors, and he has agreed that Government will grant the company a charter on such terms. If therefore, the word of the Premier can be depended on, the opening of the Crystal Palace on Sunday is secured. The charter is to be granted forthwith.

The Mail from India, due here on the 3d August, is now several days over due. We hope to be able to advise its receipt before going to press. It is feared that some accident may have happened to the steamer in bringing in the mails.—*Ibid.*

THE IRISH EXILES.—The petition in favour of the release of the State prisoners continues to receive numerous and respectable signatures. The committee meet daily at Radley's Hotel, 11, College-green and we understand that they have fixed Tuesday, 11th, of May, as the last day for receiving signatures to the Memorial, previous to its presentation to his Excellency the Lord Lieutenant.—*Dublin Telegraph, May 8.*

DEATH OF ARTHUR O'CONNOR.—The celebrated Arthur O'Connor one of the chiefs of the United Irishmen, and a member of the Irish Directory, died at his chateau of Bignon, in the Loiret, on the 23rd of April, in the 89th year of his age.—*Ibid.*

A HINDOOSTANI CATECHISM.

A Hindoostani Catechism, affording a systematic exposition of the fundamental principles of the Catholic Religion, By the Right Rev. Dr. A. Hartmann. The work is to be had in any of the following Characters; Nagri or Maharatta, Persian, and Roman. Price of a single copy 4 Annas Neatly bound in cloth 8 Annas.

This Catechism has been prepared particularly for the Patna Mission.

To the work, as it appears in Roman Characters, is appended some grammatical observations, followed by a Vocabulary of all the words contained in the catechism, with their signification in Latin and English, to enable Missionaries and other little acquainted with the Hindoostani language, to employ the Catechism with benefit to those under their tuition.

The work in Persian Characters is daily expected from Agra.—*Catholic Examiner.*

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 25, 1852. [VOL. XXIII.

THE QUEEN OF THE SOUTH.—This magnificent steamer, the first of the new Cape line is now lying in the Port of Calcutta, and although we have not yet had an opportunity of visiting her, the descriptions of our contemporaries are sufficiently explicit. Although her tonnage is only 1775, she is said to be thirty feet longer than any vessel which has ever visited the port, her length being 273 feet, and her breadth 40 feet. The entire poop is occupied by a saloon, eighty feet long and fifty wide, and fitted up in the most costly style, with couches which, on the authority of the *Englishman*, are declared to be "comfortable in the extreme," and provided with every convenience of easy and even luxurious comfort. We have no admiration to waste upon panels of bird's eye maple, which ought to be knocked out immediately, and replaced by venetians, but we are glad to find that it is possible for a passenger to secure a cabin all to himself, instead of being compelled to sleep and dress in the midst of a crowd, not one of whom perhaps he has ever seen before. Every berth "is provided with every requisite, almirahs for holding clothes, bedding, marble wash-handstand, looking glass, &c.," some of which are also provided on board the ships of the P. and O. Company, though in the latter case, there are no marble tops to the wash-hand-stand—which bear a close resemblance to sinks—and there is no room for an almirah.

The question of comparative accommodation is, however, by no means equal in importance to that of speed, and although the *Queen of the South* disappointed the public by her long passage of seventy-two days, her voyage has not been an unfavourable one. The stoppages which were necessarily incidental to the first trip of a new steamer on a new line, consumed 12 days 5 hours, and she was under steam only 59 days 16 hours, or nine days less than her contract time. The following log, however, which we have constructed from two statements in the *Hurkaru nad Englishman*, will shew the exact time occupied from port to port and the places at which the delays occurred.

	Steam.		Stoppages.		Distance
	d.	h.	d.	h.	
Plymouth to St. Vincents,	9	15	1	7	2242
St. Vincents to Ascension,	9	10	4	9	1866
Ascension to Cape,	12	14	2	17	2836
Cape to Mauritius,	11	15	2	3	2406
Mauritius to Galle,	9	20	1	6	2138
Galle to Madras,	2	10	0	11	520
Madras to Calcutta,	3	20	0	0	581
Totals,	59	16	12	5	12,589

Or, an average speed of a little less than nine miles an hour. This must be allowed to be highly satisfactory for a trial trip, more especially as it proves that the limit of sixty-four days fixed by the Directors for the voyages is by no means extravagant. Indeed, when we remember that the steamers of the P. and O. Company were considered to have done wonders when they brought out intelligence only fifty days old, we shall not be deemed rash in believing that the Screw Company will ultimately achieve the distance in less than two months. Whether they will be swamped by their huge rivals of the Eastern Steam Navigation Company, or whether the scheme of the enterprising Directors of that Association will break down for the third time, remains to be seen, but one thing is certain that a second steam route to India has been opened, and that even a European war cannot again isolate us from the world. That the new line will act as a stimulant upon the P. and O. Company, there can be no reasonable doubt, but we have a far greater reliance upon the general spirit of activity which these incessant schemes so strongly indicate. Steam Navigation to the East has—if we may be allowed the expression—commenced an aggressive move-

ment, which will not terminate until it has at least rivalled the achievements of Steam Navigation in the Atlantic. It is true that the rates of the new Company are unconscionably high, but they cannot long be maintained, for though her passenger list numbered thirty-eight for the Cape, and eight for the Mauritius, only two had engaged Cabins for the "through" voyage.—*Friend of India.*

The *Citizen* mentions under his local heading, that the Judges of the Small Cause Court have passed an order "prohibiting the receipt of costs for the institution of suits," when the sum to be recovered is less than one Rupee. The phrase is not very clear, but we presume the intention of the Court was to prohibit the introduction of petty and vexatious suits. In Ceylon, it is said, the natives will litigate for years about the sixth share in the produce of a single coconut tree, and Bengalees will frequently go to law without the slightest reference to the value of the claim. A law of limitation however sometimes produces awkward consequences, and we saw recently that the American President had thought such a law worthy of a special message to Congress. Some one had unlawfully detained or stolen, we forget which, a state paper, and there actually existed no law under which it could be recovered. The document might be worth thousands of dollars, but in the eye of the law, it was simply so much paper and not worth six pence. At the same time, it is advantageous that there should be some limitation of the amount to be sued for. During the Danish administration, there was in this town stamp paper of the value of two annas, and there were consequently hundreds of suits for less than a Rupee. We cannot approve of judicial stamps, but it is certain that if they were abolished, litigation would be instantly increased ten fold, unless some other plan was devised to check it.

MONDAY, SEPTEMBER 13.

The *Citizen* publishes an extract from the letter of an officer of the 10th N. I., announcing the departure of the Regiment from Mirzapore. Nine boats went to the bottom in a gale on the 5th instant, but the men were saved, and exultingly declared that they had saved their muskets, which were Government property, in preference to their own.

TUESDAY, SEPTEMBER 14.

The *Englishman* states that the affair of the Sutteet at Pachete has not yet terminated, as the Governor General has returned the proceedings to the Superintendent of Police, with a recommendation to institute an enquiry. It is not probable that the real facts will ever be elicited, but the discussion upon the subject has shewn how quickly the Bengalee Rajahs would return to the practice, more especially when we had a Legislative Council with an overwhelming majority of natives in it. The alarm, which has been inflicted on the Rajah of Pachete and the great expense of these proceedings will be a warning to the family for generations.

The *Singapore Free Press* states, that Mr. Blundell's promptitude in suspending the levy of the Horburgh Light dues from native craft, has saved the native trade from the anticipated effects of that measure. That portion of the Act is to be repealed, but the tax on square rigged vessels still remains, and is said to have produced a rapid and constant decrease in the number of vessels visiting the port. The *Singapore Free Press* however, gives no statis-

ties of the decrease, though he adds that the merchants will not even ask the Government for a light vessel on a dangerous bank in the Straits as they are afraid of being taxed to pay for it.—*Friend of India.*

DIVINE SERVICE.

CATHEDRAL CHURCH.

From next Sunday the 26th Inst. Divine Service at the Cathedral will be regulated as follows: during the present Season viz. First Mass at quarter to seven o'clock A. M., and immediately after Mass, the Sermon will be preached viz., the High Mass at eight o'clock, and the third Mass at half past eight o'clock A. M. Vespers at half past six o'clock P. M.

ST. THOMAS' CHURCH.

For the present Season, the first Mass on Sundays and week days will be celebrated at quarter before seven o'clock A. M., and the second on Sundays at quarter before eight o'clock. Vespers and Sermon at half past six o'clock P. M.

CATHEDRAL LIBRARY.

Just Received per Mary Spencer.

Challoner's Meditations, 12mo. sheep, Rs.	1 8
Memorial of a Christian Life, 18mo. cloth,	0 12
Holy Week Books, 16mo.	0 12
Life of the B. V. Mary, 12mo. cloth, ...	2 0
Ursuline Manual, 18mo. gilt edges, ...	3 0
Roman Missal, 18mo. richly gilt, ...	4 0
Reeve's History of the Church, 12mo. cloth,	3 12
Visits to the Blessed Sacrament, 18mo. cloth,	0 12
Milner's end of Controversy, 18mo. cloth,	0 12
Liguori on the Commandments, 18mo. cloth,	0 12
Preparation for Death, 12mo. cloth, ...	2 0
Catholic Piety, 18mo. richly gilt, ...	1 8
Stations of the Cross, 16mo.,	0 6
Nun Sanctified, 12mo. cloth,	3 8
Cottage Library, 16 vols. 10 ans. per vol. or per set, (16mo. richly gilt,)	8 0
Way of Salvation, 18mo.,	1 0
Gloria of Mary, 2 vols. 18mo.,	2 0
Sacred Heart, 18mo. richly gilt,	2 0
Barry's Elocution, 8vo. sheep,	3 8
History of England, by a Nun, 12mo, ..	1 12
McGauley's Natural Philosophy, royal 8vo,	6 0
Fridolin, a Catholic Tale, 12mo.,	1 8
The Governess ditto, 16mo.,	1 8
Catholic Offering, 8vo. gilt edges,	3 0

Sacred Prints.

French Prints in Sheets: per Sheet, ...	0 10
Ditto colored ditto,	1 0
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SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, OCTOBER 2, 1852. [VOL. XXIII.

MONDAY, SEPTEMBER 15.

The *Lahore Chronicle* gives a fearful account of the ravages committed by the late tremendous rains at Umballah. "About fifteen hundred houses," he says, "have fallen in the city itself, and about two thousands in the Sudder Bazar. Four inches fell in the course of an hour, and twenty-one inches in four days! Almost every stable and walls of out-houses of any sort are level with the ground, and the results, to some of the house-holders, are ruinous. As may be conjectured so extensive an inundation could not have passed away without the loss of some lives. We learn a sad instance in the city, where a mother and child were suffocated under a falling house, and of one or two unfortunate bed-ridden persons being drowned. Some gentlemen had but just time to escape on elephants from their houses, before they came down with a run. One unlucky wight had bought a new house for a large sum; it was completely gutted by the rain, split as under and destroyed, and is now worth about five rupees. All unfinished and unroofed houses have suffered irretrievably. In the district, villages and crops have been swept with the bosom of destruction, and are indeed left places for the bitter and pools of water." We think it was in one of Chamber's Educational works for the young, that some few years ago we met with some alarming descriptions of the "great floods of Moray" or a place of some such name in Scotland; and ever since then we have deemed it impossible that such deadly, disastrous floods could visit any other part of the world; but it now appears we were mistaken. The accounts of the misery, ruin, desolation and death that have reached us from every part of the country, have fairly compelled us to award the epyress to India—as the true land of flood.—*Eastern Star.*

FRIDAY, SEPTEMBER 17.

The *Queen of the South* quitted Calcutta punctually on the 15th instant accordingly to advertisement, but with very few passengers, and was towed down the river by a steam tug. The reason of this proceeding it is impossible to guess, unless the Captain was desirous of saving his coal to the last minute. The *Harbinger* the second Steamer of this line, is now due, but is not expected for a few days.

The following is the list of the annual payments of the British Government in India to the families of dethroned princes. It appeared originally in Mr. Campbell's work, but has been republished in the *Agra Messenger*:—"King of Delhi £150,000, Nawab of Bengal £160,000, Families of former Nawabs of Bengal £90,000, Nawab of the Carnatic £716,540, Families of former Nawabs of the Carnatic £90,000, Raja of Tanjore, £118,350, Raja of Benares £14,300, Families of Hyder and Tippoo £63,954, Rajas of Malabar £25,000, Rajee Rao, deposed Peishwa, but recently deceased £80,000, others of the Peishwa's family £135,000, various other allowances £443,140—forming a grand total of £1,486,284." Or more than twice the present deficit.

SATURDAY, SEPTEMBER 18.

The *Hurkaru* publishes a very long and gossiping letter from Assam, a quarter of the world from which we receive very little intelligence. There are as usual reports afloat of the movements of Burmese on the frontier, and it is said that the passes to the ruby mines have been strongly fortified; the Burmese having imagined, with the instinct of barbarians, that these would be the first object of attack.—An extraordinary disease resembling cholera in its symptoms has attacked the cattle of the Durrung, which have perished by hundreds.

The same journal, on the authority of Parliamentary re-

turns, gives the following list of the number of Indian coolies imported into British colonies between 1834 and 1850.

Mauritius,	..	..	..	116,461
Guiana,	..	..	..	48,884
Trinidad,	..	..	..	24,409
Jamaica,	..	..	..	15,777

Besides a few hundreds to the smaller colonies which bring the total number up to 213,147. Although we have positive evidence, that in the Mauritius at least the emigrants are kindly and fairly treated, the mortality in some of the others is excessive. Out of 4134 coolies imported into British Guiana in 1840, 1034 had perished by 1850, and in Jamaica it would appear that the deaths in a few years amount to one-half, or more than fifty per cent. This traffic has yet to be placed upon a more satisfactory footing, though it seems evident that the reports of the ill treatment received by the natives at Demerara were untrue.

In a case recently tried in the Small Cause Court, the third Judge made a remark which proves that one at least of the legal tricks so common in the Mofussil, has crept into that Court. A money lender instituted a claim against a native for Rs 17, but the summons to defendant was returned by the peon unserved. Soon after, an individual strolled into Court, presenting himself as the defendant in the suit, and immediately admitted the claim. The Judge asked him how it happened that he was aware of an action having been instituted against him, without having seen the summons, to which he made some irrelevant reply, and the Judge observed that "it was the invariable practice of *Kasteer-Wallahs* or money lenders to bring in fictitious defendants and obtain judgments, and sue out execution against their victims," in other words A. swears to a debt against B., and instructs the peon not to serve the summons. On the following day, a confederate personates B. and admits judgment, and A armed with his decree extorts money from B. to an extent limited only by his own fears of exposure. In the Mofussil, personation is a regular branch of the witness trade.

THURSDAY, SEPTEMBER 23.

All the North Western journals recently received, represent the cholera as making fearful ravages at Umballah. According to the *Agra Messenger*, seventeen "men,"—Europeans we presume—were buried on the evening of the 15th. The great flood which has desolated the station, seems to have brought disease in its train, just as the cholera invariably follows the drying up of the waters in Lower Bengal.

The *Delhi Gazette* illustrates the extraordinary extent of a Commissioner's jurisdiction in the North-West Provinces, by the following account of the population of the six Commissionerships:

Benares,	..	..	..	7,121,087
Rohilcund,	..	..	..	4,399,865
Allahabad,	..	..	..	3,219,013
Meerut,	..	..	..	3,384,432
Agra,	..	..	..	3,505,740
Dalhi,	..	..	..	1,569,501

Mr. Reade therefore rules over a population nearly as large as that of Belgium, Denmark, and Hanover put together.

The *Agra Messenger* quotes from the *Science News*, a statement that Dost Mahomed with all his sons, and an army of 30,000 men, has moved into Candahar, either to attack the rulers of that country, or to join them in an expedition against Herat. It is also said that 10,000 Persian troops have been despatched by the Shah for the defence of the latter fortress. We give the story as it reaches us, without much confidence in its authenticity.

The *Bombay Telegraph and Courier* notices that a great number of Her Majesty's 86th, have sent in their applications for discharge with the view of proceeding to Australia. They have, however, requested by the Military Authority to think over the matter again as the Government will not pay their passages to any country except England.—*Friend of India.*

DIVINE SERVICE.

CHURCH OF THE SACRED HEART DHURRUMTOLLAH.

From Sunday next, the 3d instant, the first Mass on Sundays, and the daily Mass on weekdays, will commence at 7 o'clock, and the High Mass on Sundays at eight o'clock.

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SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, OCTOBER 9, 1852. [VOL. XXIII.]

SATURDAY, OCTOBER 2, 1852.

The *Hurkaru* is informed that the intended movement in reference to the Charter discussion is not to be confined to the Indo-Briton or Eurasian community, but will extend to all classes of Christians who are disposed to join in it. It will shortly come before the public, and the Trades Association are likewise coming out with their petition. This the sort of intelligence we are always glad to receive, and sincerely do we wish the agitators all success. We hate to hear of paltry selfish efforts made by this party or that party, to advance their exclusive interests, while those of the general community are allowed to go to the devil. A public movement is what we want, and without that, had each of the petitioning factions three-fold their present strength, it would profit them nothing. In this community more especially narrow-mindedness of this kind should be religiously eschewed, for numerically it is insignificant, so that which it lacks in strength it should make up for in unanimity.

A case was decided in the Small Cause Court yesterday which we think deserves a passing remark. A provisioner sued an attorney of the Supreme Court for the sum of one hundred and eighty rupees—described as the balance of an account between the parties. It appears that the original claim against the defendant was for upwards of five hundred rupees, but on the credit side of the account there was an account of some four hundred rupees due to the defendant, on account of some services which he had professionally rendered the plaintiff. The latter therefore sued for the balance only. The defendant's plea was that no balance had been formally struck between himself and his late client, that the plaintiff had no right to give him credit against his own wish, and that therefore the disputed sum was upwards of five hundred rupees, and consequently beyond the jurisdiction of the Court. The plea was held to be valid, and the case was nonsuited. Of course the Chief Judge who presided was correct in point of law, but we think with all deference he might have safely and beneficially compelled the defendant to come to plain matter of fact, and state what really was the sum due to him which he wished to be considered as a set off against the plaintiff's claim. That there was a balance in favor of the plaintiff does not appear to have been disputed, and we think the enquiry should have been what was the precise amount of that balance, instead of entering upon a mass of technicalities that did not affect the merits of the case in the least. The point raised would have admirably suited the technical atmosphere of the Supreme Court, but in the inferior tribunal facts are supposed to be considered as well as points of law, and we fear they were but little regarded in the case under consideration. We don't like to see the work of a poor man's Court like that of Small Causes clogged by the cumbersome and costly trappings of purely legal technicalities—more especially where attorneys are parties to suits.—*Eastern Star*.

MEDICAL COLLEGE DISPENSARY.

As it is now in contemplation to remove on or about the 15th of November, the Charitable Dispensary, attached to the Medical College Hospital, from its present inelegant, dirty, and miserable site, to that splendid and spacious building, the Fever Hospital, where Medicine and Medical advice will be dispensed gratis to the numerous indigent out-door patients both Christian and Native who flock there daily, it is time that some better system of classification than that at present observed in this Dispensary, should prevail more particularly at Chandney, where none whatever exists, and where the Christians who resort to

these institutions for Medical aid, or obliged to take their place alongside those, whose malady is often of such a nature as to render them anything but pleasant associates, whilst not a few among them are to be seen almost in a state of nudity. When it is considered that a great number of these patients are females, many of them being of tender years, this state of things must have anything but a moral tendency and the sooner it be remedied, the better.

The evil complained of has in some measure been remedied as far as the very confined nature of the present building at the Medical College, set apart for a dispensary would admit, by a rail or partition, through the kindness of Mr. Daly, whilst Chandney having the advantage of a large hall has no manner of classification.

Nothing could be more desirable than to have some better system than that hitherto observed, and as the new building (just about being opened) is both airy and spacious, it will afford every facility for this desirable and much required arrangement.

The benefits resulting from such invaluable institutions as these, in affording out-door Medical relief to the very numerous poor of this city are so incalculable, that it is a matter of regret the subject has not attracted a greater degree of attention; surely they might be placed in a more efficient state, than they are at present, to meet the wants of an indigent community who are daily increasing. The means of hundreds of poor Christians and Natives (not in Government employ) being barely sufficient to provide their families with the common necessaries of life, how truly deplorable would their case be, when attacked by sickness, were they to have no other place to resort to, than those medical and apothecaries' halls, where the enormous charges made for medicines, place it entirely beyond reach.

Were a charitable dispensary to be established exclusively for the benefit of the poorer Christian community in a central part of the city, much good would result from it, whilst it would afford very great satisfaction to that hitherto much neglected class.

Mr. G. Daly the House Surgeon, who has the management of the dispensary in question, is spoken of in terms of unqualified praise, for the kindness, attention and patience which he at all times evinces for the convenience and comfort of his patients. Should he at any time be removed from his present scene of usefulness, his loss we think will be deeply felt. The same can hardly be said of some of the gentlemen of the other dispensaries, whose demeanor is oftentimes not particularly courteous — *Englishman, October 4.*

A SISTER, OF MERCY.

We read as follows in *l'Independence Belge*:—"The following scene took place at the hotel of Marshal Soult, Rue de l'Université, Paris:

"The night was dark; a Sister of Mercy was sitting by the side of Count Jules Larcombe de Mornay's bed, and supplied to him, with an evangelical devotedness, all the cares his position required. That Sister of Mercy was a young girl, 22 years old, and of a celestial beauty. The Count was agonised, and the Sister of Mercy was shedding abundant tears. On a sudden, eight o'clock began to strike; the religious rose, kissed the forehead of the dying man, and made her preparation to depart. 'My Sister, said the watching priest, who was reading the prayers for the departing soul, 'what are you doing?'—'I must depart,' answered the religious, in tears.—'Wait a little,' replied the priest, 'you shall receive the last breath of your father,'

"That young Sister of Mercy was Mademoiselle Louise de Mornay, grand-daughter of the Duke of Dalmatia, who entered the order as a novice about four years ago, and is now a Sister of Mercy at the Hospital of Enghien, founded by the Duke d'Aumale. She had then a dowry of about £4,000, and could have been united to one of the most illustrious names of France. She preferred to all this the unostentatious name of Sister Louise, and devoted her life to the pious care of these unknown persons who came there either to die or to be cured. The Priest wished her to stay. 'No,' said she, the rule orders me to leave the place at eight o'clock. I must do whatever the rule orders, and the grief which I carry with me will make my sacrifice more meritorious.' She a second time kissed her father, who did not feel that last farewell, and went away praying for him, and shedding bitter tears. The Marquis de Mornay died during the night."—*Catholic Standard*.

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, OCTOBER 16, 1852. [VOL. XXIII.

The *Giornale Roma* of the 20th gives a long account of the construction of a subterranean electric telegraph which has just been opened between Naples and Gaëta. The wires are covered with gutta percha, and the writer says it is the longest line ever constructed on the same principles.—*Tablet August 9.*

M. Mavrocordat, at present Greek Ambassador in Paris, is to be sent on a mission to Rome, to treat with the Pope on the subject of a Concordat between his Holiness and the Greek government.—*Ibid.*

BURMAH—The *Oriental Steamer* has just returned from Rangoon, having conveyed the 37th Regiment of Bengal Infantry to Arracan and carried on the 5th Madras Infantry—the ill-used corps—to the scene of action. By this vessel we learn that all the troops, stores, and ammunition destined for Prome, had left Rangoon, in the various Steamers. General Godwin was the last to quit it, and he proceeded towards Prome on the 25th of September. The whole force, consisting of between 6 and 7,000 men, would be assembled in the neighbourhood of that town in the first week of October. There the Burmese are supposed to have concentrated their force; the heights of Prome, which we might easily have occupied two months ago, have now been fortified, and we shall in all probability have a more severe struggle than we have expected; of the result, however, there can be no doubt. It is generally understood that the Burmese intend, if defeated at Prome, to retire upon the Capital, and there to make a last stand for the defence of the kingdom. There is every reason to believe that the king is altogether ignorant of the great danger which is impending; he has been constantly deceived by the mendacious reports of his own officers, who have represented the Burmese troops as in every instance victorious. The Court is torn with factions, but there is no faction which will venture to propose to the King the necessity of submitting to the humiliation of suing for peace. Even the capture of Prome will scarcely serve to open his eyes.—*Friend of India.*

The *Mosuffer* and *Feroze* left Calcutta with troops for Rangoon, on the 29th September. The *Sphynx*, however, has been delayed for some reason unknown.

FRIDAY, OCTOBER 1.

The *Englishman* is informed that the Military Board are about to order a survey of the right bank of the Damoods, with the view of ascertaining the practicability of dispensing with the embankment. We had always been given to understand that this question was settled years ago, and that the possibility of reopening an old channel to debouche above Chinaurah had long been proved. One thing is certain, and that is that this vast system of dykes must ultimately be abandoned. They are enormously expensive, require almost as many engineers as an Army in the field, and periodically break down, spreading devastation over a tract of country as large as Yorkshire.

The *Bangalore Herald* of the 21st September, publishes a letter, stating that gold has been discovered about seventy miles from that station in the Chittledroog division. A nugget of gold of the purest quality has reached Bangalore, and the writer asks to whom the metal, if discovered, will belong. We presume that it would become the property of the Government, unless it pleases to commute its rights for a loyalty. The India Governments appear to have been lately stirred up in some mysterious manner to search for gold. We recently noticed the proceedings at Bombay the Madras Government will probably enquire into the story of the Chittledroog discoveries and, it is said that certain

quiet investigations in a different direction have recently been ordered by the Government of Bengal.

MONDAY, OCTOBER 4.

Holloway, the Napoleon of Advertising, has been declared to be a genius, but we question if he is equal to Mustan Lateef Shah, a Musselman widow of Kurrachee. This lady recently charged a native before the Magistrate of Bombay, with stealing a box of money and medicines. When asked her profession, she said, she lived by selling medicines, one of which was a panacea for all diseases. This medicine consisted of a "living Abyssinian boiled to death in Ghee," which operation she had witnessed on Russian territory at the town of Sham,—El-Sham, or Damascus, we presume, is intended. The sale of this medicine had brought her wealth, and she confidently offered to cure the Magistrate of any disease to which he might be subject. The "History of Human Error," whenever it is written, will be sufficiently voluminous.

The Authorities of Pondicherry have established a permanent Commission of Agriculture and Commerce. They desire, it is said, to improve the cultivation of their little territory to the utmost, and to make up for want of space by activity and intelligence.

TUESDAY, OCTOBER 5.

The following is the report of the last opium sale:
Behar, Chests 1920 Average 1177 Proceeds 22,60,550
Benares, " 880 " 1195 " 10,52,275
The price of the drug is, we perceive, still falling.—*Ibid.*

BURMAH—The latest advice from—what we suppose we must still term—the seat of war brings us precisely into the middle of a most critical period, and there leave us—ignorant and anxious. Our troops may be now for aught we know to the contrary engaged in hot strife at Prome, or the British flag may be floating peacefully and triumphantly over the stockades of the captured city. When the mail left rumours were in abundance as to what was to be done, but all that was known with certainty was that the troops had commenced their progress upwards. And thus we are left—the troops on the Irrawaddy, and ourselves in suspense. This tantalizing state of affairs, however, cannot last long. The next steamer must bring us some of the stirring intelligence which we have so long lacked.

The sixth Criminal Session commences to-day—some eighteen days earlier than usual, in order if possible to get through the work before the *Doorga Poojahs*; the judges appearing to think that some of the petty jurors may not be in exactly a fit state for business for some days after Calcutta Carnival. The Calendar is not particularly heavy, nor are the generality of the offences above or beyond the usual average of heinousness. Four larcenies, two burglaries, two forgeries, one case of "felonious killing," and two of cutting and wounding complete the list. The "felonious killer" is a promising youth named Hudson who has passed by far the greater portion of the last three or four years in jail; and the cutters and maimers are Mathwin who cut off his wife's nose at Benares, and a Native who performed a similar friendly office for a Portuguese woman who is not exactly as good as she might be.—*Eastern Star.*

Fletcher, the eighth man suspected of being concerned in the late highway robberies at Leeds, is now in custody. His statement implicates all the seven men who have been committed for trial at the assizes at York.

Mary Robins, sentenced to death for the murder of her child by throwing it into a coalpit, has been reprieved, and her sentence commuted to transportation for life. The grounds of the commutation are that the convict was of feeble mind.—*Home News.*

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, OCTOBER 23, 1852. [VOL. XXIII.

THE ARCHBISHOPRIC OF DUBLIN.

The Lord Primate has, we understand received the proper Bulls from the Holy See, constituting His Grace Archbishop of Dublin. His Grace will not, however, remove from Drogheda to the capital, until after the nomination of his successor in the Primal See of Armagh.

GREAT TRIUMPH OF CATHOLICISM IN THE CITY.

We are just going to press and have to announce that at a meeting held in Bishopsgate Ward on Friday evening, Mr George Orpward, in a most eloquent speech, caused a motion to be withdrawn which was intended to select Lord John Russell personally for the approval of the electors. Let each man in England do his duty boldly and the Whigs must be defeated. The persecuting Ecclesiastical Titles Bill must be shortly repealed if Catholics will only take patron by this honest citizen's example.—*Cape Colonialist.*

The *Hurkaru* notices an assertion in the *China Mail* that several Americans and Europeans have been lately missing at Hong Kong under circumstances exciting a strong suspicion of foul play on the part of the Chinese, and proceeds to comment as follows on another equally extraordinary paragraph, though one of a totally different nature, in the same paper:—"The *China Mail* has a somewhat questionable notice of Admiral Austin and his domestic arrangements. According to our contemporary, the detention of the *Hastings* at Penang, to serve, *he* says, as a residence for the Admiral's family while his Excellency repaired to Rangoon in the *Katler*, led to the promulgation of an order prohibiting admirals and captains from taking their families to sea with them. Two other commanders have already suffered under this cruel edict, and now he who provoked the measure is to be subjected to its operation, "Admiral Austin," says the *China Mail*, "will not be allowed to keep his family on board the flag ship, and as he will not be allowed to remain there without them.

The following (from the *Hurkaru*) shews that the profits of the electric telegraph are not always pure gain to the Government:—"The electric telegraph a few days ago saved opium purchasers Rs. 28,000, at the expense of Government. The opium sale had begun and the first batch was just sold, when a message by the electric telegraph reached the Exchange Hall to the effect that the *Shanghai* brought intelligence of a decline of prices in China. The bids were immediately reduced, and the difference on the remaining lots made the above sum. Though in the long run it will bring the total result to a level, yet the temporary advantage gained will no doubt lead to private parties, especially commercial people, availing themselves more frequently of the rapidity of communication by the electric telegraph."

It is not likely, we think, that our rulers had a contingency of this kind in their mind's eye when they so cheerfully lent their aid to Doctor O'Shaughnessy's labour.

The *Tenasserim* will take the *Sultany* in tow, and proceed to Rangoon on Tuesday with horses and bullocks.

The *Tenasserim* from Rangoon brings no news—none at least of any importance. No intelligence had been received from the force advancing on Prome, and at Rangoon, beyond some rumours of risings amongst the Burmese, there was nothing stirring. Sickness, we regret to learn, was on the increase. The very sparing modicum of intelligence received by this opportunity is thus summed up by our daily brother of the *Chronicle*:—"The *Tenasserim* has brought us advices from Rangoon up to the 2d instant, but they leave us precisely where we stood before their arrival—in the midst of a most critical period; but some indubitable news we must positively have by the next steamer.

As for letters we have them in abundance, but they all leave off precisely at the same critical point: they allow us to witness the embarkation of the force intended for the recapture of Prome, but out of sight of Rangoon we are forbidden to accompany them. We may, however, safely conclude that ere now Prome has for the second and last time fallen into our hands, and with this conviction we must persevere remain satisfied for the present. The Burmese, it is said, are becoming troublesome in the vicinity of Rangoon, and apprehensions were entertained that they might make an attempt to carry the place while in a measure denuded of troops; but this we look upon as a most unlikely contingency. That the prospect of plunder might for a time lull even the Burmese into forgetfulness of their fears we have not the slightest doubt, but we feel quite assured that it will never lead them to encounter our troops in a fair field—far less to attack them in a strongly fortified position. General Godwin having proceeded upwards with the force on the Irrawaddy, Brigadier Steel of the Madras division has been left in military charge of Rangoon, where everything is quiet. A temporary panic appears to have seized the Burmese refugees some days back, excited. It is said by industriously circulated reports to the effect that the enemy were in force around the town, and numbers in consequence deserted the place; but at the date of our last advices these idle fears had in a great measure subsided, and the confidence of our new subjects was being rapidly restored."—*Eastern Star.*

A Jessore correspondent of the *Hurkaru* tells the following strange tale of a couple of curious reverses of fortune:—"A curious circumstance has occurred at Bhooshna, a village in this district. It is said that a cultivator while engaged ploughing his grounds, came upon a bag of gold coins worth about five thousand rupees. Overjoyed with his discovery the man ran to his wife and displayed his treasure. The lady thinking the news too good to be true, doubted the genuineness of the metal and advised the husband to have it examined by a goldsmith. Accordingly the man repaired to a shop to have the coin tested. There it was discovered that the metal was genuine; but scarcely was the discovery made when a third party came running to the shop declaring that the property was his. Intelligence of this having reached the zemindar of the village, he laid claim to the property as Lord of the Manor, and quickly possessed himself of the bag of gold. As might be supposed, a case has arisen out of this, and is now under investigation before one of the Civil Courts of Jessore."

The *Hurkaru* publishes the following account, supplied by a correspondent, of the loss of the *Nizam*. It appears to enter rather more deeply into details than that which we supplied:—"The *Nizam*, Captain Jarman, belonging to Sunderland, 412 tons, with a cargo of Saltpetre, Sugar and Seeds, left Calcutta, intending, being a small ship, to proceed down the river without steam.

On Thursday 14th instant, at 3-15 A. M., she anchored at Miran Creek, about two miles above the James and Mary's, to wait for water to cross the shoal on the ebb tide in the afternoon. At about 1/2 to 8 A. M. the ship took a tremendous sheer, dragged her anchor, took the ground, rolled over on her beam ends, the tide running like a sluice, and in less than five minutes her decks were nearly under water. Although there were lots of boats near, only one would render any assistance. Fortunately one boat belonging to the *Nizam* was still available, and they got a passenger and a sick lad into her, and sent them to a tow-boat anchored near the wreck. After which three seamen, who had taken the jolly-boat with the passenger and boy, refused to go again to the ship, leaving nearly twenty people on board the wreck without any means of

help. During this interval Mr. Collins the pilot and the captain had managed to construct a raft with some spare pieces of spars. To give you some idea of the position of the ship,—she was lying with her port yard arm in the sand, to her keel was nearly visible. The second mate and one seaman were drowned, they were never seen after the ship rolled over on her beam ends.

The *Powerful* was at anchor about one mile below the scene of this sad accident, and weighed and proceeded to the wreck, but the tide was running so strong, she made but slow progress. She, however, reached the wreck at about $\frac{1}{2}$ past 8. She was then nearly gone, only her masts and yards being visible. The *Powerful* sent her jolly-boat and a tow boat to the wreck, and her commander had the gratification of seeing them all safe on board her, about half an hour after; Mr. Collins the pilot, and Captain Jarman being the last to leave the ill-fated vessel. At about 10 A. M., after the flood had been in an hour, she blew up, the masts going out of her and the hull into thousands of pieces. The river is strewn with her wreck, so that in three hours, not a vestige of her was to be seen. They have lost every single article they possessed and have only what they stand in."—*Ibid.*

THURSDAY, OCTOBER 7.

We perceive from the Calcutta *Morning Chronicle*, that the 30th Regt. N. I. now at Barrackpore, is shortly to leave that station to relieve the 38th Regt. N. I., at Dacca, now rendered unserviceable by sickness. Our contemporary also confirms the report, that the old cantonment at that station is to be abandoned, and we presume the 30th, pending the erection of new quarters, will be allowed to live in tents in some spot a little less insalubrious than one surrounded on all sides by swamps and jungle.

FRIDAY, OCTOBER 8.

The *Hurkaru* gives us a novel instance of the utility of the Electric Telegraph to merchants and speculators. The Steamer *Shanghai* with the latest news from China, arrived at Kedgeeree just as the monthly Opium sale was commencing in Calcutta. Before, however, the second batch had been sold, a message was received from the office, announcing a fall of prices in China. The bidding immediately declined, and this short message entailed a loss on Government of Rs. 28,000.

The *Scinde News* reports that Golam-Hyder Khan, a son of Dost Mahomed, had reached Kelat-i-Ghuzie with his army, and the chieftains of all the neighbouring tribes came out to pay their respects to him, to the consternation of the brothers of Kandahar. One of the sons of Kohundit Khan, is said to have deserted to the Dost, and it is reported that two Englishmen are in the Camp of the Ameer. These rumours would be more worthy of credence if our contemporary would indicate the source from which they are derived. At present, it is impossible to avoid the suspicion that they are the mere gossip of native society.

The same journal notices that the fever which has been so prevalent at Lahore, has extended to other stations. The 43d N. I. at Unauter had 433, or more than 45 per cent. of the strength of the Regiment sick on the 23d September, and the 13th I. C. at Goudaspour had 62 cases of fever out of a strength of 304.

MONDAY, OCTOBER 11.

We learn from the Calcutta *Morning Chronicle*, that a murderer of the Bombay Artillery, has been by Court Martial, convicted, and sentenced to be hung, for stabbing a non-commissioned officer. The sentence has been confirmed by the Commander-in-Chief.

Some considerable apprehension has been entertained for the peace of Calcutta during the next week, when the Hindoo festival of the Dusserah, and the Mahomedan Mohurrum will occur at the same time. At the time when the Hindoos are parading the streets in all the intoxication of superstitious joy, the Mahomedans will be making their own mournful procession through the town. Doubtless, the Magistrates and Police will be on the alert. In reading over the pamphlets connected with the Missionary controversy of 1807, we find the following occurrence cited as an argument for expelling all the Missionaries from Bengal:—"In one of the days of the Mahomedan holy month, a religious procession, consisting of many thousands, passed in front of the Court House in the city of Calcutta, in the year 1779,

when the Judges were sitting. The sound of their music, and the voices of so numerous a multitude, disturbed the Court, and the Sheriff was directed to keep silence amongst the mob. He descended the stairs, and lightly struck with his white wand of office two or three persons who were sounding the praises of Allah, agreeably to the rites of their religion. In a moment, this insult was resented; the Sheriff with difficulty escaped, and the lives of the Judges were in considerable danger. A message was dispatched to Mr. Hastings, the Governor General, and a military force immediately sent to rescue the Judges from a furious populace: this was effected though with the loss of some lives."—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, OCTOBER 30, 1852. [VOL. XXIII.]

The last Mail brought five Capuchin Missionaries for the Agra Vicariate: they are Father Paul from St. Stephen; Father Francis from Ancoli; Father Candidus from Morrovalle; Father Luis from Scurocola; Father Leo from Ravanchers.—*Bombay Catholic Examiner, Oct. 16.*

The following item, relative to the *Friend of India* and the Irish priesthood, is from the *Morning Chronicle*:—“The *Friend of India* being a paper that has a great deal of local influence, we regret to see in it a statement so utterly unfounded as that contained in the latter portion of the following paragraph, which we find in his last issue:—“The one object of an Irishman is to get out of the country in which he was born, and his second object is to get every one in whom he is interested out of it—*except the priest.*” The Italics are ours in order to mark the falsehood. Indian non-conformists are not supposed to know much about the Irish Catholic priesthood, but we, although differing from the members of that body on all doctrinal points, not only know many of them, but out of our knowledge we respect them. We know that amongst the members of the Irish priesthood are to be found gentlemen, Christians and Scholars: we know that the respect entertained for them by the Irish people is only equalled by the affection with which they are regarded; and, knowing this, we dislike seeing abroad calumnies to their prejudice circulated by the *Friend of India*.”

Our daily brother, whencesoever he may have derived his knowledge of the Irish priesthood, is perfectly correct. There is not perhaps a class of men in any country so grossly misrepresented as the Roman Catholic Clergymen of Ireland. It is all very well for the Protestant journalists of England to attribute every row that occurs to the unwarrantable interference of the Roman Catholic clergy, but no one believes them there, and we are sorry indeed to perceive here more credulous. When the *Friend* goes home to look after the promised M. P.-ship let him venture over to Ireland during the vacation, and if he does not alter his sentiments with respect to the Roman Catholic clergy before he leaves the shores of the green island we will gladly acknowledge that we have been hitherto laboring under a grievous error. We have known, and we are glad to say that we still know, many members of the Irish Church, and we can candidly and sincerely state that we know them but to respect them. Would that we could say as much about a few that we could mention of our protestant clergymen.—*Eastern Star.*

THURSDAY, OCTOBER 14.

We are happy to learn from the *Poona Observer* that the inhabitants of Yewlah in the Ahmednuggur district have subscribed 15,000 Rs. for the purpose of building an aqueduct for the supply of water to the town; it is now conveyed from a great distance by means of bullock carriage. It is said that Government has granted 10,000 Rs. to the same object.

The *Bombay Telegraph* states that shortly after the departure of the Mail, the Oriental Bank shares were in demand at so high a premium as fifty per cent.

FRIDAY, OCTOBER 15.

We have received the Report of the Calcutta Police, for the year 1851. It is a very meagre affair, and gives little beyond a comparative return of the commitments and convictions, &c., in 1850-51. We shall endeavour to analyze it next week.

The petition of the Hindoos regarding their processions, has been successful. The *Morning Chronicle* informs us:—“Every precaution has been taken to prevent any colli-

sion or disturbance that might be expected to arise from the Hindoo and Mahomedan festivals happening together. The Hindoos are to be allowed three days only for their processions, the first being from 5 to 9 A. M., the second in the middle of the day, and the third from 3 to 9 P. M., this at least was the plan proposed and we believe likely to be carried out.”—We do not see how Government could prohibit the processions altogether, but they should be strictly confined to the native part of the town, and the distance they are allowed to traverse should be as limited as possible. On no account should either a Hindoo or Mahomedan procession be allowed to parade the streets occupied by Europeans,

SATURDAY, OCTOBER 16.

The papers announce that an attempt has been made to defraud the Bank of Bengal by means of forged cheques of one of the higher officers of the Supreme Court. The principal man engaged in this nefarious transaction, is a native of respectability.

The *Madras Athenæum* publishes a letter from a correspondent on the judicial establishment of that Presidency from which we obtained the following valuable statistics:—“There are at present under the Madras Presidency.

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1 4th do. do. or do. at 90	90	0	0
36 Sudder Ameens's Courts or Sudder Ameens at 200 Rupees each,	7,200	0	0
10 Principal Ameens's courts or Principal Ameens at 500 Rupees each,	5,000	0	0
9 Subordinate Courts or Sub-Judges at 1,400 Rupees each,	12,600	0	0
19 Civil Courts or Civil Judges at Rupees 2,333-5-4 each,	44,333	5	4
1 Sudder Court for 3 Sudder Judges at Rupees 4,083-5-4 each,	12,250	0	0
1 Sudder Register,	2,187	0	0
1 do. do. Deputy,	1,300	0	0
1 do. do. Head Assisnt,	700	0	9
Rupees,	91,180	5	4

The writer should have given us also the return of officers employed in the criminal department.

MONDAY, OCTOBER 18.

An instance of Native generosity is recorded in the papers and deserves commemoration. Baboo Rammohun Mullik, a very wealthy native of Calcutta, repaired to the common jail in Calcutta on Saturday morning last, and released eighty debtors who had been confined under warrants from the Small Cause Court by paying their debts to the extent of 3000 Rs. This act of generosity has been performed by other native gentlemen in former years, but as they allowed their intentions to transpire for some time previously, there was a rush to get into jail by those who were in debt, and who could prevail on their creditors to sue and to incarcerate them. In the present instance, the Baboo was so discreet as to conceal his designs, and he has thus been enabled to purchase the credit of releasing all debtors confined for small sums at a very moderate outlay.

The *Mofussilite* quotes a letter from Peshawar, of the 5th instant, which states that Dr. Brown had sunk under the fatal effects of the fever which is raging there, and that many of the European troops were daily falling victims to it. The Queen's 53d Regiment had 400 men in Hospital, and H, M, 3d a still greater number.

TUESDAY, OCTOBER 19.

We have ventured to borrow.—It is holiday time,—a very interesting notice from the *Hurkaru's* English correspondent of a project for making the voyage from India to England, and back again in a fortnight! Let us not pronounce it visionary, when the *Quarterly Review* in 1825, declared the absolute impossibility of attaining greater speed by any Railway carriage than fifteen hours. Fifteen years ago, the largest steamer on the ocean was only of 600 tons, and any larger size was considered dangerous; now we have vessels of more than seven times that tonnage. There seems to be absolutely nothing impossible in this age of miracles.—*Friend of India.*

PROGRESS OF THE CHOLERA.—Cholera is again threatening Europe, through Poland and West Prussia. The progress of this disease is steady and assured. It appears to decimate one population and pass on to another with a fatal regularity; but its advance though in certain specific directions, seems to be unaccountable and capricious, unless we hold that it depends upon the sanitary state of the invaded districts. We first hear of it in the inferior towns of Poland; then it reaches Warsaw, slaying one day 244 and another 207 persons. The latter number died on the 18th of August, when there were 550 persons severely attacked and 1474 under treatment. On the Duchy of Posen, the epidemic has appeared at Pletchen, Jarocku, Newstadt, Dobrzyeo, Klonowo, Philadelphia, where up to the 18th ult. great numbers had fallen. It is remarked that in none of the three last-named localities was there any medical man, and that generally the insufficient medical attendance throughout the district had aggravated the evil. Since the 18th ult., cholera has appeared in various villages on the frontier district of Posen and Poland. It has also entered Silesia, and killed off a contingent in the district of Landsberg; and to crown all, we find it by the latest accounts at Dirschau, Dantzic, Elbing, and Marienburg.

The last accounts of the cholera from Posen are alarming. Out of 97 persons attacked, 50 died; and at Jarvein, in a population of 2130, there were 210 deaths. In Warsaw the pest raged with increasing fatality. Two distinguished professors at the University fell victims to it. Since the appearance of the epidemic, more than 5000 persons have died at the hospitals. The Jews have suffered (naturally enough) with peculiar severity. In two days 350 died. So great is the mortality that the bulk of the military was called in to bury the dead, who were laid in their graves without any time for ceremony. In 15 days, 1663 Jews were swept away.

Dr O'Shaughnessy is giving a course of instruction to a party of Sappers and Miners at Warley Barracks, who are to form his working staff on the Telegraph Establishment of India.—*Home News.*

Departure of the Mail.

Per Steamer *Hindustan*,Saturday Nov. 6th,
After-Packet, Monday .. 8th.

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This letter is meant to repel an attack of a violent nature made upon the character of Catholics by the Rev. Chaplain and others.

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Half yearly,	6
Monthly,	1
Extra Nos. to Subscribers, each, .	As. 4
Ditto ,, to non-Subscribers, each, ..	8

Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhatta Street, Calcutta.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 6, 1852. [VOL. XXIII.

BISHOP CARLI has purchased the Estate at Musoorie known as Manor House, at present occupied by Dhuleep Sing. It is his Lordship's intention to establish there a School for the sons of Roman Catholics, a design worthy of all commendation.—*Agra Messenger*, Oct. 30.

THURSDAY, OCTOBER 21.

The *Mofussilite* and the *Hurkaru* are both dissenting on the rivalry of the different Transit Companies which have been started to convey passengers from Calcutta to the North West. These Companies have reduced their fares to an extent which appears almost ridiculous. By the Company's dawk, the charge used to be 208 Rs. from Calcutta to Benares. One Company has reduced it to 73, or 72 6s., for a journey as long as from Edinburgh to London. But then the distance in England used to be performed in forty-eight hours, and the horses were neither lame nor blind, nor maimed. The horses employed on the Great Trunk Road from the most ridiculous stud which has perhaps ever been seen in India. We wonder, the "Delhi Sketch Book," does not take up so prolific a subject for ridicule. We hope soon to give an article, full eighteen inches in length on the subject.

FRIDAY, OCTOBER 22.

The *Lahore Chronicle* states that there is a vessel advertised to sail from Kurrachee direct to London. This is, we believe, the first instance of the kind. We have heard that when the request for an insurance on a vessel from London to Moulemein was first made at Lloyd's the underwriters, who had never heard of such a port, lost two hours in searching for it in the four quarters of the globe. We fancy the same time and labour will be required to discover the new port of Kurrachee.

SATURDAY, OCTOBER 23.

We give the following case of dacoity from the letter of a friend not very far from Culna:—"Here is a bit of dacoity news.—On the night of the 13th a band of dacoite broke into a cloth seller's house, named Nobin Jorjee of Gopeenathpore, wounded the poor fellow most severely in six places, took away about 100 Rs. worth of cloth and 50 Rs. of women's ornaments, brass utensils, &c. the Poonhdool Barogh (distant 10 miles) arrived next day, the thieves were not caught, so he must take care of No. 1 and report to the Magistrate that a robbery had only been attempted. As regards the state of the poor wretch of a cloth seller, when I visited him, his wounds were all in an inflamed state, from the Native Doctor having applied white lead to them. I ordered it all to be washed off, gave him a dose of castor oil, and applied cloth steeped in brandy to the parts; he might have been dead by this time for all that Darogahjee cared. I assure you that robberies in my neighbourhood have been so frequent during this year, that I leave my wife and family for a few days with the greatest terror, not knowing what may happen during my absence.

MONDAY, OCTOBER 25.

The notification closing the Company's Dispensary appeared in Saturday's *Gazette*. The Governor General states:—"In accordance with the foregoing orders, it is hereby notified, for general information, that from and after the 1st January 1853, the gratuitous issue of medicines, from the Honourable Company's Dispensaries, to servants of Government stationed in the Presidency Towns of Calcutta, Madras and Bombay, will be discontinued. In all other places, at present, medicines will continue to be dispensed heretofore." The despatch of the Court of Directors seems to intimate that this measure, which is deemed one of extreme hardship, has been adopted in compliance with Lord Dalhousie's recommendation. The *Hurkaru* of this morning says he has some reason to believe, that though

he expressed himself favourable to the stoppage of the gratuitous distribution of medicines, he was desirous of effecting a compromise by establishing a system of payment at prime cost. But to this the Medical Board raised the most serious objections.

TUESDAY, OCTOBER 26.

The Monsoon set in at Madras on the 8th with a gale which has proved fatal to three vessels. The wreck of only one of them, the *Successor* has been accompanied with loss of life. She had been engaged to convey coillies and lascars to Rangoon, and there were 243 souls on board, of whom about eighty appear to have been lost. The Captain and the second officer were ashore, and the chief mate was drunk on board, and has perished. The following account of the catastrophe was published by the ever active and zealous Master Attendant, Captain Biden:—"Captain Little with a strong party of Artillery was, with the greatest promptitude, at hand with Dennett's Apparatus; the Rockets were speedily in operation and fired with such admirable precision that in almost every instance the line fell over the ship. Why it is difficult to imagine, but the "Successor's" crew did not seem to comprehend why the line was thrown, at last a 3½ inch Coir rope was bent on to the line on the beach and every indication was given to the crew to haul in upon it, but without the desired effect. During these anxious operations two resolute attempts, with well-manned Boats, were made to get along side and although they started upwards of a mile to windward yet such was the force of the current, in shore of the wreck, that it was found utterly impossible to reach her—Catamarans made several ineffectual attempts and the Divers repeatedly endeavoured to board with written instructions to slip and force the ship on to the Beach by first setting the head sails, and then cutting away her masts. In no former instance of disaster was more prompt assistance at hand, the Chief Magistrate, the Town Major, the Commandant of the Fort, a number of Officers of H. M. 25th with a guard together with gun lascars and a party from the Commissariat, the Secretary to the Marine Board, Captains Budd, Burton, and a number of other gentlemen, the whole of the Master Attendant's Department together with a strong police party and the European Constables were anxiously and eagerly bent on rendering every assistance in their power." The loss of life is to be attributed to the want of some European head on board, to take advantage of the lines which were sent with such precision by means of the rockets. Had the chief officer not been helpless from intoxication, it is probable that no lives would have been lost—another strong case for the Temperance Societies. One act of inebriety has cost eighty lives.

The *Delhi Gazette* states, that news has been received from Cabul that Dost Mahomed has caused most of the inhabitants of the Town of Balkh to be massacred, and that he is bent on the conquest of Herat. Our contemporary says he cannot vouch for the correctness of the report, and he shows his discretion. It is not to be believed that the greater portion of the inhabitants of the city would allow themselves to be put to death by a handful of foreign conquerors. He says "the most extraordinary part of the report is that a Russian agent has found his way to Balkh for the purpose of courting the alliance of the Afghans." Now, this is the least extraordinary portion of the report, since it is well known that there is not a city in Central Asia, of note, in which there is not a Russian agent; not an envoy like Vicovitch, nor a representative like Simonitch, but still an agent. The Court of Petersburg is better acquainted with all that passes at Cabul and Candahar and Herat than the Governor General of India.—*Friend of India*.

SIAM.

From the *Singapore Free Press* of the 17th September we learn that an army of between 15 and 20,000 men with 150 elephants attached to it was assembling. It was to be despatched to the frontiers of Burmah, under command of a near relative of the King who was Court physician in the last reign and is minister of war in the present. The well known Shan state of Zimmay, which, like some of the adjacent states, has alternately been Burmese and Siamese and has latterly been suffered to maintain a kind of neutral position by acknowledging the supremacy of both its powerful neighbours, has declared itself Siamese exclusively, and will co-operate with the Siamese army against the Burmese, should active operations take place. Should we annex Pegu, it is probable that all the southern Shan states will throw off the Burmese yoke, and in that case it may soon happen that, under the influence of the Siamese, the upper Basin of the Menam will be completely opened to traffic with our possessions on the sea board. The present movement may prove the precursor of revolutions which will completely dismember the Burmese empire. The Shans are aliens in blood and language to the Burmese, and are spread from the N. E. corner of Bengal on the one side to Kedab and Cambodia on the other, swarming in the Burmese territories, and giving their name to *Assam* and *Stam*, at the two extremities of their range, and to the *Shan* states in the centre. When this Settlement was formed, they constituted a portion of the population of *Kidah*, modified by mixture with Malays, under the same name, *Sam sam*, and the Malays of *Kidah* themselves are a partially Shan people.

The Burmese are an intrusive race, and if the empire be mutilated by the loss of Peru and the sea board and be thus sealed up from foreign influence it is far from improbable that the Anglicised and enlightened Government of Siam will succeed in extending its power to the borders of Assam, re-uniting the scattered tribes of its race under its sway and reducing Burmah to very narrow limits or even blotting it out from the map. The dispersion of the Shan people is either very recent or they had attained considerable civilisation before it commenced, for they have every where preserved the same language. This circumstance will greatly facilitate the ambitious projects which the Siamese Court appears to be now cherishing. The Shan tribes are too fond of independence and too hardy compared with the Siamese on the lower basin of the Menam, to allow of their being assimilated in political position to the latter. But the Burmese are hated by the native tribes over whom their sway extends, whether Talien, Karen or Shan, the Siamese rulers have a hereditary revenge to gratify, and there can be little doubt that if the Shans saw a favourable chance of throwing off the Burmese yoke, they would willingly join the Siamese and acknowledge the supremacy of the southern potentate of their own race, the ally of the conquerors of Burmah for the second time and the actual rulers of Pegu. The Siamese, like our good neighbours the Dutch are very accommodating in their notions of dominion. A nominal fealty, the acceptance of a Siamese or Pall title and the transmission once in three years of a gold flower, satisfy them in most cases, until an opportunity occurs of driving the nail home.—*Singapore Free Press, October 5.*

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, Nov. 7th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c., &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday Nov. 7th at 10 o'clock A. M.

No. 3, Agra Catholic Library's Publication.

A CONTROVERSY between the Rev. Mr. Warren, A. M. Pastor of the Presbyterian Church Agra, and Mr. James Corcoran, Author of the History of China in the Urdu Language, &c. *On the Authority of the Catholic Church in deciding on the Integrity and Inspiration of the Sacred Scriptures.* Price to Subscribers 1 Rupee, to Non-Subscribers 1 Rupee 4 Annas.

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This letter is meant to repel an attack of a violent nature made upon the character of Catholics by the Rev. Chaplain and others.

NOTICE.

MESSRS. D'ROZARIO & Co. will receive subscriptions in advance for the supply of the undermentioned papers for 1853:—

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Weekly paper of 16 folio pages, Annual subscription, 14 Rs.

THE WEEKLY TELEGRAPH.

Eight folio pages, Annual subscription, 7 Rs.

THE LAMP.

Weekly paper of 16 quarto pages, Annual subscription, 3 Rs.

The Lamp.—"This favourite and most popular journal continues one of the most interesting magazines of the day. Diversified, and full of information on general subjects, as well as on religion, it affords both amusement and instruction to its readers. A peculiar merit in the editing of the *Lamp* appears to us to be in the variety of the matter which fills its pages, scarcely a paragraph of which is to be found dull or uninteresting. Its original matter is far above mediocrity, and its selections are judicious, and frequently derived from sources out of the reach of the ordinary reader."—*Weekly Telegraph, August 7, 1852.*

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

J. P. Dessa, Esq., *Purneah*, from May 1852, to April 1853, ... Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorghybutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 13, 1852. [VOL. XXIII.

LATEST FROM BURMAH.

The Steamer *Phlegathon* from Rangoon, the 2d Nov., brings us the latest intelligence from Burmah, which is not, however, of much importance. The despatch of troops from Rangoon to Prome still continues, and 350 Europeans and 500 sepoys had been sent up the river during the week ending the 2d Nov. No molestation has been experienced by the force at Prome, and although there are rumours of an enemy hovering around Rangoon, they are believed to arise chiefly from exaggerated reports of the bodies of dacoits who are roaming over the country. A small Magazine in the great Pagoda blew up on the 1st instant, and killed three natives. It was situated in dangerous proximity to the Powder Magazine, and the "wads" falling on the roof of the Theatre, the building burnt to the ground. The origin of the accident is unknown, but it is believed that a Burman had a fire under the magazine, into which some powder dropped through the chinks in the floor.

THURSDAY, OCTOBER 28.

Mauritius papers have also been received by this opportunity to the 23d of September. In consequence of the appearance of Cholera in the island of Reunion, all vessels from thence had been put under quarantine. Yet the Cholera is not contagious, and as the *Commercial Gazette* very justly observes, Aden, with no quarantine laws, and within ten days' sail of Bombay, where Cholera is frequent, has never suffered from this disease.

We learn from the *Englishman* that the Sikh Soldiers have petitioned Government to have grog served out to them, while on foreign service, in proportions equal to that which is given to Europeans.

Lieut. Mitchell of H. M. 75th Regiment is about to be brought to Court Martial for unfair play at billiards, and for having applied the most unpardonable epithets to Lieut. Fitzgerald of the same Regiment.

FRIDAY, OCTOBER 29.

The *Englishman* having stated that vessels going from the island of Reunion (Bourbon) to the Mauritius, were to be placed under strict quarantine, because the Cholera was raging in the former place, the *Citizen* says that the disease, which had led to these stringent measures was not the Cholera, but was the Small pox, which was depopulating Reunion.

The *Hindoostan* Steamer reached Calcutta yesterday soon after noon, with intelligence from England of the 24th of September, which has thus reached us in less than *thirty-four* days. We think this is the quickest transit of the Mails ever known.

SATURDAY, OCTOBER 30.

The Paris correspondent of the *Englishman* say that evidence as to Dyce Sombre's alleged insanity is being carefully collected in France, in which country he chiefly resided.

The Calcutta journals publish several extracts from South Australian papers, one of which announces the discovery of gold in that colony at a place called Echunga. The soil, however, is at present too swampy for regular "digging" and the miners look with contempt upon "surface gold." It is not improbable, however, that in the dry season gold may be found in large quantities; and the journals are already anticipating a rush from Adelaide. We perceive that among the classes of workmen in request, composers have a special notice, a hint which may be of advantage to the East Indians of Madras, who dread the bodily labour so necessary in Australian life.

The *Hurkaru* reports that the sickness at Berham-pore is "deplorable." Most of the officers were unable to do duty, and a very large proportion of the men were in hospital.

TUESDAY, NOVEMBER 2.

The same journal notices that two Europeans have been arrested at Hooghly on a charge of being connected with dacoits. One of them, formerly a coachbuilder and watchmaker, has, it is said, been found guilty, and sentenced by the Additional Judge to seven years' imprisonment in Irons. The story may be correct, though the facts are opposed to all that has hitherto been known of the character of dacoits, but the guilty parties, if British subjects, cannot have been tried by Mr. Bentall.—*Friend of India.*

MORE SAILING SHIPS.—We learn from the English papers that Mr. Richard Green, of Blackwall, has commenced the construction of ships for the conveyance of passengers to Australia. One of these, the *Blackwall*, made the passage home from Sydney in eighty-eight during her stay in the colony she was, from her excellent sailing qualities, quite a show ship. On the 17th July last another vessel, the *Anglesey*, two hundred and ten feet in breadth, the length being six times the breadth, was launched in the Thames by the same owner; she is intended for the same line, and is built to out sail *Blackwall*. By this time she has no doubt reached Sydney with her thirty-five first and one hundred and thirty second class passengers. Mr. Green is reported to be constructing a ship to beat the *Anglesey*, and the length of this vessel will be seven times her breadth.—*Gazette, Oct. 21.*

GOLD IN INDIA.—*Communicated.*—As the chances of finding "the good thing"—Gold in India, is a subject of some interest, we extract the following from an English Periodical of last year:—

"In our own Hindustan, auriferous veins and deposits have been met with at various points, and their further and more scientific exploration was urged, by the late Captain Newbold.

"How are we" to use the words of the Geologist just quoted "to limit our anticipations of the augmentation of gold produce, when it is a fact, that within the last few years, only a tenth portion of the Earth's surface, has been for the first time made known to us, as in many parts auriferous—and when, from one portion of it only, Europe is already supplied with so very large an amount of her chief circulating medium. Well may Political Economists and Politicians now beg for knowledge at the hands of the Physical Geographer and Geologists; and learn from them, the secret on which the public faith of empires may depend."

Captain Newbold died at the Mahabeshwar Hills more than two years ago—before the discovery of gold in Australia—and the allusion he makes to the recent discovery of Gold, is the opening of the Uralian mines in Russia.

Here then is encouragement to the Diggers in the Southern Maharatta Country! There is great reason to believe that the tract of country near the Ghauts, from the Belgaum Collectorate, to Ceylon is auriferous.

"He let's away to the diggings!"

—*Telegraph and Courier, Oct. 21.]*

Extract of a letter from the Earl of Shrewsbury (at Palermo) to the Dean of Lismore:—
"As to the academical plan of Education for Ireland, I am more averse to it than ever, for

it may very naturally lead to all the mischief which a system professing to train the intellect, but utterly disregarding the discipline of the soul, did in Christendom some six centuries ago. You may remember an account of this given in a few words in the early pages of the *Life of Cardinal Langton*, by one of the Oxford schools. It was an admirable illustration of the present godless scheme. If you have not the book by you, do get it. You should have all the lives of the English saints by the Newmanite divines. They are admirable works, full of knowledge and religion. The writers are every one of them become Catholics, and the publisher into the bargain. How different is the system here (Palermo). The Jesuits have and so have other collegiate establishments, besides the pensioners a gratuitous school of 800 students each. They live with their families and friends, but they are obliged to go every day to mass, and on Sundays to mass, sermon, office of the blessed Virgin, and Catholic instructions, and to go through a religious retreat of at least eight days annually. Moreover, they are recommended to go to confession once a month. They may choose their own confessor anywhere, but they must bring a certificate of having been at confession. Besides these, they have a sodality of the most pious who are encouraged to attend extra religious exercise. With such helps as these the system might answer well enough, but in Ireland there will be none of these advantages.

There are 90 Jesuits in the establishment, yet not sufficient to carry it on as it ought to be.

We are much pleased with the people here.

It is really a treat to live in a Catholic country.

There are 64 convents in Palermo, all in good order—23 of women and 41 of men—performing extraordinary works of charity, humanity, and civilisation among all classes by whom they are surrounded. I wish we had some of them in England."—*Times*.

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NOTICE.

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

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 9th Quarter's Subscription for the purchase of the *Intally Premises* was due on the 1st of Nov. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.

TO CORRESPONDENTS.

The Letter of our esteemed Correspondent from Puruleah in our next.

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C. Dessbassynes, Esq., *Mauritius*, from April 1847, to September 1851, ... Rs. 54 0

SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 20, 1852. [VOL. XXIII.

We are informed that Government have laid down the lines of two troop-boats in the Kidderpore Dock, 140 feet length and 24 feet beam. Two cargo-boats will also be built immediately. The Steamer *Phlegethon* just returned from Rangoon, is to be docked for the purpose of being pulled to pieces and rebuilt.—On Wednesday afternoon, about 3 P. M., two cheques, one for 4,000, and one for 34,000 drawn in favor of a certain baboo were presented to Mr. Miller, junior accountant, having the two prior signatures, which the Bank forms render necessary, duly signed in initials: it was the eve of the holidays, there was a press of business, and the cheques were honoured in 75 notes for 1,000 each. In the evening the forgery was discovered and steps were taken, but it was too late, for seventy of the notes had been changed for gold mohurs at the Treasury just before it closed. The baboo appears to be a myth, but two men who accompanied the drawer of the notes are in custody, they are podars, and the notes received are duly entered in their books, but they disclaim all knowledge of their employer who, with the gold mohurs connected with him, has hitherto successfully baffled the indefatigable exertions of M. Elliot and his subordinates.—*Englishman*.

THURSDAY, NOVEMBER 4.

The *Madras United Service Gazette* informs us that the Governor of Pondicherry has recently issued a notification declaring that his doors are at all times open to complainants and recommending aggrieved parties to apply to him personally instead of by petition.

A correspondent of the *Delhi Gazette* gives us a startling item of intelligence from Scinde. It is generally reported among the natives, that Dost Mahomed has joined the brothers of Candahar, and his marching on Kheilat. It is believed, of course by the same parties, that the Scindians will rise, that the time has come for the Ameers to get justice, that a holy war is about to commence, and a great deal more of the same kind. We need not say we disbelieve the story, firstly because Dost Mahomed is too wise to quit his mountains on such an expedition, and secondly, because it is extremely doubtful, whether there are fifty men in Scinde who care whether the Ameers are justly treated or not.

FRIDAY, NOVEMBER 5.

The Bank of Bengal lowered its rates one per cent. all round on the 4th instant. There appears to be a complete "glut" of money in Calcutta, and the state of the money market in England is likely to bring out such large sums that the prospects of the shareholders of that institution are poor indeed.

We wonder if the following amusing anecdote from the *Englishman* is to be accepted literally:—"We remember an occurrence which took place in the practice of a country apothecary in England. He had only one apprentice upon whom the entire duty of pillmaking fell. A patient of rather inquisitive and nervous temperament called one morning with a pill box in his hand, to show the apothecary that by cutting the pills in halves he had discovered something extraordinary in the manufacture. The apprentice was sent for, who confessed that being naturally of a gay disposition he preferred spending his evenings with friends to wasting his time in weighing, and adjusting, and rolling into pills the various drugs which his master had prescribed in the course of the day. After much consideration he had found no method so quick as that of wetting a quantity of juniper berries in gum water and then shaking them up in powdered chalk. He then most impartially filled all the boxes, and stated that he had continued this prac-

tice for a year and a half without a single complaint, except from the gentleman who had just called, and he instated that the cases under treatment had all done exceedingly well."

A correspondent of the *Calcutta Morning Chronicle* informs us, that the 200 Elephants lately collected at Dacca, and now on their way to Pegu, are intended to convey the carriages and ordnance of the three batteries through the country, thus relieving the horses (ill the day of action. As the elephants are not likely to be much required in Pegu proper, where the water carriage is almost unlimited their despatch has been considered to indicate a determination to proceed beyond Prome. It is said, that another supply of the same animals are to be collected at Moulmein, and five and twenty mahouts left Rangoon for that place by the *Henza Queen* on the 25th October.

SATURDAY, NOVEMBER 6.

The *Bombay Gazette* informs us, that the first ship direct from England to Kurrachee with European recruits, arrived at that port on the 18th October. The vessel, the *Duchess of Argyle*, had a passage of nearly 100 days, and the 203 recruits on board had enjoyed the most excellent health. It was expected that difficulties would occur in taking her into harbour, but this was happily effected, and the large body of troops debarked without the slightest accident. The successful issue of this experiment will probably induce the Court of Directors to make Kurrachee a regular port for the debarkation of both Bombay and Bengal recruits.

TUESDAY, NOVEMBER 9.

The *Madras Spectator* publishes the following interesting extract from a private letter:—"Mr. Decimus Lonsdale has discovered a silver mine at Kordan in the Tenasserim Provinces, and Messrs. Booth and Maling are supposed to have made a discovery of a similar nature at Henzie." We presume the facts, if correct, have been reported to Government, but the search after the precious metals in India has failed too often to allow any great degree of confidence to be placed in the present rumour.

WEDNESDAY, NOVEMBER 10.

The following is the account of the last Monthly Opium sale:—

Behar, Chests	1920	Average	1,129	Proceeds	21,68,750
Benares, ..	880	..	1,152	..	10,14,475

The price is still falling rapidly, the present average being a decline of Rs. 48 on the Behar, and Rs. 42 on the Benares drug.—*Friend of India*.

CHINESE IN CALIFORNIA.—Throughout the diggings Chinese villages were springing up. Peking, Canton, and Hong-Kong, were among the names given to these settlements, some of which contained upwards of 1,500 souls. The immigration of Chinese into California was enormous. Since the month of May the arrivals equalled that from all other quarters of the world, and were nearly three times that of the previous quarter. The immigrants were principally from Canton River and its vicinity. It was estimated, that in the month of August the number of Chinese resident in California was 27,058, and it was expected, before the expira-

tion to increase to 47,058. "But very few Coolies," says a California paper, "so to speak, have been known to return to China. Those who go back and spread the fever are principally small traders, who were in the habit of fitting out junks to go on short coasting expeditions. This class of Chinese coming to California with their little 'ventures' dispose of them here, making what would in China be a fortune. Perhaps they dig a little in the mines: and, returning to their homes and acquaintances, puffed in monetary importance, and swaggering about some Celestial Montgomery-street in breezy breeches, and with gold enough to buy a small cartload of strings of Ohina coin, have been the principal means of freighting our shores with the inoffensive moon-eyed children of the sun." A great deal of excitement had been caused among the Chinese population by a manifesto from the great "Atti,"—"who claims to hold the power supreme over all the Chinese in the land of gold. The document which has caused this great commotion is of the nature of a reward for one Le-Achan, well known as an interpreter and sort of general agent for his brethren in their transactions with the outside barbarians, or white folks. Atti accuses Achan of all sorts of devilish devices to defraud and degrade his nation; that he encourages the payment of licences, poll-tax, and other impositions, to such a degree that not a real escapes his rapacity. All men of the three great Hongs (provinces) are called upon to know that 300 dollars will be given for the suppression of Le-Achan. Among other high-handed measures of the magnificent Atti he has sent a Committee to the residence of a number of women from the flowery land, to inform them that, unless they forsook their evil ways, and clung only to their own people, they should forfeit their lives. He warns them of the dreadful tortures in store for the disobedient who are taken to the great house, 'O yap in-coon,' where they will be stripped and bastinadoed on the bare back, and compelled to suffer other miseries too horrible to mention. The poor creatures were allowed two days to decide what to do, and dreadful consternation was created among them. The edict of the Royal 'Atti' is written on crimson paper."—*Patriot Sept. 23.*

THE BONE BRUSH TRADE.—The first step in all the bone brush trade, with its appliances to ladies' toilettes, and to general use, is to purchase the raw material from the bone-dealers, whose premises are often rank with offensive smells. The bone-dealer and collector, sometimes a rag and bottle man, buys the 5: shin and leg bones of the butcher for the dozen 0 the score; the shin bones about 2s. per dozen; the leg bones 2½l. or 3l. each. "It seems to me," said an elderly man in the bone brush trade, "that cattle bones have degenerated; there's not the bulk about them that there was when I was a young un in the trade. They say it's the improved breed of beasts, 'short-horns,' and I don't know what that causes it; but prizecattle gentlemen should look to the bones as well as the flesh." If there be a change in this respect, it is no doubt owing to oxen and heifers, short-horns especially, being fattened to perfection, at a much earlier age than was the case forty or fifty years ago. It is curious to see how a change in the quality of an animal affects trades never thought of when the change was taking place.—*Daily News*

NOTICE.

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

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 9th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Nov. A. D. 1852.

C. R. LACKERSTEEN,
Treasurer and Secretary.

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A LETTER to the Rev. F. A. DAWSON, President of the Landour Protestant Association, by A BRITISH CATHOLIC. To be had at MESSRS. D'ROZARIO & Co.

Price 1 Rupee, or gratis.

TO CORRESPONDENTS.

JURIS received. The subject on which he treats is not of general interest.

The Sonnet by T. P. M. in our next.

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Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press*.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Lieut. Flamstead, *Prome, Rangoon*, from
November 1852, to April 1853, ... Rs. 6 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SEMBRO.

SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 27, 1852. [VOL. XXIII.

THE IRISH CATHOLIC UNIVERSITY.

We copy from the fourth edition of Saturday's *Tablet* the following letters, announcing the transmission of two splendid contributions to the exchequer of the Irish Catholic University—one from England and the other from the home of the exiled Irish, hospitable America:—

Letter of the Bishop of Beverley to the Archbishop of Dublin:—

"York, 19th August 1852."

"MY DEAR LORD ARCHBISHOP—It is with no ordinary satisfaction and pleasure that, at the request of the Rev. Francis M'Ginly, I become the willing medium of remitting to your grace for the glorious work of the British University the sum of 105*l.*, in addition to the very respectable sums previously contributed by the zealous Catholic gentry of Yorkshire, whose names and contributions have already appeared."

"Will your grace kindly permit me humbly to tender my best thanks for your convening and presiding at so respectable and influential a meeting, lately held in Dublin, to indemnify from pecuniary loss the eminent defender of Catholicity, the learned and pious President of the University, the Rev. Dr. Newman?"

"I am, my dear Lord Archbishop, with the kindest regards and the greatest respect, truly yours,

"JOHN BRIGGS.

"Most Rev. Dr. Cullen, &c. &c."

"AMERICAN SYMPATHY.

"15 Barclay-street, New York,
August 2, 1852.

"MOST REV. LORD—We have the honour of enclosing to your grace, for the Catholic University of Ireland, a draft on the Bank of Ireland for 400*l.*, one hundred of it collected in Troy, diocese of Albany; and the remaining three hundred collected in the rural districts of the diocese of New York, where, thank God, our mission is still attended with considerable success. We hope our last remittance of 450*l.*, reached your grace in safety. In the diocese of Albany our mission succeeds beyond all expectation for so far.

"We beg, most respectfully, to sympathise with your grace on the loss of one whom we know your grace to have esteemed so highly for his exertions on behalf of the University, as well as his exalted virtue and heroic charity—we mean Mr. Skelly, in whose death we, too, have to mourn the loss of a very cordial and valued friend.

"His Grace the Archbishop of New York continues to enjoy good health.

"We have the honour to remain, Most Rev. Lord, your grace's very devoted servants,

"PHILIP DEVLIN.

"JAMES DONNELLY.

"The Most Rev. Paul Cullen, D. D., Archbishop of Dublin, and Primate of Ireland, Dublin."

MONDAY, NOVEMBER 15.

A local contemporary says:—We understand that the new hospital of the Calcutta Medical College is to contain three hundred berths in all. The ground floor is to be open for the reception of the poorer classes of natives: the second will contain the more respectable classes of Natives: while the third floor will be devoted to the accommodation exclusively of Europeans and other Christians. This arrangement is a very judicious one, and will in a great measure do away with the prejudices of the Natives against the hospital, while to Europeans it will afford more privacy and comfort. We have no doubt the arrangement will produce the contemplated ef-

fect, although to us the idea of marking off the "respectable" and "poor" wards in a free hospital has rather a curious sound. The Natives, however, would be glad enough we doubt not to go a few feet below the ground floor if possible to avoid the companionship of their European brethren in affliction, so, the distribution being made simply though deference towards their prejudices, they have no right to grumble on account of the position assigned them being a trifle less near the stars than they might have wished it to be.

TUESDAY, NOVEMBER 16.

The following account of one of our Calcutta fires is taken from our daily contemporary of the *Morning Chronicle*:—"On Sunday night—or we should rather say on Monday morning—at about one o'clock, a destructive fire broke out in Chinaparah and consumed from seventy to one hundred huts:—all owing to the bibulous propensities of a Mr. Brown, who thought proper to mark his respect for the sabbath evening by getting drunk, and setting fire to his dwelling place, whence the arouge very soon extended of course to all the thatched buildings in the vicinity. The district is principally tenanted by a well-to-do colony of Chinamen, so that in all probability property to a considerable extent was sacrificed to Mr. Brown's joviality. At about the same time another fire was discovered in the Circular Road near Bottakhanah, and the flames burst out fiercely for a short time: but they were finally got under with the loss of only about a dozen huts. The spectacle was really a grand one as all will admit who, like ourselves, were innocently Neronian enough to venture on a midnight excursion on their terraces for the purpose of enjoying it.

The Chief Magistrate, Mr. Superintendent Law, and Deputy Superintendent Galiffe, with their usual posse comitatus, were on the spot almost as soon as the alarm was given, and, as a correspondent enthusiastically remarks, "their conduct was above all praise." "When you see the heads of departments displaying so much active zeal, surely you must allow that reform is at length progressing in the police." Most willingly we make the required admission. The man, and especially the Civil Servant, who is capable of the exertion made by Mr. Elliott and the Executives—who will "turn out" in the small hours and run the risk of being pushed into a drain, or run over by a fire engine, or suffocated by the smoke, or scorched by the falling sparks, merely for the sake of extinguishing one of our Calcutta fires—must be a very active officer indeed.

But the buildings consumed, as we learn, were nearly all thatched: what has become of the enactment prohibiting the construction of these tinder repositories in town! As for the enactment against thatched huts, we can inform our contemporary that it was forgotten almost as soon as it was promulgated. Thatched huts are at this moment rather more plentiful within the town than they were before any prohibitory act was dreamed of.—*Eastern Star*, Nov. 20.

ITALY.

ERUPTION OF MOUNT ETNA.

PALERMO, Aug. 24.—Mount Etna has been in full eruption ever since the night of the 20th. A dismal rumbling sound and three shocks announced that the ominous mountain was about to shake off its lethargy, and shortly afterwards on the southern side, in the Valle del Leone, at a place called Pietra Musarra, two new craters burst forth, from which the most minute ashes continued to issue, cover-

ing the neighbouring lands, and being blown by the wind in columns towards the sea. To this eruption of ashes that of lava succeeded, precipitating itself in three impetuous streams down the slope of the mountain. One of these molten rivers spread towards Zaffarana, the other towards the territory of Milo, and the province of Giarre. The largest of these rivers of fire is two miles wide, ten palmi deep, and its current so rapid, as to cover a space of 160 palmi in less than an hour.

The local authorities have adopted every measure towards facilitating the escape of the inhabitants of Zaffarana, as the most menaced, the lava having reached the termination of the narrow valley of Calauna, from whence rich lands, redundant with every species of vegetation, spread to the distance of three miles.—*The Nation, September, 18.*

LORETTO HOUSE.

No. 5, MIDDLETON ROW, CROWNINGHEE.

Established A. D. 1842.

THE LORETTO SISTERS receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting, Rs. 5 per month.
Piano Forte,—(the charge for the use, repair and tuning of the Instrument including,) " 12 " "
Singing, " 8 " "
Guitar, " 8 " "
Italian, " 5 " "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their children, but at their own expense.

DAY BOARDERS.

Per Month..... Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders Terms (Daily Tiffin included), Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-Work and Drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted:

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M., but they are not expected to visit them oftener than once a month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however

strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No deduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacations commences on the 21st day of December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards whatever clothes, &c. &c., they may require, after admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the CONVENT, will kindly attend to this regulation, when they can do so without inconvenience.

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SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, DECEMBER 4, 1852. [VOL. XXIII.

ARRIVAL OF THE OVERLAND MAIL.

Louis Napoleon has returned to Paris in triumph and was greeted by all classes as Emperor. The Senate was convoked for the 4th of November for the purpose of formally obtaining a plebiscite for the restoration of the Empire in his own person.

On the same day the British Parliament was to meet. A Bill was expected to be introduced to prevent the interference of Priests at elections. The report on the Charter was also expected to be early laid before the House for its consideration.

The Duke's Funeral was expected to take place on the 16th November.

Louis Napoleon, contrary to the advice of his counsellors, was liberated Abd-el-Kadir.

The Queen had returned from Balmoral.

Great preparations were being made for the approaching pageant of the Duke's Funeral.

It is rumoured that Palmerston will join the Derby Administration.

The Continent appears to be an unsettled state.

The French on releasing Abd-el-Kadir demanded security from the Sultan who declined it. This was expected to produce a serious disturbance.

The petition of "The Members of the British India Association and other Native Inhabitants of the Bengal Presidency," addressed to the House of Commons, and praying that natives of India may be examined on the subject of the renewal of the East India Company's charter, as well as the covenanted servants of the Company, has excited a good deal of attention here, and been made the subject of leading articles in the principal journals. The fairness of the demand is admitted; and there is no doubt that when Baboo Prosunno Comar Tagore, and the other native gentlemen who are stated to be on their way to England arrived here, that they will find a strong political party to support their demand for a full enquiry into the working of the Company's present charter, according to the views of natives of intelligence.—*Bombay Telegraph and Courier Extra, Nov. 24.*

ROMAN CATHOLIC BISHOPS IN INDIA.

The most agreeable intelligence we have received for some time past was conveyed to us in the *Lahore Chronicle*, of the 13th. The Court of Directors are at length awakened to the conviction that men should be duly rewarded according to their merits without reference to their religious belief. They have as yet indeed taken but the first step—the sure forerunner however of a steady advance in the right direction—and instructing the Supreme Government to allow each of the Roman Catholic Bishops in India Rs. 200 a month, they have apparently forgotten the zealous and ill-requited labours of the regimental Chaplains professing that creed. Still we gladly accept this trifle as an acknowledgment that the claims of our Catholic brethren are gradually forcing themselves upon their notice, and that under the influence of a little more pressure from without the Court are now becoming prepared to mete out a fair measure of recompense unto every man who does them good service, each in his several degree. It is to be regretted, however, that the most reasonable concessions are always so long delayed, and at the last made with such apparent reluctance, that they seem rather to have been extorted from fear than granted from a just and liberal spirit.—*Agra Messenger, Nov. 20.*

THURSDAY, NOVEMBER 18

The Cairo correspondent of the same journal gives us the gratifying information, that the earth works of the Railway between Alexandria and Cairo have been completed. These works, it must be remembered, pass through the vast swamp, called Lake Meroutis, for a distance of eight or nine miles, but even this difficulty has been surmounted. The bridges along the whole line have been commenced, and for the long section between Boulac and Cairo they are already completed. The rails and chairs for fifteen miles of the line are already at Boulac, and it was expected that they would be laid in about six weeks. At this rate; the Egyptian Railway will be opened some months before the Burdwan line is even ready for the rails.

FRIDAY, NOVEMBER 19.

The *Englishman* reports that a Mr. Pansewitz, a continental chemist, has discovered a process by which he can turn the leaves of the pinus sylvestris into a species of wool which may be spun and woven like an ordinary fleece. Rough coverlets, rugs, and horse cloths may be made of this fibre, but we presume that it is not obtainable in sufficient quantities to become a valuable article of commerce. The extraction of light from cucumbers, or gas from vegetables is scarcely more wonderful than that of wool from the resinous pine tree.

The *Hurkaru* understands that a gentleman named Lovi has arrived in Calcutta with a plan for raising the treasure sunk in the *Pacha*. He asks neither for money nor assistance but he demands that the insurers shall allow him to receive half the treasure obtained if it is found within three miles of the shore, and three-fourths, if it is beyond that distance. The insurers are favourable to the project, and Mr. Lovi proposes to leave Calcutta, for Singapore in a few days. It is not often that even the highest scientific attainments will give any one a chance of making a large fortune in a few months, as Mr. Lovi will do should he be successful.

The same journal says, that within the last three days 2,200 chests of Opium have been shipped for China on board the P. and O. Company's steamers. A still larger quantity would probably have been sent, had it not been for the occurrence of two native holidays, but even this amount gives the Company upwards of Rs. 60,000. This is of course to be divided between the two steamers which have been despatched, but Rs. 30,000 per trip is abundantly sufficient to secure even the profits of the P. and O. Company.

A letter from Melbourn of the 6th September, published in the same journal, gravely affirms that the Victoria diggings were turning out 20,000 oz. of gold per day!! The writer believes that this production, fabulous as it seems, will shortly be doubled, as the influx of emigrants never ceases, but we confess we are scarcely able to credit his statistics, as the present rate, is equal to Nineteen Millions sterling a year. Such an increase will affect the price of gold in less than five years, notwithstanding the great drain caused by the gradual conversion of the American currency from silver into the more precious metal.

SATURDAY, NOVEMBER 20.

The Lucknow correspondent of the *Englishman* relates the story of a tragedy, attended with circumstances which have frequently formed the groundwork of English fictions. A sepoy on his way home on leave, asked for hospitality at the house of a Brahmin, who gave him his son's mattress, and retired. Early in the night, the son came home, and told the sepoy to sleep somewhere else, for he wanted his mattress, and he accordingly stretched himself

upon his own property. In the middle of the night, the Brahmin rose, took his sword and struck off the head of the supposed seepoy, but on searching his waistband for money, he discovered that the victim was his own son, and was horror struck at the results of his own crime. The seepoy was in the morning accused of the murder, but the villagers suspected the truth from the father's equivocations. The murder, however, was left unpunished, for in Oude, as in most Eastern countries, the relatives of the deceased must prosecute, or the Judge will not listen to the complaint.

The same journal notices, that there are no less than six lines of pickets running between Liverpool and the Australian colonies, altogether exclusive of single vessels.

MONDAY, NOVEMBER 22.

The *Madras Athaniam* calls attention to the lamentable situation of the wives and children of the European soldiers who have embarked for Burmah. These unfortunate beings are said to be living on the borders of destitution at Poonamalce, unable to obtain the smallest allowance for two months. This arises from the custom of allowing the Europeans two months' pay just before they embark, with which sum they of course purchase drink, and thus dissipate in a few hours all that should have been devoted to the support of their wives and children.

TUESDAY, NOVEMBER 23.

The *Inquirer*, a Melbourne journal of the 29th September, informs us that the total amount of gold raised from the Victoria diggings since their discovery amounts to 2,332,422 oz. or £7,590,000 sterling!—*Friend of India*.

Departure of the Mail.

Per Steamer *Precursor* Tuesday Decr. 7th.
After-Packet, Wednesday .. 8th.

ST. XAVIER'S CHAPEL.

BOW-BAZAR

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Dec 5th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above named Committee are requested to meet at the Cathedral House, on to-morrow Sunday Dec. 5th at 10 o'clock A. M.

AGRA CATHOLIC LIBRARY'S Publication.

A CONTROVERSY between the Rev. Mr. Warren, A. M. Pastor of the Presbyterian Church Agra, and Mr. James Corcoran, Author of the History of China in the Urdu Language, &c. *On the Authority of the Catholic Church in deciding on the Integrity and Inspiration of the Sacred Scriptures.* Price to Subscribers 1 Rupee, to Non-Subscribers 1 Rupee 4 Annas.

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C. R. LACKERSTEEN,
Treasurer and Secretary.

Dacca.

NAZARETH CONVENT, BOARDING AND DAY SCHOOL.

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

—000—

Chittagong.

BETHLEHEM CONVENT, BOARDING AND DAY SCHOOL.

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

—000—

Catholic School.

ADELAIDE VILLA.

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

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

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

TO CORRESPONDENTS.

The moral Essay by CATHOLICUS is under consideration.

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, DECEMBER 11, 1852. [VOL. XXIII.

BURMAH—CAPTURE OF PEGU.—It was after our last number had gone to press that we received by express from Calcutta, a report of the fresh laurels which General Godwin has been gaining by the capture of Pegu a second time, and we are therefore a week behind our contemporaries in announcing this brilliant achievement. Happily, we have the General's own description of it, in his despatches, and are not left to depend upon the partial, or incorrect representations of others. It is from this authentic source that we are enabled to inform our readers, that one thousand of our troops were embarked in four steamers at Rangoon, on Friday morning, the 19th November, at day break, and anchored the next day at sunset about two miles below Pegu. In consequence of the shallowness of the river, the steamers were unable to approach the enemy's position, or take any part in its capture. The troops were disembarked by half past six on Sunday morning, the 21st, amidst a dense fog, and they had to wade through mud and "almost impenetrable grass and jungle for two hours, exposed to a warm fire from the enemy." At length, they reached the moat where the enemy had a strong post and two guns. Colonel Tudor advanced with 250 men, and crossed the moat through mud and water, and most gallantly stormed the enemy's position, and captured the two guns. The troops were then wisely allowed a little breathing time, and finally advanced towards the large Pagoda. The enemy offered no molestation on the way, but as our troops ascended the steps of the Pagoda, they fired one volley of musquetry, and decamped—some on elephants, some on ponies, and the rest on foot and thus ended what the "despatch" justly calls the "fatigues of the day"—because there was more fatigue than fighting. The enemy, by the lowest computation, is stated to have amounted to 5,000 men, and if this statement can be depended on, it will confirm the fact that there is, after all, nothing left to be done in Burmah. This large body of Burmese do not appear to have offered any resistance whatever, but fled as soon as they had an excuse for doing so by a discharge from our muskets. Our loss in this great affair was rather more serious than was to have been expected,—three officers dangerously wounded, thirty-one native officers and rank and file wounded, and five men killed. The long list of thanks bestowed on the officers, in the despatch, we read with much pleasure, because it shows to a demonstration how thankful General Godwin is "even for small mercies." The Governor General, as in duty bound, has echoed the General's commendations, and offers his thanks to

- | | |
|--------------------------|-----------------------|
| 1. Major General Godwin, | 9. Major Mayhew, |
| 2. Brigadier McNeill, | 10. Major Boulderson, |
| 3. Commander Shadwell, | 11. Captain Hamilton, |
| 4. Lieut. Col. Tudor, | 12. Captain Darroch, |
| 5. Major Hill, | 13. Captain Barne, |
| 6. Major Shubrick, | 14. Captain Renaud, |
| 7. Captain Mallock, | 15. Captain Latter, |
| 8. Captain Brown, | 16. Captain Chads, |

and, also, to all and singular, the officers, non-Commissioned officers, soldiers and sailors who were engaged in this expedition. But there is one very serious omission in this most comprehensive vote of thanks. The "Lascars, Syce Drivers and Syces," whom the General mentions in the Return of killed, wounded, and missing, although there was no casualty among them, are entirely overlooked in the Governor General's notification, an omission which cannot fail to wound the feelings of the men, and which we trust Mr. Allen will supply without delay in a Supplement to the *Calcutta Gazette Extraordinary*.—*Friend of India.*

THURSDAY, NOVEMBER 25.

The *Bombay Times* announces that the first locomotive train with passengers would leave Bombay for Tannah on the 18th instant. The carriages, however, are not yet ready, and the Contractors have ordered trucks to be stued up for the reception of passengers.

The gold mania has extended to Bombay, and a Parsee of the name of Edujee is about to start for the diggings with a cargo of provisions, and what the Americans term "notions."

FRIDAY, NOVEMBER 26.

We perceive from the Calcutta journals, that the Directors of the Bengal Bank have held a special Meeting upon the recent forgery, but the result of the meeting is differently stated by the *Hurkaru* and *Englishman*. The former affirms that the Bengal establishment and account books are to be restored, and the latter that the Directors are about to draw up rules for a system of business which shall be undeviatingly adhered to. Forged cheques will probably for the future be much more sharply examined, but the verification of signatures must always be a most difficult task in a town where half a dozen characters are in vogue. Perhaps the device of giving each constituent, who is likely to draw large cheques, a copper stamp, would be found effectual. The fraud then must be effected either from within the Rank, or by some one of the constituent's household.

The *Calcutta Morning Chronicle* states, that the Governor General has permitted the Sikh chieftains confined in the Fort to drive out on the course three days in the week. We really think these unfortunate captives might be released without any great danger to the Empire. We have no sympathy with the maudlin sensibility which would release really dangerous prisoners, but the prestige of the Sirdars must long since have departed, even in the Punjab. If it be absolutely necessary to retain them in Bengal, they might be directed to live in Calcutta, with the distinct understanding, that any attempt to escape would be followed by deportation to Singapore.

SATURDAY, NOVEMBER 27.

The *Hurkaru* has heard, that some of the most respectable Hindoo inhabitants of Calcutta are troubled in mind, because the Council of Education have expressed a desire to admit Mahomedans to study in the Hindoo College. The Hindoos conceive that the Institution was intended exclusively for Hindoos, and they intend to petition the Governor General to adhere strictly to the ancient rules. Yet these are the very men, who express the most virtuous indignation, because the clause in the Charter Act that no person be excluded from office by reason of "religion, place of birth, descent, or colour," is not carried out to its full extent.

The *Friend of China* reports, that on the 17th September, at six in the evening, a terrific earthquake occurred at Manila, and the houses rocked like ships in a storm. Buildings, roofs, columns, churches, all cracked, and in many places fell down, the ground in one place opened for seven hundred yards, and a new crater suddenly appeared in the mountains. Shock after shock followed, but fortunately of a more moderate character, and the terrified inhabitants sought refuge in the fields and on the water. The damage done to Government property alone, is estimated at a million and half of dollars, and injury to private dwellings, churches, and shops is almost incalculable. The loss of life was, strange to say, inconsiderable, only three persons having been killed, and one wounded.

TUESDAY, NOVEMBER 30.

The *Englishman* reports, that intelligence has arrived from Manila, which will probably excite more attention than the great earthquake at that capital. The exportation of cigars has been so great, that no more will be ready for sale till April next, and prices have consequently gone up at Singapore from 9½ to 14 dollars per thousand. In China, there were no Manillas to be had, and orders are said to have been received in Calcutta to purchase for the Chinese market. As the cigar manufactory of Manila is a Government monopoly, and the authorities are understood always to retain two year's consumption in hand, this account of the scarcity may possibly be a little exaggerated.—Indeed, we are strongly disposed to think that our contemporary has been misled by Stock Exchange speculators.—*Ibid.*

Will be published on the 20th December.

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Dacca.

NAZARETH CONVENT, BOARDING AND DAY SCHOOL.

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

Chittagong.

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

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

No. 3, Agra Catholic Library's Publication.

A CONTROVERSY between the Rev. Mr. Warren, A. M. Pastor of the Presbyterian Church Agra, and Mr. James Corcoran, Author of the History of China in the Urdu Language, &c. *On the Authority of the Catholic Church in deciding on the Integrity and Inspiration of the Sacred Scriptures.* Price to Subscribers 1 Rupee, to Non-Subscribers 1 Rupee 4 Annas.

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SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, DECEMBER 18, 1852. [Vol. XXIII.]

THE ARCHBISHOP OF CALCUTTA.

His Grace the most Revd. Dr. Carew, Archbishop of Calcutta, was on a visit during the early part of this week with his brother-in-law, Dr. Ralph, of this town. On Tuesday his Grace with a large party of the gentlemen and clergy of the town and neighbourhood, was entertained at dinner by the respected pastor of Ballinrobe, the Revd. Thomas Hardiman, P. P. His Grace intends to visit the "Eternal City" before returning to India. He left this on Wednesday accompanied by the R.-vd. Mr. Hardiman.—*Freeman's Journal, Oct. 16.*

Last evening at $\frac{1}{2}$ past 7 o'clock, the Jury returned a verdict of guilty against all the prisoners concerned in the Bank forgery, except Nundo Comar Doss, who has been a second time acquitted, the evidence of the approver, with regard to him, wanting corroboration.

Sreenauth Neugee, Sreenauth Sirka, Tarakanuth Dutt, and Shichander Neugee, those convicted were then sentenced by Sir Arthur Butler, to transportation for life, an award which richly deserve, and will doubtless give general satisfaction.—*Englishman, Decr. 17.*

THURSDAY, DECEMBER 2.

The *Hurkaru* publishes a report of a case of the most romantic character, which has been appealed to the Sudder Dewanny Adawlut. The plaintiff professes to be a son of the late Narayan Roy Bahadur, Rajah of Ghur Boudhpore, in Midnapore, and he claims the inheritance of the family. He asserts that three years ago, poison was administered to him by the Ranees, his step-mother, and that while in a state of insensibility he was taken to the Ganges to be burned. A storm dispersed the funeral party, and he was taken up by some Sunyases and recovered. He accompanied these men to the Upper Provinces, where he remained two years, but on a visit to Kalighat, he was recognised by some of his father's tenants, and accordingly brought an action to recover the property. The principal Sudder Ameen rejected his claim, and he has appealed to the Sudder. We do not wish to prejudge a curious case, but the circumstance of Sunyases deliberately touching a dead body, or a body supposed to be dead is a singular one and Mr. Davidson, the Principal Sudder Ameen of Midnapore, is not a man whom the Ranees could bribe, or an impostor could.

The Screw Steamer *Lady Jocelyn* reached Madras at 2-30 on the 19th ultimo, having been 68 hours from the Andamans. Her average speed, therefore, was upwards of ten miles an hour.

FRIDAY, DECEMBER 3.

We perceive from an advertisement in the *Agra Messenger*, that a carriage-d&k has been established between Indore and Bombay, and a private company is "shortly about to undertake the remainder of the road to Agra. The North West Provinces will thus possess a carriage communication with both Calcutta and Bombay, and if the speed does not equal the rate attained by the English coaches, it must be remembered that the shortest of the roads from Lahore, is double the distance from the Land's End to Edinburgh.

MONDAY, DECEMBER 6.

The *Englishman* mentions on the authority of a private letter from Rangoon, that a Steamer was found to be on fire just before the Mail left. As she had several barrels of ball cartridge on board, the alarm and confusion were indescribable, until a Sergeant volunteered to go below, and extinguish the fire, which was burning fiercely under the hatchway. He was fortunately successful in his attempt, and we only regret that his name has not been published. Such an act requires at least as much nerve as charging the Burmese, and is much more worthy of honor.

The Cairo correspondent of the *Bombay Times* instead of any news from Egypt, gives us two columns of eulogium on Abbas Pacha. It is said that the Sultan has requested the Pacha to send him £300,000, as the Imperial Treasury is nearly exhausted. If we remember rightly, when the English fleet appeared in the Dardanelles in 1849, the Treasury was said to be prepared to sustain a war expenditure for three years.

TUESDAY, DECEMBER 7.

A correspondent of the same journal, writing from Assam says, that about 3000 Bosteens, of whom about one-third are armed with matchlocks, have collected in the vicinity of Tezpoore, and are threatening the British with vengeance for not surrendering a runaway Rajah. The only force ready to oppose them, should they come down, is a wing of the Assam Light Infantry 400 strong. The Garrows near Goalpara, also, are said to have murdered forty of our tributaries, and Lieutenant Macleod and Captain Agnew have set out to bring the murderers to justice. The Bosteens have probably gained courage from native accounts of the progress of the war in Burmah, and may possibly require chastisement before they are pacified.

We perceive from statistics published in the *Mauritius Commercial Gazette*, number of Indian immigrants who arrived in that island between January and November 1852, was upwards of fourteen thousand. The departures amount only to 2500, although the rate of wages has been considerably reduced.—*Friend of India.*

The *Bombay Times* (24th November) furnishes us with the particulars of a sad affair that occurred recently at Belgium. On the 11th instant five men of the European Light Infantry went out shooting and entered a village about eight miles from camp. Here one of them named McGinnis asked a native for some arrack, which being refused, he snatched a fowling-piece from one of his comrades and shot the unfortunate man dead on the spot. "The whole party of the Europeans were severely maltreated by the villagers. On their way home they were met by a guard which had been sent out to look for them on intelligence of what had happened reaching the authorities. A Court of enquiry sat on the 13th, where it is said the four men who had been with Mr. Ginnis distinctly alleged that he had been told the fowling-piece was loaded. If such be true, of course Mr. McGinnis is a murderer and his fate is certain. The Collector had been requested to summon all the natives who had witnessed this melancholy affair, and the murderer was to be tried by a General Court Martial." The only palliatives that can be urged—if palliatives they may be termed—are, that the native accompanied his refusal to supply the liquor with "some abusive epithets," and that at the time of the sad occurrence McGinnis was intoxicated. "He had drunk freely before entering the village to seek for more, and in drunken passion or being refused what he wanted he deprived a fellow-creature of life." It is a sad case indeed that men will not refrain from putting an enemy in their mouths to steal away their brains.—*Eastern Star.*

FIRE AT BUXAR.

A correspondent writes us from Buxar to the following effect:—"One of the largest stables at this Stud was destroyed by fire on the morning of the 3rd instant. About one o'clock A. M. flames were discovered issuing from the roof which consisted of a grass thatch overlaid with tiles. The alarm was instantly given, and every assistance was immediately at hand, but notwithstanding the exertions made to check the progress of the flames, the fire was not arrested till nearly the whole roof was consumed. The stable was upwards of six hundred feet long and capable of containing some three hundred horses. At the time the fire broke out, about two hundred horses were in it; fortunately they were all rescued with the exception of seven which perished in the flames. Government will suffer to the extent of some 20,000 Rupees by this accident. It is supposed that the light from a syce's hookah set fire to a shamp, which ignited the grass on the roof, but this can only be conjectured."—*Dacca Gazette, December 11*

CHRISTMAS COLLECTION.

A. D. 1852.

Bengal Vicariate Clergy Aid Fund.

The usual collection for the object of paying for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, will be made at Mass, both on next Christmas Night, and at the Masses on Christmas morning, in the Cathedral, St. Thomas' and Durromtollah Church, and in the succursal Chapels at Bow Bazar and the Circular Road. Those who cannot attend, are respectfully requested to forward their subscription to any of the Catholic clergymen of Calcutta, or to the Wardens of the Cathedral.

NOTICE

On Christmas Night there will be a solemn High Mass, and Sermon in the following Churches, viz. the Cathedral, and St. Thomas'.

On Christmas morning, Mass will be celebrated as usual, at the Chapels of St. Xavier Bow-Bazar and St. John Beitakanah, at the Fort Chapel, and that of the Great Jail.

Will be published on the 20th December.

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TO CORRESPONDENTS.

The Essay on Human Happiness shall appear in our next. We would suggest to our kind Correspondent to exercise his pen on some of the interesting topics of the day which bear so closely on the Catholic Religion.

Bengal Catholic Herald.

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SUMMARY OF INTELLIGENCE.

No. 26.] CALCUTTA: SATURDAY, DECEMBER 25, 1852. [VOL. XXIII.]

NEWS FROM BURMAH.

Pegu had been invested by 8,000 Burmese but had been relieved by General Godwin with a force, of 1,400 men in boats; a land brigade under Col. Sturt co-operated. The Burmese suffered severely; our loss trifling; particulars not received. Capt. Hewitt with the boats of the Mozuffer and the Fox surprised a party of 3,000 Burmese at Pantawon, on the Irrawaddy, killing numbers: amongst the rest, the Chief's Son a person of great importance.

Brigadier McNeil died from coup de soleil.

Spoke the H. Co.'s Steam Frigate *Zenobia* off Negrais on the 18th having the Commissioner of Pegu on board. All well. The same day Picked up two Nagote men part of 200 natives who had been wrecked three days after leaving Moulmein. They had been 13 days on the raft composed of part of the broad-side of the Vessel; 8 others who had been on the raft with them had died.

THURSDAY, DECEMBER 9.

The *Calcutta Gazette* of Wednesday the 8th instant, contains a proclamation by the Rajah of Joulhpore, abolishing Suttee within his own dominions. We had understood that Suttee had been abolished in the Tributary States, as well as in British India, and regret to find that such is not the case. Every prince in India ought to be informed that the occurrence of this crime within the territories subject to his jurisdiction, will be immediately followed by their absorption:—" *Translation of Proclamation regarding Suttee issued to the Hakims of Pergunnahs, in the Marwar territory.* In compliance with the desire of the Honourable East India Company it is ordered that Suttee shall be forbidden. In case any one wishes to be a Suttee, the Jageerdars Oomeeahs, rajpoots and ryots, all must be responsible for their own houses, that neither Suttee nor surnad takes place. Should a Suttee occur, a fine will be levied on Jageerdars 200 Rupees on their rekh (per 1000.) and from ryots, according to their property. A perwannah to this effect, is to be prepared for each village. It is the order of the Maha Raja. By order of the Most Noble the Governor General of India in Council."

SATURDAY, DECEMBER 11.

A case was brought up in the Small Cause Court of Calcutta before Mr. Wylie, which seems to be important to beer shippers. Messrs. Allison and Co. claimed Rs. 260 from Capt. Parish of the *Wellesley*, being the value of four hogsheads of beer spoiled in the voyage. It appeared from the evidence that the casks had been "spiled," that is, the sailors had contrived to make a hole between the bung and the stave, through which they could suck the beer. The air had therefore got into the casks and rendered the liquor sour and undrinkable. On the other hand, it was contended that the men could not get at all the casks and that two of them had leaked when removed from the hold. A decree was, however, recorded for the plaintiff, the Judge observing that the professional evidence was amply sufficient to establish the claim.

The *Hurkaru* mentions, that above four hundred uncovenanted servants, resident in Calcutta, have presented a petition to Government, praying that the gratis distribution of medicines at the Dispensary may be revived. The memorialists, however, are exceedingly reasonable in their requests, and profess their readiness to tax all their own salaries above one hundred Rupees a month, so that the percentage shall be equal to the extra expense of the

Dispensary. The proposal appears to be reasonable, but the Government is not likely to turn back from its purpose, and the same offer to any of the Calcutta Chemists, would probably secure the desired result.

MONDAY, DECEMBER 13.

The *Hurkaru* mentions a rumour in the Bazar that Prome has been retaken by the Burmese. These Bazar rumours were frequently trustworthy during the wars in the north west, but we scarcely see how news from Prome could reach Calcutta sooner than by the steamers. It must have come through the Aeng Pass, and by land to Chittagong, and therefore is exceedingly improbable.

Dr. Riddell, of the Nizam's service, has addressed a letter to the *Dehi Gazette*, announcing that gutta percha extracted from the *Madar* is as soluble in chloroform as the original article. This is considered to prove that for all practical purposes the two substances are identical, and the *Gazette* only doubts whether it can be produced in sufficient quantities. The *Madar* will grow anywhere, and its juice is used in Bengal by native horse doctors to cure sores. It is spread over the wound, and immediately protects it from the air like goldbeaters skin. The best course for Dr. Riddell to pursue, would be to forward a quantity of the juice to the Gutta Percha Company in London for examination.

TUESDAY, DECEMBER 14.

The following is the account of the last opium sale:

	Chests.	Average.	Proceeds.
Behar.	Rs. 1892	Rs. 1,030.15	Rs. 19,50,600
Benares.	" 869	" 1,053	" 9,15,085

This exhibits a sudden and heavy fall of nearly a hundred Rupees upon both species of the drug. As long, however, as it keeps above Rs. 1000 per chest, the Government have no reason to complain.

The *Hurkaru* mentions that the Americans are beginning to apply the system of giant ship building to sailing vessels. One ship the *Staffordshire*, now lying in the harbour of Calcutta, is larger than the largest steamers of the P. and O. Company, and towers among the craft in the port like a man of war among a fleet of yachts. A Mr. M'Kay of East Boston, however, is building on speculation a clipper ship 300 feet long, fifty feet beam, and with a registered tonnage of 3400 tons. She is only thirty feet shorter than the *Great Britain*, and her breadth across is only eighteen inches less. This system is only in its infancy, and we do not despair yet of seeing vessels of fifteen thousand tons travelling at the rate of fifteen miles an hour, and with a much smaller quantity of coal than is at present required.—*Friend of India.*

DR. RIDDELL ON THE MADAR GUTTA PERCHA.

We have received the following communication from Dr. Riddell, of the Nizam's army:—

DEAR SIR,—On reading your issue of the 13th instant I find your remark on my having omitted to test the *Madar* Gutta Percha with Chloroform as a solvent. The fact is, I did not think of so doing; neither do I remember that it is mentioned by Pereira in his *Materia Medica*. However I immediately placed the same quantity of the substance as in the other experiments communicated by me to Dr. Buiset, in Chloroform, when it immediately became turbid, and the whole dissolved in about half an hour. I mention this to you, as you seem to think the discovery of a similar substance to Gutta Percha, in a

plant so common, and requiring no particular soil or care, may turn out to be one of much importance

I am Dear Sir,
Yours faithfully,
E. RIDDELL, *Offg Sup Surgeon,*
Assem's Army

The Madar Gutta Percha has thus been proved identical for all practical purposes with the Gutta Percha of Commerce. It only remains to be proved that it can be produced in sufficient quantities to render it an important article of Commerce, and to this question we have no doubt that Dr. Riddell is at this moment devoting his attention.

Every one is familiar with the saying of Dean Swift, that the man who could make two blades of corn grow, where only one had grown before, was a greater benefactor to his race than the wisest politician that ever lived. This class of practical benefactors will claim Dr Riddell as its own, should he succeed in forcing our uncultivated wastes to yield so invaluable an article of Commerce. Not that Gutta Percha can be exactly eaten (although considering the ludicrous variety of purposes to which it is applicable, one begins to doubt if it may not some day find its way into the kitchen) but it provides the means of filling the stomach, and this is all that the philanthropist requires.—*Delhi Gazette, Dec 8*

THE HONGKONG HOSPITAL AND REFUGE.

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

FR. JEROME MANGIERI,
Prefect Apostolic in Hongkong
Hongkong, Oct. 19th, 1852.

Donations for the Hongkong Hospital and Refuge.

Mr. P. S. D'Rosario, Rs. 25 0
... .. 10 0

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

VOLUME XXVI.

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1854.



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THE BENGAL CATHOLIC HERALD.

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

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 7.

STATE OF MORALITY AND RELI- GION IN GREAT BRITAIN AND IRELAND.

(Continued from page 351.)

It is with respect to a Nation, as it is with regard to an individual, of essential importance towards moral amelioration, that the extent and inveteracy of the vices and evils, with which it is infected, should be known and acknowledged by those, who occupy in it such a position, as will entitle their testimony and warnings on the subject, to be listened to with reverence and attention. For, as we all know, that the amendment of an individual is not to be hoped for, until he be first made fully sensible of his faults, and of the spiritual and temporal evils to which they expose him, so too with respect to the prevalent vices of a Nation, there can be no room, left to anticipate the correction of them, unless those who suffer from these evils be first aroused to a due appreciation of their enormity. It is for this reason, that We rejoice to find, that recently there have arisen in England and Scotland, several

distinguished persons both Lay and Clerical, who, alarmed at the general prevalence in those countries, especially among the humbler classes, of vices, habits and passions of the grossest and most demoralising nature, have boldly proclaimed the appalling fact, in the hope and with the view, that by so doing, they might avert the dreadful consequences, which, sooner or later, must befall the British Nation, if the devastating career of profligacy be not restrained, and if those ideas and principles of virtue be not implanted in the minds and hearts of the multitude, on which the welfare, both moral and temporal, of a people essentially depends.

In our previous notices of the important subject on which we now treat, we laid before our readers evidences of an unquestionable character, which demonstrated the alarming prevalence in England, Wales and Scotland, both among the manufacturing and agricultural population, of drunkenness, impurity, as well as of the crimes of murder, or brutal violence, towards wives or paramours, and also of Infanticide.

The official and other credible statistical returns, already referred to by us in our preceding issues, prove, that, in amount of number and also in heinousness, the crimes just named are so prevalent, as that the taint of them infects not merely exceptional individuals, but

even the whole mass of the lower ranks of the people. With respect to the official statistics of crime, these, the Rev. II. Worsley, an Anglican Protestant Clergyman already quoted by us, very justly remarks, in his Prize Essay on Juvenile depravity, cannot develop in half or in a quarter of its fearful extent, the general state of depravity among the lower class in the great Metropolis, or one of our manufacturing towns. . . . The delinquencies which figure in the Calendars are but the effervescence, the scum on the surface: the great mass of iniquity is at the bottom and out of sight. . . . The real condition of many parts of such localities is not merely barbarism and heathenism, but. . . a scene in which a knowledge of religion is only proved by blasphemy: and the resources of an *enlightened and emancipated* age! are perverted to sin."

We shall proceed to consider the moral aspect of Society, in the three countries already named, under another point of view, namely, in what regards the frequentation of public worship, especially on Sundays by their inhabitants. Here again the authorities to be adduced are all Protestants, and their testimony on the subject in question therefore indisputable.

Speaking of London, Mr. Vanderkiste, late London city Missionary, states, that out of a population considerably more than two millions, the whole Church-going population is about 400,000. In the Parish of Clerkenwell in which there are more than 50,000 souls the attendance of the poor in the two Parish Churches is about 80 in each! and of these many were pensioners, or received occasional relief.

The same unsuspected witness adds, that "in the whole Parish one hundred poor people could not be found attending public worship, who do not more or less frequently receive eleemosynary relief to induce them to do so. Thus about one person in fifty occasionally attends public worship: or where the attendance is regular, it arises generally from a desire in the distribution of weekly bequests of bread"

Now, if we enquire how are the forty-nine out of the fifty employed, whilst their solitary fiftieth fellow creature at-

tends at public worship on Sunday, the *Times* (London) will inform us "that they are either sleeping, or talking politics, or reading the Sunday papers or fighting, or seeing their dogs fight, or rat-catching, or quarrelling with their wives, or simply doing nothing at all, being jaded, wearied, prostrated in a sort of hebdomadal trance or coma."

That this melancholy state of things is not confined to London, but that on the contrary it extends its baleful influence to other remote districts, we are bound to conclude from the astounding terrific fact, that in the union house of Sheffield about three or four years ago, "out of 1950 Inmates, no less than 1407 declined to acknowledge themselves of any religion whatever; whilst thirteen avowed that they were of none."*

In a recent number of the *Times*, (London) that very talented but very anti-Catholic journal, in one of its able Leaders on Mormonism says "This scandal of the nineteenth century is supplied, *i. e.* recruited, not from the outskirts of civilisation, but from the cities of England, the very focus of the (Anglo Saxon) race." In a preceding paragraph the *Times* affirms "that the tyranny of the elders of the Mormons has been stern, capricious, inexorable, and brutal, not even stopping at assassination when there was need; and the tyrants themselves have felt the knife. Polygamy is so recognised an affair, that vast numbers of women from England and the United States, who, at home, would have shrunk from the least contact with vice, are now herded together in the sties of brutal Impostors, generally worse in their own clement, than the worst men in that half civilised Society. . . . Travellers affirm, that the fanaticism of the Community is not on the decrease. It is fed from this country (England and Wales) thousands are every year wending their way from the Conventicles of Wales, of the Midland and Southern countries, and even of the Metropolis, (London) to the valley of the Salt Lake. A sect, considerable in energy, in numbers, but lately thought expiring, under the name of the Latter-Day Saints, has

started out anew as a feeder of Mormonism. Its gross imagery, its secular anticipations, its earthly Millennium, its New Canaan, to be reached over new Seas and new Jordans, all chime in too faithfully with the wonders of the Book of Mormon, itself a farrago of the prophetic Scriptures. The delusion, therefore, is becoming only more rank, more obstinate, more numerous and more strong."

Such is the testimony lately given by the London Times, a journal so notorious for its bitter, enduring hostility to and vituperation of the Catholic Religion, that, only a few weeks since, it suggested to its Protestant readers the expediency, of reviving the penal Code of Elizabeth against the Catholics of the British Empire. Very recently also, in consequence of the same journal's systematic misrepresentation of the Government and Religion of Catholic Spain, the Civil authorities of that Kingdom forbade the "Times" to be allowed to pass the Frontier, as its admission and circulation there were deemed likely to foster both irreligion and anarchy.

Since the publication in the *Times* of the article on Mormonism to which we have just alluded, Society in England has been astounded anew by two Anglican Protestant Clergymen, at present actually engaged, in different parts of England, in the exercise of their Ministry, the one as Rector or Incumbent, the other as Curate of a Parish, who have come forward respectively *in propria persona*, to lend the sanction of their character to the truth of the doctrines, not merely upon table-moving but even upon table-talking, effects which they ascribe to Satanic agency; scarcely had the astonishment thus created ceased, when one of the most gifted Professors of King's College, London, an Anglican Protestant Clergyman also, came forward to add to the religious bewilderment already occasioned, by proclaiming in one of his Lectures that the doctrine of the eternity of Hell's torments for the punishment of the wicked is untenable as there is nothing contained in Scripture, which, if properly interpreted, can be adduced conclusively to sustain that tenet. Who that reads these portentous announcements can abstain from recalling to mind the warning given by St. Paul to Timothy:

"For there shall be a time, when they will not endure sound doctrine: but according to their own desires they will heap to themselves teachers, having itching ears. And will indeed turn away their hearing from the truth, but will be turned unto fables.—"2nd Tim. c. 4."

(To be continued.)

THE RANK WHICH WOMAN HOLDS IN THE CHURCH OF GOD.

Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.

ALL that has been hitherto said of the numerous advantages, which serve to enoble woman in Christianity, must appear insignificant, nay, must dwindle into nothing, when compared with the glorious privilege, which entitles her to aspire to the nuptials of the King of heaven, by the profession of perpetual Virginity. "I have espoused you to one husband, that I may present you as a chaste Virgin to Jesus Christ." Even in paganism, celibacy, observed from religious motives, was held in the highest veneration. Witness, for example, the honours conferred on the vestal Virgins of ancient times. Yet, what was the vestal Virgin of pagan Rome, compared with the consecrated Virgin of the Church of Christ? What was she, but a victim sacrificed by paternal ambition to the glory of her country. External virtue alone was required of her, and even this, was recompensed by extraordinary demonstrations of respect and esteem in the theatre and the Circus. Oh, miserable, languid image of a virtue so divine! How different the condition of a Christian Virgin consecrated to God! In her, excellence and perfection are not measured by the exterior, but by the interior alone. "All the glory of the King's daughter is from within." She is pure and chaste and holy, not only in body but in mind. Her oblation is spontaneous and free, originating from motives, supernatural and divine. Enamoured with the celestial beauty of her heavenly Spouse, the Christian Virgin disdains with holy pride every earthly alliance, and seeks in the calm seclusion of the cloister a secure retreat, where, far from the noise and

tumult of the world, she can, undisturbed by earthly cares, enjoy in peace and solitude the sweet communications of her beloved. Human applause, worldly pomps, earthly delights have no longer any attractions for her, she is dead to the world, and lives only to Christ her Lord, to whom are devoted all the thoughts of her mind, all the affections of her heart. In privations, solitude, and silence, she passes her days. Nevertheless, in this total abandonment of all human comfort, she tastes true happiness, unknown to the carnal-minded votaries of the world; for, unlike them, she seeks it where alone it can be found, in the love and service of her God. On her placid brow reposes the peace of the Lord, and in her cheerful eye beam the joys of Paradise, with which her soul is inundated. She is, in fine, the choicest pearl, the most precious jewel of the Church of God. Oh! envious indeed is the lot of the holy recluse, who, happily weaned from all earthly attachments and worldly cares, can traverse in spirit, free and unshackled, the vast expanse of the regions of bliss, and has for companions the angels of heaven. When her hour shall come to depart this life, her conscience will not be stung by the remembrance of time lost in the gay frivolities of the world, nor shall her heart be agitated by the thought of separation from objects, to which its affections cling. Around her humble couch she shall find her religious sisters, not disturbing her last moments by unprofitable sighs and lamentations, but assisting her by their fervent prayers, while they envy her happy lot. And when her immortal spirit, having quitted its earthly tenement, shall have returned to the God who formed it, even then, the mortal remains of the virgin spouse of Christ shall not be left unhonoured: seated on her lowly grave, an angel of the Lord shall guard her chaste members, until, awaked by the sound of the last trumpet, they shall arise to be clothed with immortality and glory. Behold a simple sketch of the sublime dignity, to which woman is elevated in the Church of God. But if you are not yet convinced, cast a glance upon the religious virgins, nominated the sisters of charity, who, to the excellence of virginity add that of Apostolic zeal, which

carries them far beyond the limits, nature seems to assign to the female sex; who could ever have imagined that woman, so retiring, should ever have been able to rival, nay, conquer the energy, the courage, the activity of man. Yet, this prodigy, astonishing as it may appear, has become so ordinary in the Church of God, that it has long since ceased to be considered a subject of surprise. The sister of charity is, not only the consecrated spouse of Christ, but the indefatigable benefactress of all mankind, in every work of mercy spiritual as well as corporal. She is the visitor of the prisoner, the reliever of the poor, the teacher of the ignorant, the counsellor of the doubtful, the consoler of the afflicted, the infirmarian of the sick, the conveyer of truth to those that are seated in the shades of error. No danger alarms her, no labour discourages her, no fatigues weary her. She enters prisons, hospitals, and cellars; passes, without fear, through files of armed soldiers; ascends the steepest mountains; braves the most tempestuous seas in search of a soul to save, a misery to relieve. All men behold her with respect, they regard her not as a human being, but an angelic substance clothed with the vesture of mortality. Show me, if you can, anything similar out of the pale of the Catholic Church.

CORRESPONDENCE.

INTALLY ORPHANAGE.

*To His Grace the Most Rev. Dr. Carew,
V. A. W. B.*

MY DEAR LORD ARCHBISHOP,—I mentioned to your Grace, a few days ago our having received a very nice Christmas present for our Orphans from Mr. Thomas Kenny. Messrs. Brown and Co. have also with their usual generosity sent our Orphans a large portion of their Christmas Monster Cake.

Since this time last year, God has taken to himself one of our most generous and noble minded benefactors,* now we miss him my Lord particularly at this season, when our poor Orphans

* The late Mr John Spence.

were the first to experience his goodness and generosity; may our good God whom he so faithfully served during life be now his eternal recompense, we can never forget him.

Wishing your Grace every happiness of the present holy season, and the return of many a year replete with blessings. I beg to remain, with deep respect,

Your Grace's affectionately devoted child in Christ,

MARY PHILOMENA.

Jan. 4th 1853.

CONVERSION TO THE CATHOLIC FAITH.

On last Christmas Day, the Rev. Mr. Stephenson received at St. Thomas' Church a European young Lady, hitherto a Protestant into the Catholic communion and baptised her conditionally. On the Feast of the Circumcision, the same young Lady made her first communion in St. Thomas' Church.

Selections.

LAW OF DIVORCE IN THIS COLONY

(From the Cape Colonist)

Fuit hæc sapientia quondam, publica privatis secernere, æcra profanis; concubitu prohibere vago; dare jura maritis oppida moliri; leges incidere Ligno.

Horace de arte Poetica.

We verily believe that if the honest blunt specimens of violent and inveterate Protestantism only could see at a glance the immense quantity of popery which is bound up with what they are pleased to term the Protestant constitution and jurisprudence of England—that the sight of the reality would sicken and kill them. They have been actually all their lives living, moving, and breathing in the atmosphere of Popery, and they did not know it. Where they have not the reality they have still been unconscious imitators of it, and what is worse, apeing it in their creed and ceremonial. Their Saints' days and Ember days, their Book of Common Prayer—or rather their docked translation of the Missal, with the important portion (at the desire of Craumer) left out—their altars, their chancels, their bowings, their surplice—what are they all but imitations of what they never will condescend to examine into or understand, though

they are never tired abusing it—Popery. Luckily, however, for the morals of the people of England, Catholicity has nothing of vindictiveness in her composition. She seeks no *ex post facto* revenge. She is delighted to do all the good she can, even to her most inveterate enemies. It is not at once that a great nation can shake off its national habits and feelings. England, though at the bidding of Henry and his daughter Elizabeth she renounced after an insignificant struggle her faith to God and her allegiance to the successor of St. Peter, and consented to take a religion from the head of the State, was still in a great measure in feeling and action Catholic. The traces left by a divine religion upon the morals of the nation could not at once be extinguished. "Decay's defacing fingers," which so soon after death destroys the graceful lineaments of personal beauty, is not so powerful in its agency when there is question of these habits which religion had consecrated and traditionary teaching had engrafted on the mind of a Christian nation. It was true the great Coryphaeus of the revolution in religion had been as liberal in his dispensations regarding divorce, as he had been on the question of polygamy. In his commentary upon the 1st Epistle of St. Paul to the Corinthians, Luther teaches that marriage can be dissolved for many causes, and a new one contracted. Bucer, the English apostle, went further, and declared that it could be dissolved for any reason which might seem agreeable to the parties themselves. Philip Swartz, commonly called Melancthon, taught that two reasons, to wit, adultery and desertion nullified the obligations of fidelity. And Calvin wished to confine the exception to the case of adultery of one of the parties. Luckily for England the strong Catholic instinct of the nation repelled these innovations. Divorce was only granted to individuals in special cases, and through the tedious and expensive instrumentality of an act of the Legislature in each case. This wise restriction has saved the nation from one of the most disastrous consequences of Protestantism—a baleful curse, which has brought shame and sorrow and misery into the bosom of many an honest family, and which has brought the virtuous grey hairs of thousands of honorable and honest parents, and husbands, and mothers, and wives, in sorrow to the grave,—and which is sure in time to cause the ruin of any nation who has the hardihood to inscribe it on its code of laws. It is no wonder that one of the greatest of modern philosophers should declare that he was at a loss

to decide whether more evil has been caused to society by polygamy or divorce. How should a Christian nation blush for shame when she learns that pagan Rome, in the days of her strength and glory, had such a respect for the plighted faith and sacred dignity of the marriage rite, that for the first six hundred years of her existence as a state there was not a single instance of divorce on record? A certain Carvilius, according to Valerius Maximus, was the first who repudiated his wife on account of barrenness,—and the people were excessively scandalized and indignant, because they were of opinion that conjugal fidelity ought not to be violated even for the sake of raising up heirs. Yet in the history of this very nation we have an instance of the facility with which an evil custom, when once introduced, breaks down the landmarks of ancient morality—for about the time of the advent of our Blessed Redeemer, even women in Rome were in the habit of repudiating their husbands. We have been led to these observations by the truly Christian and judicious remarks of Judges Musgrave and Bell in the case of *Le Roes v. Le Roes* the other day in the Supreme Court. We have often since we came to this colony asked ourselves in the words of the last named learned Judge,—with such facilities for divorce, we are at a loss to know what marriage in this colony means. We have abstained from saying a word upon the controversial or religious portion of the question, and content ourselves for the present with reprinting the admirable remarks of the judges, and a few sentences of Lord Redesdale's protest. We hope that England will yet pause upon the brink of the precipice upon which she at present stands, and that she will not uproot this last landmark of her ancient Catholicity, by assimilating the law of divorce to what it is in this colony and other countries under the exclusive sway of laws formed upon the basis of religious systems exclusively Protestant.

Mr. Justice MUSGRAVE said.—In cases of this nature it is a principle of law that the complainant must come into court with clean hands. Now here, two witnesses, I do not say the most unexceptionable witnesses, both swear the plaintiff was, for more than a twelve-month, in the habit of coming home drunk every Sunday night, and as they say, "kicking up a row," and that, even on the other days of the week, he very frequently came home in the same state and ill-treated his wife. Several acts of personal violence are sworn to, and, on one occasion, a blow is stated to have been given to her, with a broomstick, upon the head. An attempt has been made to impeach the credibility of the principal witness because

he left the house on the same day on which the defendant left it—but, if there be anything in this circumstance, and he was really her paramour, as he is alleged to have been, I agree with the Chief Justice that, as she has already braved her husband's displeasure and left his house, she will very shortly afford him an opportunity of bringing an action of another kind against her, by which his object will be better attained. It will be remembered that I have often expressed myself very strongly against the facility which is given to married persons in this colony to obtain a divorce for malicious desertion, and I was glad to read in the newspaper, very lately, a Parliamentary report on the subject of divorces in England, in which it is proposed that the Ecclesiastical Courts should be empowered to decree a divorce "a vinculo matrimonii" for adultery, but never for malicious desertion. Lord Redesdale, who dissented from his colleagues, put a very able Protest on the occasion. My feelings have, as I already stated, been always against divorces for malicious desertion. In the Chartered Colonies no law of divorce has ever existed; and in England, as the law now stands, and will continue to stand until the proposed bill which I mentioned, shall have been passed, it is impossible to obtain a divorce "a vinculo matrimonii," except through the difficulty and expensive process of an Act of Parliament. I entirely concur in the sentiments expressed by Lord Redesdale; for those who have sworn at the altar "to take each other for better or for worse," ought, assuredly, to a certain extent, to bear and forbear, submit to each other's infirmities, and not be put asunder by any tribunal except upon the strongest grounds. But, unfortunately, in this colony, when one of the parties has outlived the others' liking, they have only to separate and go through certain forms in order to obtain a divorce, which will enable them to marry again—and very frequently the injudicious interference of friends and relatives serves to foment their discord when they do not live in harmony, and presents an inseparable barrier to a reconciliation which might otherwise take place between them. As far as the present law obliges us to decree a divorce for malicious desertion, we must, of course, be content to act upon it; but, when we have two positive oaths to the improper conduct of the plaintiff, and only negative evidence on the other side, we ought not, I conceive, to order the defendant to return to her husband, and thereby either expose her to further personal violence from him, or, in case of her refusal to do so, enable him to effect his purpose of discarding her and forming another connection.—A man may be very sober through the day, and yet a drunkard at night.—I have known labourers in my service at Wynberg, who have appeared very sober when at work, but who, when they left their work, have been in the habit of going to the canteen and drinking until morning.—I sincerely hope and trust, that this subject will be taken up by the new Parliament, and the law of Divorce be placed on a more satisfactory footing.

Mr. Justice BULL.—I am sorry to be obliged

to take a very opposite view in this case. It is just because I dislike divorce so much, that I think our judgment should be for the plaintiff. For what is divorce? It is a separation by law of husband and wife, and to refuse the plaintiff the decree he asks, is to sanction the separation of husband and wife in another form. If this wife is not justified in leaving her husband, it is the duty of the court to compel her to return to him. And having admitted that she has left him, it lies, upon her to justify herself for having so done. For my own part I cannot think that she has done this. I do not feel at all satisfied with the evidence produced by her; on the contrary, I do not believe a word of what the witnesses have said. Looking at the locality, Keerum-street I cannot think that such violence and outages as they have sworn to, could have taken place without arousing the neighbourhood, and that a host of women, who are always ready to come forward in such matters to take the part of their sex, might have been brought forward to establish what these witnesses have sworn to;—but not one has been examined, while, on the other hand, we have the evidence of respectable persons, who cannot have the slightest motive for false swearing, who give such a character of the plaintiff for sobriety, as is quite incompatible with what the witnesses have sworn, as to his daily habits. I cannot, therefore believe their testimony, and therefore I am of opinion that the defendant has not justified her separation from her husband, with whom it was her duty to remain, while that was even only possible. I am of opinion that our judgment should be for the plaintiff, and I am the more inclined to take this course, from the aversion, which, I said before, I have to the easy separation of married couples, I have been compelled to sanction under the law of divorce which I have been obliged to administer since I came here. Under this law so great facilities for separation are afforded, that I really do not know what marriage in this colony is.

THE SACRED CONGREGATION OF PROPAGANDA.

The Congregation of Propaganda is one of those vast conceptions, which stand forth in their sublime originality, unparalleled in the history of the human race; it towers above all the institutions of ancient or modern times, and enthrones its projectors on the loftiest eminence of intellectual superiority. It excited the admiration and the envy of the greatest conqueror who has lived since the days when the Tartars were lords of Eastern Europe, and from the beleaguered walls of Breslau the fierce Genghis threatened to overthrow the civilization of the West. For that great captain had a soul capable of appreciating the world wide comprehensiveness of the idea which founded Propaganda—the idea of universal conquest; but it was the conquest of the mind to truth,

and of the heart to virtue, restoring to man the noblest portion of his long lost primal inheritance, and conferring on him the regenerating consciousness of moral greatness.

This noble institution owes its origin to the mighty intellect of Gregory XV., who, on June 22, 1622, erected it by the bull "Inscrutabili Divinæ Providentiæ arcano," and gave to it the appropriate title of "Congregatio de Propaganda Fide." Its object was to direct the exertions of the Christian apostolate, and fulfil the divine precept which Christ gave to the first princes of His Church, "Go, teach all nations." At first it consisted of thirteen cardinals; but, by the provident care of successive pontiffs, this number was gradually increased, so that, at present, it is composed of a cardinal prefect, and twenty-six other cardinals, a secretary, an apostolic protonotary, and 20 consultors.

The minor business of Propaganda is transacted by the cardinal prefect, with the assistance of the secretary, and five under secretaries. But all affairs of importance are reserved for the decision of a full assembly of all the cardinals composing the congregation. They meet about once in each month under the presidency of the cardinal prefect. In these assemblies, or congregations, as they are called, are discussed all religious questions in connection with the missions, the selection of bishops for the vacant sees, the erection of new bishoprics and archbishoprics, the sending out missionaries to the various quarters placed under the control of Propaganda, the establishment of new missions, and support of old ones—in a word, all matters tending to the propagation and maintenance of the faith in the several missionary countries. The decisions of these congregations, which are determined by the plurality of votes of the cardinals present, are afterwards submitted to the approbation of the Pope by the secretary, who implores the necessary powers for carrying them into execution. The entire establishment is divided into five departments; the secretary's office, in which, beside five under secretaries, there are several writers and interpreters for the letters which are written in the Oriental tongues; the archives, with the library and museum, which contain many curious rarities, particularly Chinese; the college of about 100 students; the printing office, so famed for the variety and beauty of its types; the finance office, in which all the monetary business of the congregation is transacted; this last is under the distinct superintendence of a cardinal, styled "prefect of economy." This enumeration will be sufficient to show how large must be the

official staff requisite to conduct the affairs of Propaganda; but it is scarce proportioned to the vast range of its sphere of duty, its grave responsibility, and extensive correspondence.

The congregation commenced its labours by re-establishing several ancient archbishoprics and Bishoprics in the East. It sent a patriarch to the Chaldees, another to the Syrians; Bishops and Vicars Apostolic to the Islands of the Archipelago, to Albania, Servia, Bosnia, Roumelia, Mesopotamia, Egypt, Smyrna, Antioch, Anticyra; two Bishops to Constantinople, one for the Armenian, the other for the Latin rite. A great number of Bishops and Vicars Apostolic were sent to Persia, to Mongolia, to Hither India to the kingdoms of Siam and Pegu, to Cochin China, Tonquin, Java, the Moluccas, and the other islands of the Indian Archipelago. It erected six schools or colleges for young ecclesiastics in Egypt, four in Illyria, two in Albania, two in Transylvania, one at Constantinople, one at Naples for Chinese, several in the heterodox countries in Europe. In a few years the faith was spread throughout the vast regions hitherto unknown to Europe—from Ormuz to Corea—from the Altain mountains to the most southern land whither discovery had yet penetrated in those seas. In China and Japan, whose care was entrusted to the untiring zeal and activity of the Society of Jesus, it was established most successfully. With it the arts, the sciences, the luxuries of European civilisation had entered this hitherto forbidden ground; churches, schools, colleges, universities, every where arose; the strange tongues of the West became the fashionable languages for conversation at the courts of Peking and Jeddo. The missions had never been carried on with such activity since the hero of those apostolic men who went from England and Ireland, with the benediction of Rome, to preach truth and civilisation to the nations of the north.

The Congregation was indebted for its first endowment to the same great Pontiff Gregory XV., who by the constitution "*Romanum, decet Pontificem ex Pastoralis officii debito*," given on the same day. (June 22, 1622), assigned to it the sum of 500 dollars of gold, to be paid to it by each new cardinal, in return for the cardinal's ring which he would receive from the congregation. This sum was diminished by Pius VII. to the sum of 600 silver dollars. Succeeding Popes augmented its revenues; but they owed their principal increase to the pious generosity of several cardinals and prelates of the Roman court, who instituted

the congregation their heirs, or bequeathed to it large legacies. The greatest amount, however, of the yearly income in its most flourishing state never equalled what any one of the Protestant Associations is in the annual receipt of. The political vicissitudes of the past and present centuries, which impaired to so vast an extent all other ecclesiastical property, or rather almost annihilated it, did not spare the revenues of this congregation; and they do not now ever exceed the paltry annual sum of 85 000 Roman dollars, something less than £18,000. This insignificant sum in England would not cover half the expenditure which would be incurred for the mere support of the home establishment alone; yet, with it, the apostolic sea must carry on missions which the Protestant societies, with all their countless wealth consider themselves inadequate to undertake.

Rome—the Congregation of Propaganda—could not stoop to drive a miserable traffic in immortal souls. They know practically that such souls are unpurchasable with money; their only price is the tremendous one of the blood of a God. The missionaries of the Catholic Church could not go round to the hovels of the poor, the sick, the famishing, and propose to them to barter the hope which is within them for paltry gold. They could not seek to make hypocrites of a day, infidels for eternity, who, by an external adhesion to empty forms, which in their hearts they abhor, add a seeming strength to a failing cause, that can in the end only hasten its ruin. For to its other elements of dissolution will be added those of irreligion and indifferentism, and a scorn and mockery for all creeds. And the wretched men who will have been induced by a worldly bribe to practise this appalling deceit of professing one set of usages, and believing a totally opposite symbol, will despise and laugh at apostles who could think, or seem to think, that soul are like Indian stock or railway shares; that the affairs of the unseen world are regulated as the business of the visible, or that the chieftain who rules the nether kingdom values men according to the scale of his agents here above. No, the kingdom of heaven is not of flesh and blood; nor could the halls of Propaganda be converted into a soul exchange, after the fashion of those who are attempting to proselytise Ireland.

Of the college of the Propaganda, I shall say nothing. There is something which moves and purifies the spirit of a man when he contemplates those youths assembled beneath the shadow of the Vatican from every clime. They speak to him powerfully of the world wide mission of the Catholic Church—the boundless sway of the Roman Pontiff. Em-

blems of the universal benevolence which that Church and these Pontiffs have inherited from the Divine Founder of our religion, they tell us of that solicitude which watches with equal care over every race, colour, and tongue.

And when, every year, they assemble in their halls, to celebrate in their different languages an academy in honour of the vocation of the Gentiles, they remind us forcibly of the first family which existed on earth. Their childlike union in faith and praise seems a vestige of that harmony which would have prevailed amongst the sons of Adam had he never sinned—a foreshadowing of that mysterious love and brotherhood which will crown the Church in the day of her triumph. The College celebrated the solemnity of the Epiphany this year with the usual religious observances, and, on the 11th and 12th January, with public academical sittings, as is customary. Monsignor Alexander Tache, Bishop of Arara, in *partibus infidelium*, presided, and forty nine literary compositions, both in prose and verse, were read in different languages. In the Asiatic languages was read a piece of Hebrew poetry; another in Syriac, in the rhythm of St. James; an eulogium in the classical Chaldee; a canticle in classical Armentian; Arabic verses; verses in vulgar Chaldee, following the rhythm of St. Ephraim; a fragment in classical Chinese; verses in Georgian and Hindostanee; a Turkish sonnet; discourses in Circassian, Birman, and Persian; a Kurdish dialogue; another in the language of Bengal; and a piece in Cingalese. Among the European languages were the modern Greek, the Illyrian, Celtic, Irish, Norwegian, Swedish, Russian, Albanian, Hungarian, Rhætian, and Wallachian. The African language comprised productions in the Coptic, both of Memphis and Thebes, Aangolan, Ethiopic, Amarie, and Congoan tongues.

A little more than two centuries have elapsed since the congregation of Propaganda was founded; for nearly half a century of that period its efforts were paralysed by the lamentable events which preceeded and followed the first French revolution. Yet the astonishing effect of its action remind one rather of the fables of romance than the real events of history. During that period the faith has been planted in all the countries from Hudson's Bay to Cape Horn, on the African coasts, from the mouths of the Indus to the farthest extremity of Japan. Episcopal sees have arisen in Australia, New Zealand, the islands of the Pacific; the Catholic missionary traverses waters where fifty years ago, not a sail had yet been stretched in the vast forests and solitudes of the Rocky

Mountains, the Jesuits are reviving the wonders of Paraguay and recalling back the times when Boniface, and Kilian, and Walibrord, and Virgil preached to the untamed warriors of Suabia, and Saxony, and Carinthia and the Tyrol; and succeeded in making devout children of the Cross those whom the prowess of the great Karl and failed to make sullen subjects of the sword. In the United States alone a Hierarchy has arisen, which, in its number, zeal for religion, devotion to the Holy See, accurate domestic legislation, and splendid ecclesiastical councils, bids fair, before another century to rival the ancient Church of Africa, in those days of faith when Augustine preached, and more than 200 Bishops assembled at Carthage to condemn Pelagius. And all the wonders have been accomplished by the Propaganda. At the present day there are subject to its direction 5 patriarchs, and more than 31 archbishoprics, 165 bishoprics, 92 vicariates apostolic, 4 apostolic delegations, and 10 prefectures apostolic, besides several inferior missionary stations. Can we not point to these facts and say—"Behold the Catholicity of the Church, the fulfilment of the last behest of the Redeemer!"

There sits enthroned by the Capitol whence the imperial eagles of old Rome went forth to conquer, a hoary and venerable man, who rules over willing and devoted subjects in every corner of the habitable globe. This sublime old man governs, by the sole authority of his words, the free minds of his subjects. The law which he promulgates—a law of peace, of love, of justice, of brotherhood—was the fountain spring whence civilisation flowed over Europe: it tamed the forests of the western world ere they had heard the axe of the European settler. At the feet of this wonderful old man there flourishes an assembly of cosmopolites; they assist him in the task of subjugating the world, of covering the earth with the blessings of civilisation, of restoring to man his lost childhood of faith.—*Catholic Standard.*

SHORT ACCOUNT OF THE CONVERSION OF PRINCESS GALLITSEN, AND HER SON PRINCE DEMETRIUS.

Goethe and Schiller, two great German poets, were both suspected of being secretly Catholics at heart, and of wishing jointly to abolish Protestantism, and to substitute in its stead the Catholic worship. This conclusion was drawn from the general tendency of their poetry, and from the eulogium sometimes bestowed on Catholicity. But, in fact, Catholicism and poetry are nearly synonymous, and the true poet is more or less, Catholic, without even being aware

of it. One of the most beautiful productions of the very fascinating poet of Protestant Germany, Novales, is an ode to a young girl carrying the picture of the Blessed Virgin in the procession of the feast of the Blessed Sacrament and bedewing it with her pious tears. Lavater himself, the renowned pastor of Zurich, composed verses full of piety and unction in honor of the Blessed Virgin. In short, among a constellation of celebrities who shone forth in Protestant Germany towards the close of the eighteenth century, we witness several openly embracing Catholicity—such as Count Holberg, the poets Zacharie, Wemer, (Frederic Schlegel. As to Winkelmann, Zoega, and Haman, we have already spoken of their conversion in the beginning of the work. The centre of Catholic attraction in Germany was at this time Munster, in Westphalia. The piety of Princess Gallitsen, called forth universal admiration; she was a Russian and a convert to Catholicity, born Countess Emelia de Schmettan. She was placed in early youth at school at Breslau, to receive a fashionable education, which she left at the expiration of eight or nine months, having learnt something of music, but in all other respects so ignorant that she could scarcely read or write; besides which she looked so awkward in society, that her mother placed her at a school at Berlin, kept by a certain French atheist, named Premonal, where she remained eighteen months, not to learn to read or write, but to learn to dance and to speak French, with a smattering of mythology. Under the direction of such a guide, a scholar of Zermettaire, she necessarily forgot all pious ideas with which she had been inspired. Returned to the paternal hearth, she soon was disgusted with the cold irksome life of the higher circles; her pride was besides wounded. To see herself, owing to her ignorance, unable to converse on all subjects with as much intelligence and knowledge as did other young ladies of distinction. She resolved to acquire this facility, by reading without any guide, in the choice of works; she confided in the judgment of the librarian, who sent her books occasionally. And although these books were novels, and she devoured them, the style of reading produced no other effect on her than to make her love solitude, in which together with music her time was spent. Little by little, certain reminiscences of first early impressions, made her reflect on her moral state; she became terribly alarmed at the thought of the devil and hell. The wish to be reassured awakened in her that leaning towards speculative research, which occupied a greater portion of her life, and which at length, after much deviation through the barren paths of natural wisdom, led her to the door of divine truth. A sentiment of the moral dignity of man, the importance of distinguishing good from evil was awakened in her. Such was the result of reflection to which a young girl of fifteen years of age had subjected herself. Yet she did not escape the contagion which from England and France, by the frivolous writings of Voltaire, of Helvetius, and of Diderot and others, spread incredulity, materialism, and licentiousness of thought among the great and among the majority of courts. The Princess

obeying the noble sentiments of her heart, though as yet a stranger to faith, sought by reasoning, to render evident the truths of the existence of God and the immortality of the soul. Even after her marriage with Prince Gallitsen in 1768, she continued with ever growing zeal, to consecrate the greater part of her time in reflecting on her destination in this world, and such subjects. Gallitsen, her husband, was a passionate admirer of Voltaire and Diderot; whoever the Princess went when accompanying him, she discovered only the most criminal licentiousness and most profound corruption. Experiences such as these made her take the resolution in the year 1770, to retire wholly from the world and all intercourse with it, to consecrate herself exclusively to the education of her children; Marianne, born in the year 1796, and Demetrius born in 1770, and to make up on their education all that had been so much neglected in her own. After several years sojourn in Holland, where her husband was ambassador for the Russian court, she established her domicile at Munster, in the year 1779, where she became very intimate with M. de Furstenberg, whose science and experience in education had acquired great celebrity; yet she continued for a long while to maintain, that moral conduct was based upon self-love or egotism, and strove according to this principle to make her children wealthy. It was only later that she acknowledged the insufficiency of such a principle of education, and regretted not to have, owing to incredulity, founded her own on the basis of a religious life. In the year 1715 the merciful hand of God afflicted her with an illness which began to assume an alarming aspect. M. de Furstenberg sent his confessor to her sick bed, offering to bestow on her the consolations of our holy belief in Christ and the succour of the Church, which she declined for want of conviction,—but at the same time she sent M. de Furstenberg a very tranquilizing answer, promising him if God prolonged her life, seriously to study Christianity. She recovered and kept her word. Towards the close of the month of August, 1786, she embraced our holy faith, and was received into the Catholic Church, thoroughly convinced both by reflection and experience of all human weakness, and deeply penetrated with the knowledge of the insufficiency of her own strength. She spent the remainder of her life in prayer and in constant warfare with her own self-will, and earnestly regretting her past life. Abnegation of self, profound humility, and the total renunciation of her own will had become her continual study. Under the direction of M. de Furstenberg, and more especially of her sage confessor, Overberg, she advanced in the paths of piety, by continual death to self. Her last years were severely tried; she endured long and painful maladies, resigning herself to the will of God. Her husband's death occasioned her a great many annoyances on the part of the family, who accused her of having forced her son not only to become a Catholic, but a Missionary in the new world. At length after a long and painful illness which she bore with a religious patience, she died on the 27th of April, 1806, surrounded by every consolation of the dying. Her

entire hope to the Missions, you will also remember his unworthy Son, whom God seems to wish to continue his precious labours. No one has more need than I of the assistance of heaven, or desires more ardently after the example of him, whose loss I deplore, to merit one day the consolation of having done without éclat, the work which God had confided to me, and of having faithfully corresponded to the choice he has made of me, to be the passing instrument of his glory.

I have the honor to be, by Lord Archbishop with profound respect, your most obedient servant.

CHOISELAT,
Secretary and Treasurer.

L'ŒUVRE DE LA PROPAGATION DE LA FOI.

The Institution for the Propagation of the Faith has solely for its object to assist by prayers and alms the Catholic missionaries, who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning, or evening prayer, and to add the following invocation: "*Saint Francis Xavier, pray for us.*"

The alms is only one half-penny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscription, will be gratefully received.

Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the sums received, and of their appropriation, is inserted annually in the *Annals of the Propagation of the Faith*. This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members.

The Institution for the Propagation of the Faith has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Deo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th 1823, May 11th 1824, September 18th 1829, September 25th 1831, November 15th 1835, and January 22d 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:

1st. *A Plenary Indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d. *An indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, will be repeated, or a donation made to the missions, or any other pious or charitable work performed.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

We beg to publish an extra leaf of the following very interesting and instructive article on the *Propagation of the Faith*; in order, that it may be circulated among the friends of our readers:

We earnestly solicit the attention of our readers and of the Catholic Community of Western Bengal to the Extract, we publish to-day, from a letter just received by the Archbishop Vicar-Apostolic from the respected Heads and Officials of the above-named most invaluable Society. From the prospectus of the Association which we also publish in our present issue, it is evident, that a compliance with the conditions necessary to gain both for himself and his family, the various spiritual benefits granted to the members of the Association by the Holy See, is within the reach of the humblest and poorest Head of each Family. A copy of the very interesting and instructive Annals of the Faith is moreover supplied gratuitously to every one who enrolls ten subscribers, both for his own use and for that of the Individuals who unite with him in subscribing to the Association for the Propagation of the Faith. To the enduring honor of Catholic Ireland, it deserves to be recorded, that in the midst of famine and pestilence, her Children never forgot the Association for the Propagation of the Faith, but from their poverty sent their humble meed monthly to it from all parts of the country, so regularly and so generously, that not a single month passed over, in which three or four hundred pounds were not subscribed from Ireland.

During the late Jubilee in Ireland the monthly subscriptions of ten amounted to more than a thousand pounds, and yet compared with the obligations we, in common with the Fellow Catholics throughout India, owe to the Association in question, Ireland may be said to owe nothing, as she until very lately received no assistance from it. We trust that this notice will arouse our fellow Catholics here to enroll themselves as members of the Association for the Propagation of the Faith, and as contributors to its welfare.

Extract of a letter addressed by the Members of the central Council of Paris, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

“ May we be permitted, to hope in turn, that your diocese finding in itself resources, developed by solid piety, will commence to glory in rivalling the charity of our associates, spread all over the globe, and that after having for a long time received assistance from the Propagation of the Faith, it will in its turn offer to it the tribute of its alms. This wish we know, is also entertained by your Grace; we have for the guarantee of it your paternal heart, which embraces in its charity the whole Catholic world, we beg of you then my Lord, to take a pious interest in this affair, and we have no doubt of success under the protection of your Grace's authority, as dear to your flock as it is venerable and holy. Accept the homage of respect, with which we have the honour to be your Grace's most humble and obedient servants.

The Members of the central Council of Paris.

BERNARD, *President.*

CHOISELAT, *Secretary and Treasurer.*

The following is from Mons. Choiselat Secy. and Treasurer, of the Propagation of the Faith to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY LORD ARCHBISHOP,—I am most grateful, for the kind sentiments you have deigned to manifest to me, in the severe trial with which it has pleased the Lord to afflict me. These were fully displayed in the letters you so kindly sent me. Those testimonies of your goodness have penetrated my soul, never more powerfully affected than by sympathetic effusions, coming from the friends of God, and by prayers offered up to the throne of God, for the faithful servant who loved him so much, and was so desirous to procure for him the love of all men. The holiest of deaths completed a life spent in the fervent service of God. It appeared more like an extacy, than the definitive cessation of the faculties of our being. The remembrance of it, and the pious prayers which accompanied and followed it, make my only consolation; I dare hope, my Lord, that after having prayed for the predestined Soul who consecrated his

son Prince Demetrius Gallitsen was born at the Hague, on the 22d of December, 1770. When twenty two years of age he went to America, to obtain information and instruction by voyaging, and to better enable him to fill a brilliant career in the world. But Providence there prepared him for a different career. He became a Catholic and resolved to embrace the ecclesiastical state. He was admitted to the seminary of Baltimore, and ordained priest on the 10th of March, 1793. He was sent to exercise his holy functions at Conango, where he had to visit an extensive district. He established his residence there in the year 1799. At first there were only a few families in this spot, but numerous congregations insensibly arose. The Prince of Gallitsen consecrated himself wholly to his flock; his charity, the simplicity of his zeal, his perseverance in the midst of every privation conciliated for him the esteem and confidence of all—From Conango, where there were many Germans, he went to exercise his ministry at Tancy Town; he departed accompanied by many of his predecessors to form an establishment at Fort Cumberland, in another country. He was their counsel and guide in temporal as in spiritual matters; he built a Church and provided for the wants of his flock. A pension which he received from his family served to assist the colonists, to whom he was in truth a father. It was in the performance of apostolic labours, and after having even published some controversial works, that Abbe Prince of Gallitsen died on the 6th May, 1840, near Toreth, a diocese of Philadelphia.—*Cape Colonist.*

MODERN MARTYRDOM.

It is not so much on their own account that the details of Miss Margaret Cuninghame's case are worth studying as because they illustrate, aptly enough, the worthlessness of even contemporary annals. Well may we suspect all history, when the circumstances of a trumpery affair of this sort are so variously and so contradictorily narrated; and when we come to examine the tissue of extravagances and inconsistencies into which party zeal and controversial fury betray the narrators of pretended facts, we naturally begin to question the credibility of all statements which have had the mischance of being filtered through a religious medium. On or about the 23d of September, it was the painful duty of the organ of Miss Cuninghame's school of theology to announce the imprisonment of a young lady, whose "only crime was the distribution of copies of the Holy Scriptures and of Bunyan's Pilgrim's Progress, translated into Italian." Here was a combination of injuries to the Protestant mind—a woman imprisoned for the Bible, and for that book which, next to the Bible, is the dearest to a large class of religionists. However, it comes out, at last that not one single copy either of the Bible or of the "Pilgrim's Progress" was distributed. Mr. Gordon the young lady's friend and coadjutor, doubtfully thinks that perhaps she may have given away a single Testament. But she was not imprisoned either for Bible or for Bunyan, but for scattering unasked,

controversial tracts, which contained strong and violent denunciations against Rome. It is only by an analytical process that we arrive at this fact. At the first blush of the matter, we stated, *ex hypothesi*, that the tracts were non-sensical and controversial. Miss Cuninghame's brother, in a letter addressed to a contemporary, mentioned the author of the tracts, and another party organ also gave the name. One of the tracts was *La Vera Croce*, Mr. Cuninghame informs us that they were Ryle's tracts. On turning to "The cross; a Tract for the Times by the Rev. J. O. Ryle, B. A.," we find the Roman Catholic cultus of the crucifix denounced as "profane, blasphemous, and idolatrous" (p. 10.) Indeed as the use of such a title by a writer of Mr. Ryle's views would lead one to suspect, the whole tract is a long and minute attack upon the sacramental system, the services, ritual and splendour of ecclesiastical worship. We are not going to discuss the right or the wrong of these things. It is only necessary to state that Miss Cuninghame, far from being imprisoned for circulating the Bible, was arrested for giving away a document of a directly polemical kind, violently denouncing the principles of the Roman Catholic faith.

It was next asserted that this young woman's imprisonment was attended with great hardship. Only yesterday, the by-weekly organ of religious mendacity spoke of "her grated dungeon;" while, in the fervour of sympathy, the weekly advocate summoned all Protestantism and chivalry to the loathsome "sight of a British subject—a Protestant—a lady—placed under the discipline of the Inquisition." This was on the 30th of September. On the 7th of October, the very same journal introduces us to Miss Cuninghame's grated dungeon—"a neat little room," adorned with pictures, and "Miss Cuninghame looking "as well and happy as could be. In a subsequent despatch, it is announced that the Inquisition permits its "victim" to spend several hours of every day at the hotel in her mother's company, attended by the superintendent. When it was hoped that Miss Cuninghame would "take," and when one of our contemporaries, who has since turned rational on the subject, was talking nonsense about Cromwell and the British fleet, the intervention of Mr. Scarlett in the matter was beyond all praise—he was "a gentleman most favourably known in the Christian world." But when he declared as a person skilled in international law, that the foolish young fanatic had no case at all—that she had wilfully violated the law, and must take the consequences—Mr. Scarlett was forthwith saluted with Christian hisses and with polite observations accusing him of "feebleness," "toadyism," and "imbecility." At one stage of the proceedings, the Grand Duke is represented as disposed to lay the fault on his officials; but another version of the story represents him as inexorable. In the former case, of course, he is under the influence of "a confessor, who assures him that he is as sure to go to hell as he is alive, if he does not keep this signorina in prison." This is the 7th of October version of matters; while in a postscript of the same journal, in direct con-

tradition of this violence of "the ghostly counsellors," we are told that "the Archbishop of Lucca advises a moderate course."

So much for the narrative of the case. As to its real facts, the more they come to light the more they display the pretentious insincerity of the whole transaction. As to Miss M. Cunninghame herself we have already expressed ourselves with sufficient distinctness. She is wrong-headed, and evidently proud of her very cheap martyrdom. Her imprisonment—in her mother's room at the hotel—was at any rate, something substantial. As to her accomplices—for, far from its being true that she had acted contrary to the wishes of her friends, her mother and sister were engaged with her in breaking the law—they preferred the easier martyrdom of running away and keeping out of harm. The Rev. James Gordon "bolts"—we beg pardon—"flies away," as he expresses it, in company with the eldest Miss Cunninghame leaving his wife behind. Miss Cunninghame's brother, though his sister was incarcerated on the 13th of September, amuses himself on the 8th of October, utterly regardless of "the dungeon" and "inquisition," with writing, from his retreat in Paris, a letter abusing *The Morning Chronicle*. All the sympathy that Miss Margaret gets from her own family is being left to her fate. Nor do we dispute their discretion in thus acting. Miss Cunningham is evidently a lady of that happy disposition which finds pleasure in perversity and contradiction. Her friends howl and rave about her persecution; but she herself, in a letter of peculiar unction, we suppose—assures us that it is "downy." While she is out of prison, her glory is to court martyrdom; and when she is in "the dungeon," she thinks it inexpressibly hard to be turned out of it. "She will be drowned, and nobody shall save her." "Won't she come out of the corner, there's a dear Peggy?" No, she won't; she will stay in the corner. She will hug her chains; she will cling to her dungeon. Nothing shall force her from her prison but violence. It was hard to be put in prison; but what a shame to be turned out of it. Since our last visit to the Surrey Theatre, we have met with nothing finer, in fact or fiction, than Miss M. Cunninghame's denial of the right of the Tuscan authorities to release her. There is something, we believe in the Gospels as to the duty of flying, in days of persecution, to another city; but Exeter Hall will, we trust, survive to be embellished with a cartoon of the Apostles of Calvinism exclaiming—"Give me a certificate that I have been forced from prison." This grotesque and ridiculous exhibition of mortified vanity and disappointed confessorship will, we suppose, settle Miss Cunninghame in the estimation of all sober and sensible persons.

We trust that this contemptible attempt at notoriety will teach fanatical young ladies a little common sense. Even the Tuscan Government, with all its bigotry and stupidity, has learned the wisdom of not encouraging the diseased and morbid taste, for pseudo-martyrdom. The next tract distributor will only be walked over the frontier, without even a week's

immortality in the pages of the "Evangelical organs." But as regards the public convenience and national credit, we must say it is a little too bad that we should be placed at the mercy of every religious coxcomb who cannot pass through a foreign country without abusing the religion of its inhabitants. Much has been said about our duty in resisting the Tuscan authorities; but it be well if our countrymen and countrywomen had the common sense and the propriety to conform themselves to the laws of every nation, so long as they are living under their protection. By such follies as Miss Cunninghame's, ill blood is stirred up between allied Courts—money and time is thrown away—suspicion and distrust of all English travellers is engendered—diplomatic relations are jarred and thrown into confusion—and all for what? To gratify the silly vanity of a young woman who thinks herself infallible, and who longs with a diseased appetite, to show her contempt for all spiritual views except her own. It was attempted—we trust without a suspicion of its exceeding blasphemy—to make out a parallel between Miss Margaret and the Apostles. We always thought that the Mission of the Apostles was to heathen while Miss Cunninghame's proselytism is addressed to Christians about as good as herself. As to the error and darkness, which Miss Cunninghame went to convert and enlighten, she may as well bear in mind that she has only her own word to appeal to on this point.—*London Morning Chronicle, October 24.*

THE FIRST FRENCH REVOLUTION.

Massacre at the Carmes.

[Translated for the COLONIST.]

Although it was already the 31st of August the municipal decree had not yet been transmitted to the Carmelite Convent. Several of the prisoners began to have misgivings. During the day everything pertaining to the celebration of Divine worship was carried away from the Church, and a cross which could not be got down from the wall was broken. The captive priests happily discovered a wooden cross, which they hastened to place upon the principal altar, as the standard of their divine model. About 11 o'clock at night the Mayor, Pethion, and the Public Prosecutor, Manuel, sent to acquaint them with the decree of transportation issued against them—although their graves were at that moment dug in the cemetery.

Saturday the 1st September passed, on the captives' side, in their ordinary exercises of piety, and in the full expectation of the Mayor's order for their deliverance. On Sunday the same confiding security prevailed—although the habitual morning's walk was postponed, and some perceived that they were more strictly watched, and the guard was relieved sooner than usual. One of the later guards exclaimed "Gentlemen do not fear

should you be attacked we have a strong force to defend you." The captive priests were ignorant that since the news of the taking of Tongui and the siege of Verdun by the Prussians had reached Paris, the greatest excitement prevailed throughout the city. The Republican leaders deliberated whether it were not time to fly the capital. Danton, then Minister of Justice, had conceived other means of repulsing the Prussians and Austrians. He wished France to rise en masse, but first to get rid of all her prisoners—priests, royalists, and all suspected persons who filled her prisons. Sunday the 2nd of December was the day assigned for the execution of his plan. On that day a rumour was circulated among the people that Verdun had surrendered, and that the Prussians were marching upon Paris. The Municipality announced to the Legislative Assembly that it was going to recommend the Parisians to collect an army of sixty-thousand men; that an alarm cannon would be fired at mid-day to convoke in the Camps de Mars all citizens disposed to march against the enemy; and that the tocsin would sound at that same hour. The cannon and tocsin kept one half of Paris in terror, and the other half in the greatest state of excitement. The Municipals instead of urging a convocation in the Camp de Mars, were placing and dispersing their executioners, and giving them final instructions. Dinner was in the meanwhile being served to the priests detained in the Carmelite Church. One of the officers at that moment on duty said to them—"When you leave this prison each one will receive the property belonging to him." The priests dined quietly and were even more cheerful than usual. The assassins, however, were already concealed in the corridors of the house. The after-dinner walk was postponed, and the priests did not expect to be permitted to enjoy it that day. Towards four o'clock in the afternoon, contrary to usual custom, the old, the infirm, and those even who were finishing prayers in the Church, were ordered into the garden in number about two hundred,—who were all commencing their usual exercise when a sudden noise was heard in the adjoining street: it was a gang of ruffians who were on their road to the abbey St. Germain, about to commence the massacre. At the rumour the assassins concealed within the walls of the Carmelite Convent, thrust forth their bayonets and their sabres through the grating of the windows, crying to the prisoners—"Scoundrels! now is the time to punish you." At this sight the priests retreated to the farther end of the garden, where they knelt down and offered to God the sacrifice of their lives,

and mutually bestowed on each other their last blessing. The Archbishop of Arles was at the oratory with Abbé de la Pannonie, canon of Cahors, who said to him—"In truth, my lord, I think they come to murder us."—"Well, my friend," answered the Archbishop,— "If this be the hour of sacrifice, let us make it, and thank God to be called on to shed our blood in so noble a cause." As he said these words the ruffians broke down the garden gate. They then only amounted to twenty, and never were beyond thirty. The first party divided, and advanced with loud and fearful vociferations, the one half towards the group among whom was the Archbishop of Arles, the other half towards the centre alley. The first priest the latter met was Father Gerault, director of the Convent of Nuns of St. Elizabeth. He was reciting his breviary, and had not been disturbed by the assassins. A sabre stroke knocked him down; as he prayed, two ruffians hastened to pierce him with spikes. Abbe Salins—he to whom Manuel had so frequently spoken about the precautions to be taken, and about the pensions to be granted the priests before their deportation—Abbe Salins was the next victim. As he advanced to speak to these satellites, a shot struck him to the earth. The assassins who had entered the alley leading to the chapel, advanced shouting,— "Where is the Archbishop of Arles?"—who without any exterior signs of emotion awaited their arrival. When they had joined the group before which he and the Abbe Pannonie stood they asked the latter—"Art thou the Archbishop of Arles?" Abbe Pannonie was silent, joined his hands, and cast down his eyes. "Rascal! thou art then the Archbishop of Arles" said they, turning towards M. Dulan. "Yes, gentlemen, I am he." "Ah! scoundrel! you it is who has caused the blood of so many patriots to flow in the town of Arles." "Gentlemen, I am not aware of having ever injured any one." "Well, I will do you some," answered one of the ruffians; and saying these words he struck him a blow on the head with his sabre. The Archbishop remained motionless, and turned towards the assassin, received the first blow on the forehead without uttering a syllable another ruffian laid open the Bishop's face with a scimitar. The Prelate still standing and without uttering a word, raised his two hands to the wound; he still stood without advancing or retreating a step; struck by a third blow on the head, he falls stretching out one arm towards the earth, as if to ward off the violence of the fall; then one of the murderers armed with a spike, plunged it into his bosom with so much force that the

steel could not be extracted. The assassin placed his foot upon the corpse of the Archbishop, takes his watch and raises it up to show it to the others as the reward of his triumph.

At the moment the garden gate was forced open, twenty of the younger priests had fled and got over the rails of neighbouring houses but several returned, fearing that their flight would render the assassins more savage to their brethren. A great many priests took refuge in the little chapel—there awaiting death in profound silence, they offered God their last sacrifice. The ruffians discharged their guns and pistols across the bars, the victims fell one upon the other; the living were covered with the blood of their dying brethren; the Bishop of Beauvais had his leg fractured by a ball and fell as dead; a crowd of victims fell with him without uttering a word of complaint. The other murderers followed the priests scattered in the garden, driving them before them, cutting some down with the sabre, plunging their spikes into the bowels of others, firing their guns upon the young, the old, the infirm, without distinction. "Scoundrels!" cried they "You will no longer deceive the people, with your Masses and small bits of bread upon your altars. Go—follow that Pope, that anti-Christ you have supported. Let him at this moment come and save you from our grasp!" The name of anti-Christ, given to the Pope, evidently betrayed the disciples of Luther or of Calvin. Other vociferations in more polite terms, denoted more refined assassins, and seemed to proceed from Voltaire's works.—*Colonist*.

COLLECTIONS TOWARDS THE CLERGY AID FUND.

St. Thomas' Church, amount of Cards realized,	Rs. 128 0
Church of the Sacred Heart, Durgam-tollah, amount of Cards realized, ...	55 8
Ditto 2nd collection,	9 0
Catholic Cathedral, Moorgyhatta, amt. of Cards realized,	5 0
St. Xavier's Chapel, Bow-Bazar, ...	16 9

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

Anonymous, for Male and Female Orphanages,	100 0
Capt. Fagan, Pay-Master, H. M. 98th Regt. 2nd Subscription to the Orphanage,	50 0
Mr. C. Jones, thro' Rev. Mr. McCabe, ...	20 0
From a Catholic, thro' Rev. J. Hoynes, ...	10 0
Mrs. L. D'Souza, for Dec.,	2 0
" B. J. Carbery, for ditto,	2 0
" H. C. Lackersteen, for ditto,	5 0

Miss Lackersteen, for Dec.	5 0
Miss D'Rozario, for ditto,	6 0
Messrs. T. D'Souza, and Co., for ditto, ...	8 0
Mr. P. S. D'Rozario, for ditto,	32 0
" R. J. Carbery, for ditto,	4 0
" N. O'Brien, for ditto,	2 0
" A. Spence, for October,	5 0
" J. Curnin, for ditto,	5 0
" W. R. Lackersteen, for ditto,	5 0

Through Mr. N. O'Brien.

R. L.,	Rs. 1 0
Mr. T. D.,	2 0
A Friend,	2 0
C. T. Kally,	2 0
T. and D.,	2 0
W. E. S.,	1 0
C. M. G.,	2 0
W. H. E.,	5 0
M. F. Sandes,	20 0
Ditto ditto, also some Clothes,	

For St. Xavier's Retreat.

Capt. Fagan, 2nd Subscription to the purchase of St. Xavier's Retreat for the Christian Brothers,	Rs. 50 0
Mrs. Carbery, for ditto,	50 0
Sub-Conductor Shanahan, ditto,	6 0

BOW-BAZAR.

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

H. M., at Burdwan, for September and October last,	Rs. 10 0
Mr. F. Pereira,	2 0
" Wm. Salvador, for October and November last,	1 0
" Richd. Deefholts,	1 0
" Robt. Deefholts,	1 0
" E. Baptist,	1 0
" J. King,	1 0
" Chas. A. Pereira,	1 0
" J. F. Pinto,	1 0
" M. T. Lepies,	1 0
" J. Leal,	1 0
" F. Stuart,	1 0
Mrs. R. DeLallana,	1 0
" Hobson,	1 0
" Speede,	1 0
" M. B. Botellho,	1 0
" A. Powell,	1 0
" R. Pyva,	0 8
Mr. E. Botellho,	0 8
" P. Gill,	0 8
" Wm. Martin,	0 8
" J. Andrew,	0 8
Mrs. R. Lepies,	0 4
" E. Martin,	0 4
" E. Ambrose,	0 4
" J. Francisco,	0 4

Donation.

A Protestant Lady, at Burdwan, thro' Mr. L. Pereira,	23 0
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Expenditure.

Paid Servants' wages and Contingencies,	Rs. 16 10 3
Paid for requisites for decorating the Altar at Christmas,	19 0 0

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JANUARY 7, 1854. [VOL. XXVI.

BURMAH.—We have intelligence from Burmah to the 21st December, and with one exception it is of the most favourable character. The exception is the death of Captain Thomas Latter, Deputy Commissioner of Prémé, who was murdered in his own house on the night of the 3rd December. All the particulars had not reached Rangoon when our letters were despatched, but it would appear that the unfortunate officer was found in his bed, with five severe wounds in his neck and side, quite dead. The dress of a Burmese woman had been thrown over his body, it is said from derision, but we fear in order to indicate the cause of the perpetration of the deed. The sentry, who was pacing before the door, had heard nothing of the attempt, and as it is impossible that he should have been an accomplice, Captain Latter must have perished almost without a struggle. The crime has of course been ascribed to political motives; it is traced to the King of Ava, to the disaffected, to officials dismissed through his instrumentality, in short to every one who might have profited by his death. We are compelled to question the accuracy of all these rumours. From the facts before us it appears clear that the murder was prompted by private revenge, and had no political bearing. Captain Latter was not Colonel Makezon, nor are the Burmese either patriots or fanatics. The unfortunate officer was an able administrator, and a good linguist, and from the day on which as a boy at College, he rushed into a house on fire to save a fellow student, to the time of his incessant raids against dacoits, his career was distinguished by perpetual acts of daring. Both abilities and courage, however, were obscured by a habit which rendered him peculiarly inimical to the vengeance of an Asiatic population, and which we greatly fear, produced his melancholy end. We have no disposition to raise the veil from the faults of one who under happier circumstances might have been a successful administrator, as he was at all times a most gallant soldier. It is only necessary to prove that no agents of the Court of Ava can be suspected of the deed.

For the rest, every week appears to bring the country nearer to the ordinary condition of a quiet Indian Province. Cultivation has recommenced, for "miles on miles the broad fields of rice touch each other, the crop will be enormous," and in another year, the truth of our assertions as to the surpassing fertility of Pegu will be brought fairly to the test. There has been this year a deficiency of seed, but the evil will not be felt in 1854, and a correspondent who has just traversed a considerable portion of the interior, tells us "in two years the country will be what nature intended it to become, the rice granary of Asia. You may load a thousand vessels with the surplus crop." The lower districts have been cleared of dacoits, the rumours of a descent from Ava have lost their power over the people, and throughout Southern Pegu, the people are settling down to their ordinary pursuits. Commerce has recommenced. The aggregate value of the exports and imports into Rangoon of articles paying duty, during November and December, is said to have been eleven lakhs of rupees. The value of the remainder, upon which duty was not leviable, was thirty-five lakhs, and this he it remembered occurred in a season of distress, while the country was in places disorganized, and while the loss of one year's harvest indisposed an extravagant race to spend the little they had retained. Two years of Captain Phayre's administration will be sufficient to raise Rangoon to its natural position, as one of the great exporting ports of Southern Asia.

The Governor General had arrived in Rangoon,

and quitted it immediately for Prémé. The results of his visit, if not prematurely closed by the intelligence from Persia or from Europe, will speedily be manifest in the quiet settlement of the Province, and the additional strength of its administration. The statement of a correspondent of the *Englishman* that he has refused to modify the rates of land in Rangoon, proves that his Lordship at least understands the value of his new acquisition. Those rates have always appeared to us too high, but the most iron severity is required to prevent Rangoon, sharing the fate of all other Indian ports. We have there a tabula rasa upon which to erect the Metropolis of Burmah, and the Government will be unfaithful to the best interests of its subjects, if it suffers the clamour of a few merchants to turn it aside from its project of creating a city worthy of the Province. One Calcutta is sufficient for a warning.—*Friend of India.*

GAS IN CALCUTTA.—A NARRATIVE—"I must go back to Cairo to see the East," was Lord Hardinge's remark upon the first prospect of Calcutta. The paradox contains but half a truth, for though the Metropolis of Asia has long since ceased to be Oriental, it has acquired but few of the characteristics of the West. European in its restless activity, in its commerce, and its system of business, it is Oriental in its filth, irregularity, and misgovernment. Western in the utter absence of the picturesque and the beautiful, it is Eastern in the want of those appliances of civilization, with which Europe compensates for what it considers a minor advantage. It has none of the beauty of Cairo, and none of the healthiness of Edinburgh; none of the fountains of Damascus, and none of the "water supply" of New York; none of the perpetual variety of Constantinople, and none of the perfect, though formal comfort of the capital of Massachusetts. It wants alike the peculiarities of the East and of the West, picturesqueness and civilization, excitement and regular authority. It has a municipality, of which the only elected portion represents the only section of its inhabitants who are indifferent to progress, and it has a system of taxation so heavy as to be a burthen, yet so limited in area as to be utterly insufficient for the most ordinary purposes of municipal arrangement. Undrained, uncleared, unlighted, and reeking with a thousand stenches, Calcutta resembles the cities of the Mediterranean in everything, save their architectural perfection. We repeat sentences which are rather truisms than truths, the more readily, because there is reason to hope that one European improvement is at last to be introduced into Calcutta.

It is possible, that the town may be lighted with gas, and the fact that this is hailed as an important step in advance, is the best proof how little has yet been effected. Two proposals, both offering considerable advantages, are now before the Conservancy and the Government. The first proceeds from the Oriental Gas Company, the second from Mr. Thomas Edge, proprietor of the Westminster gas-works.—*Ibid.*

THE GOA SCHISM IN BOMBAY.

We have received from Bombay a wretched pamphlet put forth by the Goa schismatics and entitled, "Erroneous Appreciation of the Question of Jurisdiction by the Protestant Journals."—The spirit shown by the obstinate and imbecile writers who imagine, or rather pretend that they imagine, they can be Catholics and yet resist the authority of the Sovereign Pontiff, is evinced on every page by expressions of impotent rage and spite. For instance, they talk of "the interested mud splashes of

these Romish crocodiles;" call the Right Rev. Dr. Hartmann "a simple Vicar-Apostolic, delegated by the Propaganda to plunder another's sheep;" style him "a pirate," and "an Apostolic corsair;" and in speaking of the part taken by the Indian press in favour of the Catholic Church as against the schismatics, they use the following elegant flowers of rhetoric:—"Hearing from afar the cock crow, they set out very fast to join the cackling and all together discharged a very unhearable *Cu-cu-ru-cu*."-(P. 3.) Certainly, writing like this does fitly match the actions of men who nailed up doors and windows of a church on a holy Prelate and his devoted followers, and, as far as depended on them, would have kept them there till they were stifled. The contrast afforded to this by the earnest, high minded zeal, and the unanswerable logic of the Catholic controversialists, as shown in the Catholic papers of Bombay and Madras, is most instructive. The Catholic Church in those countries is now fully equal to the trying emergencies in which they are placed, and we rejoice to see that their heroic faith is being rewarded by the gradual return to Catholicity of many of the misguided followers of the Goanese schismatics.—*Tablet*.

THE HINDOOSTANEE Catechism of his Lordship Bishop Hartmann in Persian types is in the press.

HYDRABAD.—We are happy to learn that His Lordship the Right Revd. Dr. Murphy has established a seminary or boarding School at Secunderabad, where it was much needed.

BOMBAY.—We have to announce the arrival of three Capuchin Missionaries and four religious Ladies, all Germans. Two of the Rev. Fathers, viz. Rev. F. Camille and Rev. F. Emmanuel will stay at Bombay. The Rev. F. Cajetan proceeds with the religious Ladies to Patna. We omitted in our last to announce the arrival of the Rev. F. J. Peniston S. J. from Malta for this mission.

NUCOUR.—His Lordship, Bishop Hartmann has returned from his journey to Poonah and Ahmednuggur. It is the first time, that his Lordship left the Island since the revolt at Mahim. The principal object of his journey was the opening of the new Chapel of the native Christians in that town, which was done with great solemnity on the first Sunday of last month assisted by the Revd. F. Moses.

The old Chapel was used till but lately both as a Military and native Chapel. It was not only very far from the Barracks but exceedingly small and unfit for its purpose. Now each congregation enjoys a new handsome Chapel: The Military Chapel is one of the best Chapels in the Presidency.—*Bombay Catholic Examiner*.

LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, per month, Rs. 16

Entrance money for the use of furniture, 10

For day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

LORETTO HOUSE BRANCH FEMALE SCHOOLS AT THE CATHEDRAL AND AT BOW-BAZAR.

Day Schools for young Ladies under the direction of the Ladies who arrived from parent house of the Loretto Institute in Ireland, have been established at the Cathedral and at St. Xavier's Chapel, Bow Bazar.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English education, viz., Reading, Writing, Arithmetic, History, Geography, use of the Globes, &c. &c.

Terms to be paid in advance, Rs. 6 per month.

Just Published.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal, &c. &c. for A. D. 1854, with the approbation of His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Rev. Mr. Stephenson, Offg. Rector of St. John's College.

To be had at Messrs. P. S. D'Rozario and Co.'s and at the Cathedral Library: Price Rupee One.

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THE BENGAL CATHOLIC HERALD.

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

No. 2.] CALCUTTA: SATURDAY, JANUARY 14, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 14.

STATE OF MORALITY AND RELIGION IN GREAT BRITAIN AND IRELAND.

(Continued from page 3.)

IN our last issue, we adverted to the general neglect of public worship in England on Sundays among Protestants, as a further elucidation of the very low condition of Christianity there, among its Protestant population. The particular cases selected by us, were taken from London and its Vicinity. We shall, on this occasion, avail ourselves of the Statistical returns made lately on the same subject with respect to Liverpool, by an exclusively Protestant Society established in that great and populous City, for the purpose of providing there Religious Services on Sundays for the working Classes of its inhabitants. We may here observe, that the whole Protestant or Non-Catholic Population of Liverpool is estimated at 280,000 persons. In a great commercial city such as Liverpool is, out of the number just stated of the total Protestant population, 200,000,

at least, may be estimated as belonging to the working Classes. The Catholic Population of Liverpool may be estimated at upwards of 40,000: of this number about 30,000 belong to the working Classes.

Let us now contrast together the relative proportion of Protestant and Catholic frequenters of public worship on Sundays in Liverpool. According to the Report of the above-named Protestant Society, the number of Protestants of the operative Classes who attend at Divine worship in Liverpool on Sundays amounts to 32,914, whilst that of the Catholics of the same rank in life is 29,203. We pray the reader whilst reading this statement to keep in mind, the fact that the Protestants of the working Classes in that city are as seven to one with respect to the Catholics in point of numbers.

With respect to the number of Protestants who in England, to make use of Protestant phraseology, take the Sacrament, Mr. Vanderkiste, the London City Missionary already more than once referred to, records a fact, which without further local details, demonstrates the prevailing indifference of the English People on the subject now spoken of. "It is," says Mr. Vanderkiste "an astounding statement, which, did it not rest on the plainest evidence, would be unbelievable, that in the Island of Ja-

maica there were more communicants, out of a population of 380,000, than there were in all London, with a population (in 1841) of 2,103,279.

From the report of the Protestant Society at Liverpool, to which reference has been already made by us, we learn, that whilst only about an eighth part of the Protestant working classes of that city assist at public worship on Sunday, the number of communicants is estimated at the low scale of one to thirty-five.

Let any impartial person, who is sufficiently acquainted with the religious statistics of England and Ireland, contrast with these unquestionable statements, those which can with equal truth and certainty be advanced, respecting the attention paid by the Catholics of the united kingdom of Great Britain and Ireland to the important duty of assisting at public worship on Sundays. Our own long acquaintance with the Irish Metropolis enables us to say, that in that city, in its several Catholic Churches, Chapels &c. &c., even on each week day throughout the year, the total number of persons who assist at Mass may be reckoned at 20,000, whilst that of the Communicants on each week day also is not less than one thousand; our readers will judge from this of the vast multitudes, that, on Sundays and Festivals resort to public worship and to Holy communion. Our general knowledge of all Ireland moreover enables us to affirm, that, not only in Dublin but throughout the other cities of Ireland, a similar zeal and assiduity in assisting at Divine worship are everywhere exhibited.

Our acquaintance with England, though not so intimate and extensive as is our knowledge of Ireland, is however quite sufficient to enable us to assert, that even there, the spirit of its Catholic inhabitants, in regard to frequent attendance at Divine Service, not only on Sundays but on week-days also, rivals that of their Brethren of the Faith in Ireland, notwithstanding the deteriorating influence exercised upon it, by the general prevalence there of heresy, for the three last centuries. On the several occasions, on which we have ourselves assisted at Catholic worship in England, both on Sundays and week-days, we witnessed a repetition of the same edifying scenes,

which we so often saw in Ireland, in all that concerns the frequentation of Divine service and of the sacraments—due allowance being made for the inferiority in numbers of the English to the Irish Catholics.

That in the principality of Wales, where Methodism is rampant, things, in what regards religion are in as deplorable a condition, as we have shown them to be in England and Scotland, the subjoined extracts from recent Methodistical journals will fully demonstrate, "In a sermon" of Mr. D. Jenkins, Methodist Minister of Tredegar, published in the *Welsh Calvinistic Methodist Magazine*:—that Clergyman says 'If we cast an eye upon our churches in the present day, it will be clearly perceived that religion is in a degenerate state. It is not necessary for me to spend time in persuading you to believe this. It is true that the outward and circumstantial matters of religion seem to be in a flourishing state, but the inward and spiritual matters are withered. Observe the formality of the services, the lifelessness of the prayers, the feebleness of the experiences, the trifling nature of the singing, and the great tendency to quarrelling and party spirit, and it will be clearly seen that brotherly love has been cooled, godly simplicity lessened, spiritual unction lost, heavenly warmth of the affections chilled, the holy zeal for God's glory and the honour of religion languishing, kindness departed—in a word religion decayed. The decay is general—not confined to a few Churches. It is not one Church here and there that is within its grasp. It is true that some Churches have gone to greater lengths than others, yet they are all, to some extent, nourishing its causes, and suffering its effects.' From the proceedings of the Baptist Conference at Llanelly in February, 1852, published in the *Seren Gomer*:—'There was no one who could boast a great increase in numbers, and in consequence there were many sorely lamenting their want of success, and also indicating a readiness to cease their exertions on account of the carelessness and lukewarmness of the Churches, believing that the Lord had turned His back on us, and that he would show mercy on us no more.' From the columns of an Independent journal, the

Dwygiwr :—“ We have, as Non-conformists and other dissenters, in Wales, cause to mourn, humble ourselves, and repent before God, in consequence of the slumbering and idle state of our Churches, and because of the darkness and ignorance of the country generally. We have no occasion to boast and to take comfort, but to be ashamed, to lament, and greatly to fear. “ many are to be seen turning to Popery—yea, to different kinds of Popery—worse and more degraded still than the Papists, are the Mormonites. I understand that thousands of Welshmen have embraced Mormonism, to their temporal and eternal destruction.”

But it is not merely to the fact of Public Worship especially on Sundays being or not being frequented by the bulk of a People, that attention is to be had, when there is question of pronouncing on the state of Religion among them.

Due regard must moreover be paid by him, who would judge justly on so important a matter, to the quality, character and obvious tendency of the worship they cultivate. For, if the quality, nature and obvious tendency of that worship be such, as may be prudently deemed likely to have a salutary influence on the minds and hearts of its followers, then, their moral improvement may, in due course, be reasonably calculated upon as likely to ensue.

On the other hand, if the characteristics of the worship in question be of a contrary nature to those just alluded to, then, the evils to be anticipated will abound in proportion both to the perverse dangerous influence, which the principles of such a worship will exercise on its adherents, and also in proportion to the numbers of those adherents. These are such evident truths, that they merely require to be enunciated, in order to be believed.

The London “ Rambler ” of last September records two examples admirably adapted to illustrate the truths just inculcated. The first of these it borrows from Mr. Vanderkist’s account of the service at which he attended among the Unitarians in Finsbury; the second is from the account of an “ open meeting for the fraternal discussion of the princi-

ples and doctrines of Biblical Christianity ” as it is to be seen in one of our largest commercial cities in the west of England, every Sunday afternoon.

Unitarian
Service at Finsbury

“ A reading from Milton’s Defence,” followed by another reading from Mazzini’s Oration over the Brothers Bandiera; then a hymn; then “ a political speech, referring to the various events of the year, and the probable future policy of Louis Napoleon; ” Postal Reform, Peace Arbitration, the Caffir War, and the duty of overthrowing despotic powers ! ”

The following is an extract from the Prospectus published by the Projectors of an open Meeting for the fraternal discussion of the principles and doctrines of Biblical Christianity.

“ The projectors of this meeting are desirous of encouraging an independent spirit of Scripture inquiry unshackled by any creed, and unhindered by any dictation. It is their belief that the dogmatic imposition of any system of opinions is a *de facto* supersedence of the Bible, a course at once uncomplimentary (!), unreasonable, and injurious, and which can never result in that religious intelligence and manly freedom, which it is the tendency and aim of the unfettered Bible to accomplish. The freest expression of opinion will therefore be encouraged, provided it be courteous, and stimulated by the laudable desire to further the acquisition and diffusion of truth. *The BIBLE will be the exclusive text-book.* It is hoped that these fraternal meetings will contribute to a more extended and accurate acquaintance with the radical principles and distinguishing doctrines of biblical Christianity.”

“ PROGRAMME OF THE MEETING.

“ *Introductory hymn.*

“ *A brief prayer by one of the members.*

“ *A brief exposition of a passage of Scripture previously determined by the meeting.*

“ *Open conversation on the subject of exposition.* ”

Remarking on the extract just given from the Prospectus published by the Projectors of this meeting, the *Rambler* justly observes :

“ They are certainly illogical in deciding that the Bible is to be the exclusive

text-book; so important a question should not be prejudged; "*open conversation on the subject*" should first be allowed; and until it has been unanimously decided to the contrary, we do not see why "*Mazzini's Oration over the Brothers Bandiera*," or any other blasphemous or merely political document, should not be allowed to take its turn in furnishing texts to the members. However, be this as it may, it is clear that the members of this meeting cannot be said to profess any religion at all; they may be in search of a religion, but they certainly have none as yet."

(To be continued.)

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO 12TH NOV.

LONDON.

The Royal Family of Belgium, who during their visit to their relative, Queen Victoria, have with their *suite* regularly attended the Catholic chapel at Clewer-green, near Windsor, were, on account of the Queen having selected that day for a visit to the Crystal Palace at Sydenham, obliged to come to town by an early train to attend Mass at the French Chapel of the Annunciation, after which they met her Majesty at Sydenham. It is much to be regretted that we have no Catholic church in Windsor, but that her Majesty's Catholic visitors are obliged to go two miles to a most inconvenient little private chapel. How ill this accords with the ideas of the present and increasing number and position of Catholics in England, which foreigners especially are so apt to indulge in. Rumours have often been rife as to the probability of a new church being built at Windsor, and indeed at one time ground was selected, but, owing to some bigoted opposition, could not be secured for that object. It is certain that if the ground were once obtained, the Catholics of the empire might well be appealed to, to raise a church in the royal lawn, which should be worthy of its royal visitors, and reflect credit on the religion of so numerous a body of her Majesty's subjects.

HAMILTON CATHOLIC SCHOOL.—On Thursday, November 3rd, her Grace the Duchess of Hamilton visited the Hamilton Catholic School, and heard the children examined by the teacher Mr. Mulgrew, in reading, grammar, geography, &c. Her grace expressed herself highly pleased at the proficiency of the pupils and these on their part could not but feel gratified in the extreme at the kindness and condescension of their noble patroness, who, by an annual donation of twenty pounds, affords them the facilities of a sound secular and religious education.—*Glasgow Free Press.*

IRELAND.

MISSIONARY COLLEGE IRELAND—ALL HALLOWS.

(From the *American Celt* of October 15.)

All Hallows College was founded a dozen years ago by the zeal of Father Hand, for the education of young Clergymen for foreign missions. A house and ground at Drumcondra, once belonging to the Beresfords, were secured for the purpose. In 1842 it was opened, and since that time it has supplied from its own scanty means 130 Missionaries to India, Australia, America, England, and Scotland. The Annals of the Propagation of the Faith, and the letter of Cardinal Fransoni (quoted in the advertisement,) tell how highly the college is esteemed at Rome, and in those countries to which it has sent so many invaluable labourers. At present we understand the faculty consists of ten professors, and the students are about 100. New buildings have been put up and others are in erection; a large number of candidates for the Priesthood are excluded for the present from the want of sufficient means to educate them. In this age of the world it is the singular felicity of Ireland to have more volunteers for the service of religion than she has the power to equip! While her native wants are amply supplied by Maynooth and the diocesan colleges. All Hallows College has taken upon itself (under the patronage of the Holy See) to become an auxiliary Propaganda, enlisting the recruits of the Cross in the country that has of late contributed the

greatest of them and many of the most illustrious names of the modern missions.

With what truth did not the Bishop of Ross, at the late Provincial Synod of Thurles, exclaim in these words:—

“From Ireland have gone forth the Kenricks, the Hughes, the Purcells, the Walshes, the Smiths, and the Carews, to fill the Archiepiscopal sees of Baltimore, St. Louis, New York, Cincinnati, Halifax, Trinidad, and Calcutta. From Ireland have gone forth a large number of Suffragan Bishops, among whom it will be enough to name the illustrious John England, of Charleston. From Ireland have gone forth Bishops to Australia, Bishops to Africa, and Bishops to Demerara, and Bishops to Newfoundland. And where are not her Missionaries and religious communities to be found? Withdraw from England, from Wales, from Scotland, from America, from the Indies, East and West, all the Irish Clergymen employed in their several missions, and you create a heap of ruins which centuries may not build up!”

And if the land that gave us birth did not also give birth to such men—if, when she sent us out to the ends of the earth, she had not sent them also—what would there be left for us at this day of consolation or of character? Nothing, less than nothing.

It has been thought by many wise and pious persons that God did not permit a career of prosperous unity to the Irish nation, in order to use its parts in a manner wherein the whole could never operate. After many meditations we have come to the same conclusion. No other cause is adequate to explain the mysterious coincidences of Irish history. From the times of Brian and Roderick, or of St. Malachy and St. Lawrence, no merely rational “philosophy of history” will explain the fortunes of the Irish race. And if a sparrow does not fall unheard by the omnipotent ear, surely neither does a nation? If a Christian people, whose general character is pious and faithful fail in their worldly enterprises age after age, and if this same people display even through failure, and often on foreign soils, every sort of capacity, military and civil, to find an adequate origin for this anomaly we must go to the

unknown first cause, and that is to go to God.

So we believe. And why may it not be given as a privilege to some nations to suffer for conscience sake? Prosperity is not a mark of election, nor adversity of reprobation. We may be scattered to conquer, as light is flung from its source, the sun, each ray in its own direction. Whether or not this is God’s will, and how long it is to last for Ireland, unless from revelation, no man can learn. But that it is highly credible, at least since the era of the Reformation, we must believe until we are otherwise instructed.

The Irish in America have so far been generally true to their Missionary obligation. It is admitted on all hands that they have done wonders for their time. Not only on this continent, but even for the Church in Ireland, they have done nobly. Their late liberality to the Catholic University is not the least, and will not be the last, of their contributions of this kind. And we do believe, that when they come to consider the case of All Hallows, its means, its merits, and its grand designs, their proverbial generosity will speak for itself.

—In the Central Court, on Saturday, the Rev. Mr. Meara, a Protestant Minister, pleaded guilty to the charge of uttering several libels against the families of the Hon. Mr. Craven Berkely and others, and, having expressed his deep contrition at the act, was discharged from custody on his own recognisance in the sum of 1,000*l.* to appear and receive the judgment of the Court if called upon to do so.

CORRESPONDENCE.

FORT WILLIAM.

THE following is a farewell address of the Irish Roman Catholic Privates of H. M. 18th Royal Irish, to His Grace the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Western Bengal.

MOST REV. AND DEAR LORD,—Permit the undersigned before their departure for their native land, to return you their

most sincere thanks for the manner in which you, as a Shepherd of Jesus Christ, most carefully watched over the Lambs which the Almighty God has placed under your protection.

In consideration of the foregoing, my Lord, we offer you our "mite" little as it is, we trust your Grace will accept of it, as a subscription for the Orphanage, and craving your Grace's benediction.

We remain, your devoted
Children in Christ,
IRISH ROMAN CATHOLICS.

Fort William, Invalid Barrack,
January 9th, 1854.

M. Mackett, Sergt. 18th R. I.	...	Rs.	5	0
Joseph Daly, ditto, ditto,	...	...	5	0
Thomas Mulligan,	...	...	5	0
Michael Conlehan,	...	...	1	0
Daniel Crowley,	..	...	1	0

CATHOLIC EDUCATIONAL INSTITUTIONS OF CALCUTTA.

On Monday next, the 16th instant, studies will be resumed at St. John's College, the Loretto House, the Cathedral Male and Female Schools, the Bow-Bazar Male and Female Schools, the Entally Convent Boarding and Day School, and the Female Orphanage and Free Schools, situated also at Entally.

ST. JOHN'S COLLEGE.

10 PARK-STREET.

Doctor O'Brien's Lectures in Chemistry at St. John's College will be resumed on Tuesday the 24th instant, at the same hour as heretofore viz. 8 o'clock A. M.

Selections.

MADRAS.

Annual Examination of the Pupils of St. Mary's Seminary.

In the proper place will be found a Report of the Public Annual Examination of the Scholars of Saint Mary's Seminary, which took place on the evening of Tuesday last. The School Room was crowded to excess; and we were pleased to see some ladies present. The classes were put through their exercises by the principals, assisted by some

of the senior students. The pupils were well up in their studies, and the general correctness of their replies to the questions put to them did both themselves and their teachers much credit. They acquitted themselves especially well in their examination in Arithmetic; and it is evident that very great care and attention have been devoted to them in this particular. They were examined in this branch by Mr. Byrnes, who appeared to try hard to puzzle the boys, but in vain. Several sums of considerable difficulty, to lads of the age and acquirements of most of those under examination, were propounded to them, and in a very few minutes nearly all had succeeded in mastering them. The Recitations were very good; one, given by Mr. T. Everard, excited roars of laughter and applause. Mr. Buckley was particularly successful in the second piece he recited;—the name of the piece is "Beth Geleert." It was given with a depth of feeling and pathos which did that beautiful piece ample justice.—The singing of the scholars speaks of the care and ability of their tutor in the Art of Music,—by whom they were examined,—Mr. Johnston.

The progress of the pupils during the past year has given their friends and their teachers the utmost satisfaction.

By no means the least interesting part of the proceedings was the cutting for Premiums. Where two or more boys were of equal merit, all were called up and as there was only one Premium, lots were cast for it. It was very amusing to witness the eagerness with which the little fellows plunged a paper cutter into a closed book held by the Bishop.—the anxiety of all during the operation—and the triumph of the winner as he bore away his prize. The letter on the top of the page, by its proximity to the letter A, decided the question.—*Madras Examiner.*

Extract from a Letter of the RIGHT REV. DR. CHAUVEAU Bishop of Sebastopolis, to the Bishop Lucon.

"Mountain of Pieu-kio,
March 24th, 1852.

"My Lord,

"Since the commencement of my Missionary life, I do not think I ever received a letter that afforded me so much pleasure as the one with which I was honoured by your Lordship on the 23rd January, 1851; the exceeding kindness therein expressed towards me, covers me with confusion, for I feel perfectly convinced that I do not deserve it. I beg you, therefore, to accept

the expression of my lively gratitude, and be assured that I shall never forget your goodness.

"We are, it is true, almost always exposed to persecutions, dungeons, and even death; but your designating us Confessors of the Faith, can only arise from the excess of your goodness; for we have not yet resisted unto death. The day may perhaps come when we shall be called upon to shed our blood, and that will be the *good day*. But, in the mean time, the title of Missioners, given us by the Holy See, is quite sufficient for us; and it is sufficiently glorious, since it means Messengers of the Church, Ambassadors of Jesus Christ, Soldiers advanced to the most perilous posts of the Apostleship. Yes, this is our recommendation in the eyes of men who believe in the divinity of the mission of the Church; this, it was doubtless your intention to acknowledge and proclaim, in nominating me a Canon of the Cathedral of Luçon. I have accepted this title, my Lord, as an homage rendered in my person to all those whom our good Master has placed among the Pagan nations. So far as I am personally concerned, I am happy to be attached by new bonds to this ancient Cathedral, under the vaults of which I was made a child of God upwards of thirty-six years ago, and to that venerable Chapter, in the bosom of which, ever since my childhood, I have ever possessed benefactors and friends."

(His Lordship then goes on to speak of the Catholic College, now in course of erection in the Vendee, on the very spot where he was born):—

"When shall we have in China the happiness to see there also colleges for the education of youth? This does not appear to be yet attainable. The reports of persecution seem to be verified. No one can understand, without having witnessed it, the bitterness and extent of the tribulation of the threatened Christians. There is something solemn in this alternation of peace and war, in which we are at present engaged. Thank God, good results from it: I seem to perceive a movement of unusual fervour among our Christians, and it is well that such is the case, for this is for them the hour of struggle. It has been said, with reason, that the principal cause that determined the Emperor Kia-Min to publish his terrible edict of persecution in 1815, was the almost general revolt that broke out at the commencement of his reign, and in which the enemies of the Jesuits residing at Peking wanted to inculcate all the Christians of the Empire; another cause was

the rapid success of the English armies in India, which alarmed the Chinese government. At the present day, unfortunately, there are no Jesuits at Peking, but there are powerful mandarins who dread their return; and on the other hand, the English are much nearer to China than they were in 1815. It may consequently be believed without temerity, that the new Emperor does not look with an approving eye on the neophytes in his states, and, within this last month, we have had a manifest proof thereof. As for Yun-nan, its position has recently been complicated by an event which may be attended with serious consequences. The Mahometans have revolted in three different points at the same time, which shows that there must have been a conspiracy on their part; twelve mandarins have already been killed. They had an engagement a fortnight ago with the Emperor's troops. From my retreat, I heard the sound of the cannon. I have just been told that there is to be another battle on the 29th of this month, and it is feared that the soldiers will be defeated by the Mahometans, who are here, as in other places, an energetic and cruel race, who do not yield before any danger. If the Emperor sends his Tartars, they will destroy all before them; but no matter, we are under the protection of God, who will provide for the wants of our little Church of Yun-nan; is it not said that he who trusts in the Lord is never confounded?

"I conclude this letter by recommending myself more and more to your prayers, in union with which I shall not cease to be, with most profound respect and lively gratitude,

"My Lord,

"Your Lordship's most humble and obedient Servant,

✠ "JOSEPH MARIE

"Coadj., Bishop of Sebastopolis"

CHURCH ANARCHY: DISMISSAL OF PROFESSOR MAURICE.

The profound disquietudes of the Church of England again become apparent to the public gaze. Bishop again protesting against Bishop, and four Archbishops against the unauthorized movements of the clergy. A noble Professor one of the most subtle and eloquent of modern divines, has been ousted from his professorial chair for dangerous teaching, and low church organs are rampant at his fall.

But a still better proof of the internal discontents of the state ecclesiastical establishment of Great Britain and Ireland is to be found in the *Edinburgh Review*, itself the work of a clergyman. The writer whoever he may be

is well acquainted with the anatomy of the "Church Parties" whom he undertakes to describe; and he points out their characteristics with relentless fidelity, tempered with toleration. He lays bare to us the low, the High, and the Broad Church parties, and he subdivides these further by marking the extremes of each. He has no mercy for the Low, depraving and judaizing tendency of the Low Church, of which the *Record* is the fitting prophet; he does not spare the Romanizing adherents of the High Church with their love of gewgaws and gesticulation; he settles down himself in the Broad Church, that medium ground where clever men of taste and culture take refuge from the inroads of modern science upon historical Christianity, and of modern ethics upon doctrinal beliefs. The writer settles down in the Broad Church after pleasantly discussing the others; and having perused these descriptions, we feel more than ever tempted to ask, where is the boasted unity of the Church of England? There is abundant evidence in the article of an immense change from the general apathy and low morality of the Church in the last century, to the vast activity and responsive perturbation of the Church in this. But as apathy was unity, so activity has led to discord.

In the 1st. half of the last century the Church was corrupt, without thought, without learning, without great men. Education was neglected, charities were perverted, nepotism abounded, and many clergymen who held preferments openly professed a disbelief in the fundamental articles. But Wesley roused the Church from its luxurious sleep, and making plentiful use of damnation, rendered it essential that clergymen should feel, think, and believe; Wilberforce, being the minister's friend, turning his fervid gaze on great national sins, made it essential that they should act; education spreading among the laity, made it further essential that clergymen should be learned, a step from quiescence to activity once made, and the mere political and sporting parsons once got rid of, the wide spread of education the onsets of free thought, the influx of German speculations, threw the whole institution into a ferment which for the last thirty years has increased daily; Churchmen, like the other intellectual classes, were caught up and carried away by the spirit of the age. All men were out upon exploring expeditions—in science, in history, in theology. Inquiry could not be evaded. Active minds and restless spirits abounded; some sought and found peace and safety, with a not quite easy conscience perhaps, in science; some were carried by their gloomy natures into what we call evangelism; some thought

and syllogized themselves back to the borders where old Anglican creeds and systems touch upon the thin partitions which divide them from Romanism, and some dashed through and became Papists.

As a result of the fierce controversies and conflicts, out of the tortures of private struggles between imperative doubts, but more imperative interests, parties rose into sharp distinctness, and the anarchies of the Church became a visible thing. An institution poised less securely than this wonderful product of a thousand years would have been ere this in ruins.

But fortunately, at least for the Church, Henry's Reformation made her, and Charles, and William's Settlement left her, one of the most complete organizations, as a political institution, the world ever saw. Bound up in the State, her chief officers appointed by the responsible Ministry of the Sovereign, and made subservient to political purposes, half her property lay under patronage, a mass of it in the Lord Chancellor; her Ministry opened it as a "career" to the ambitious, like law, arms or physic, and her so called sacred office classed as one of the learned professions; welded into the very fabric of society from its highest to its lowest platforms, the Church has survived the roughest handling, and lost very little of her real power. Fortunately, also she was deprived of temporal power, and disappeared as a Church militant; and with unconscious prescience, or unusual foresight, the suspicious patrons of the Church even worked up her Parliament House, and deposited the keys in the safe keeping of the Crown. Everything that worldly wisdom could do to strengthen and uphold her politically, has been done. Gold, reputation, honours, even veneration, have been hers. One thing alone was wanting, and had that been attainable, perhaps the clergy of the Church of England would have been "content to dwell in decencies for ever." The Church lacked the dogma of infallibility in its head Ministers and never could stop theological controversy; the human mind, even when environed with formulas, and often lulled to sleep in substantial luxuries, could not be at rest. Hence came divisions: hence bitter feuds; hence secessions and concessions; hence flagrant inconsistencies; hence disbelief, unbelief, all lodged in the same great almshouse, all fed at the same battery, all clothed with the same external attributes, and all making officially the same professions. The statute of the Church of England, made its temporal conditions of existence so strong, so entirely one with the ruling faction in the state, so blended with the whole system of tenure in the country

that even the passionate disputes and profound antagonisms of its members cannot split it asunder. At the present moment the property of the Church is its true religion, without which its members would, split up into the fifty sects they really are, though apparently one.

We should have the Low Church, the High Church, the Broad Church, and all their offshoots. Some would cling to the Apostolical Succession, and Baptismal Regeneration, some to justification by faith and conversion by grace; some would recognise only the elect, drown all the rejected; and some would reconcile *all* the doctrines and explain them—with the utmost haziness, but with apparent self-content. Take away the bond of property, and where would be the Church of England, one and indivisible? We do not exclude even the *Record* party from the condemnation implied in this sweeping charge. We put the question point blank to the *Record*, for is it not the organ of purity and unworldliness?

Do not let it be said that we are supposing an impossible—we had almost said, an improbable case. The elements of separation and scission are all at work; the formations to which they give birth crop out here and there, budding up afresh daily, and demonstrating the anarchy of the central fires of the system. Have we not seen how the scalpel has been remorselessly applied by the *Edinburgh Review*, laying bare the anatomy of the Church, apparently for the sake of making a useful contribution to its natural history, utterly forgetful of the effect produced upon the ingenuous mind of the public? Do we not see one bishop returning from the consecration of a Protestant Church at Geneva, only to meet the indignant reproaches of his own party who, red-hot Calvinists, accuse the prelate of consorting with Arians and Socinians; and another bishop, who protested against the act of the Church in appointing a Bishop of Jerusalem, and has now renewed that protest? Is there not a slumbering Etna in the diocese of Bath and Wells, where Mr. Denison, only a few months ago, was quarrelling with his superior about the real presence? And, lastly, has not the Reverend Frederick Maurice just been dismissed from chair of theology at King's College, London, for teaching that which was dangerous, unsettling, and liable to misinterpretation.

We pause over this latest fact. Mr. Frederick Maurice is a man well known to our readers. Those who do not agree with him respect and admire him. So subtle, so profound, so eloquent have been his expositions of divinity that bishops are proud to acknow-

ledge how much they owe to him. High Churchmen consider him "one of the most original and independent thinkers of the day." The *Chronicle* and *Guardian* express open sympathy with him, he is the favourite aversion of the lowest of Low Church papers—the *Record*. Indeed, it is whispered that two members of the College Council vainly opposed the removal of Mr. Maurice; and that they were—the one a bishop—the other, Mr. Gladstone! The dismissal of such a man, therefore, is no ordinary symptom of the anarchy of the Church; and on both sides we hear prognostics of strife and mischief.

Well may what is called the "religions" world feel some alarm; well may the *Chronicle* eagerly deprecate controversy—any, almost the exercise of the power lodged in the Council. Well may the *Guardian* which is never "good at need," and always flinches in an emergency, give personal praise to Mr. Maurice, but profess to look at the act of the Council only as a bystander, and to dare no opinion. Here is one of the lights of the Church, one of the foremost men practically considered an unsound teacher of youth. Here is private society already agitated with the rising tempest; here are the vindication of Mr. Maurice, and the justification of the Council issuing from the press; here is the pugnacious *Record* rubbing its fat palms with glee, and predicting *More suo*, "a fierce and lengthened controversy." It is not for us to prophesy. We shall stand by and look on, keeping a record of the progress of the battle, and handing it now and then to our readers.—*Leader*.

LONDON.—The council of King's College have dismissed Mr. Maurice from his Professorship, on the charge preferred against him by Principal Jelf, of heretical teaching in reference to the Doctrine of future punishment. Mr. Maurice asserts that neither the Scripture nor the Formularies of the Church of England contain, implicitly or explicitly, the dogma of the "endless duration" of such punishment; but that this dogma is an arbitrary interpretation of certain passages and phrases of Scripture and the formularies, which, though current in the popular theology, the church has more than once formally refused to adopt, and which is therefore not binding upon the consciences of those who sincerely accept the Scriptures as the inspired word of God and sign the articles as the guiding marks of their systematic theological teaching. The King's college council in expelling Mr. Maurice for the publication'

of his opinion have therefore decided, that the Church of England does insist upon the belief of this dogma of the endless duration of the punishment of those, who depart this life without "regeneration" "conversions, or whatever other name may be given to that act, state or process, which is, in the opinion of theologians, essential to man's salvation. So stands the question at present. That it cannot rest there, both of the importance of the question itself, and Mr. Maurice's position as a clergyman—to say nothing of his zeal as a preacher of what he believes to be vital truth, or of the sympathy and admiration, his character and talents have won for him on every hand—sufficiently indicate. The council have brought to a head symptoms, that have long been spreading; and a contest is begun, perhaps more important to the Church of England than any which our age has witnessed. *The London Mail*, Nov. 8.

FOREIGN CATHOLIC AFFAIRS.

SLANDERS OF THE ENGLISH PRESS AGAINST THE QUEEN AND THE CLERGY OF SPAIN.

Madrid, 10th October, 1853.

"This unfortunate kingdom is rotten with corruption—rotten to its core—rotten in its court. Debauchery and bribery are the ruling power. The sycophants who prowl about the Sovereign's palace grovel and wallow in the vilest sensuality. The fair fame of their youthful Queen is the subject of ribald jests in every barrack-room, and the King Consort, whenever so insignificant a personage is alluded to, is always spoken of in terms which would render his admission into the society of gentlemen utterly impossible, &c. The description given by your correspondent of the heinous state of immorality in which the Spanish court is wallowing is, I believe, not exaggerated..... But however rapidly corruption may have cankered the rose, its ravages are in no case so remarkable as amongst the Clergy—incest, violation, and murder seem to be their *jeux innocens*."—*Morning Advertiser*. Paris Correspondent.

I had been wandering through the streets of this metropolis, greatly wondering in my own mind at the vast improvements which, after the absence of a few years, I found had taken place in its external aspect. I had been admiring the handsome equipages with their noble horses and fair inmates, driving to or from the beautiful Fuente Castellana, the splendid edifices which now adorn the Plaza del Oriente—the trees, fountains, and gardens which now embellish the formerly arid outskirts of the city. I had been looking at the gay, well-dressed, and busy population which throng the streets, and gazing at the handsome shops, which may well vie with those of Paris, both for the excellence and cheapness of their goods. I had noticed how, from early dawn till noon,

persons of all ages, sexes, and conditions of life had poured in and out of the open portals of the numerous churches, and as I watched the varied multitude as they passed along, the fine-looking Pasiega nurses with their beautiful babies, the splendid troops with their dazzling uniforms, the venerable Priests occasionally wending their way through the crowd, upon their errands of peace and mercy, the women with their graceful mantillas, frequently followed by their nurses and children, and the blue, cloudless sky smiling over the whole scene—I thought how favoured by Heaven was this noble land of Spain.

A copy of the *Morning Advertiser* was put into my hands, and as I read it seemed as if a cloud darkened the bright sky like a pall, and that the sweet air was made pestiferous by the foul breath of calumny. With what shame and indignation I perused the above paragraphs! Shame at the slanders thus heaped upon a woman and a Queen, indignation at the vile calumnies thus invented in the vain hope of bringing contempt upon a body of men so respectable as the Catholic Clergy of this country. In this line of conduct, then, necessary or expedient in England? I could not help thinking, in the terror now felt by the Protestant community, on beholding the rapid increase of Catholicity in that kingdom, that they have persuaded themselves that in religion, as in "love and war, all stratagems are fair," and that to hold up Catholic Sovereigns and Catholic Clergymen to public odium is the surest means of inspiring the public mind with horror at the mere idea of a religion whose votaries are such monsters of vice and iniquity? It is too late. The people can no longer be entirely hood-winked. Light is pouring in upon their hitherto darkened intellect. Steam has done and is doing its mighty work in bringing the ends of the earth together, and dissipating the mists of prejudice.

As I reflected upon these things the royal carriage passed by going towards the palace. In it were the Queen, the King, and the little Princes of the Asturias, with her nurse. The carriage entered the palace-yard, while the band played the Royal March. The young Queen, tenderly embracing her child, gave it into the arms of the nurse—a fine specimen of mountain health and peasant beauty. The royal party then proceeded up the great staircase. This was the first picture that I beheld, the first glimpse of royal life which met my eyes, after reading the above account of court "debauchery" and "rotteness."

Some days after I had the honour of a private presentation to her Majesty. I found within the palace, in her own private apartment, the same domestic life which I had seen without its walls. The Queen, simply but elegantly dressed—her manners full of dignity and sweetness—her countenance beaming with every kindly feeling—stood beside the King. The little Princess was with them, holding the hand of her nurse, and constantly receiving the caresses of her royal mother. No peasant's family could wear an aspect of greater domestic happiness or even of simplicity, in the midst of that dig-

nity and splendour which distinguish the palace of Madrid—that noble structure, universally admitted to be one of the most, if not the most magnificent of all royal residences, which when Napoleon beheld, he exclaimed to his brother—“*Mon frère, tu es mieux logé que moi.*”

That same evening, in the palace I had an opportunity of meeting with some of “those sycophants who prowl about the palace, grovelling and wallowing in the vilest sensuality.” I saw men of mature age, dignified, and simple in their manners, bearing names which for ages have added lustre to the crown—men who have defended their country in the senate as in the field—orators, statesmen and generals. Many of these I have known in the sanctuary of their own homes; and if the vile slanderer who, in his smoky garret in London, earns his bread by racking his brain for infamous stories with which to pander to the public taste, were permitted to enter the palaces of these noblemen, and statesmen, and generals, even his hardened countenance might redden with the blush of shame, though no doubt, he may say with truth—

Je me suis fait un front qui ne rougit jamais.

The *Morning Advertiser* would do well to look at home for those frightful pictures which he has drawn from his impure imagination, and if he makes inquiries in the proper quarter he will find that nearly all the public scandal which has been given in Madrid has been caused by the conduct of “distinguished” Englishmen residing in Madrid. They, and they alone, have ventured to bring their mistresses to the theatre, to their own well-known boxes, in the presence of her Majesty. They, and they alone, have ventured to drive in the crowded streets and Prado of Madrid with the same accompaniments, inasmuch that it is proverbial in this country, when speaking of one who leads a shamelessly immoral life, in this particular—“*Vive à la moda Ynglesa.*” “He lives in the English fashion.”

But for these infamous libels upon the Clergy, what can be said? Who can write calmly after reading these words, “incest, violation, and murder, seem to be their *jeux innocens.*” But by his own fury, the writer defeats his object, and no one, Protestant or Catholic, who reads the above can, if he have the commonest feelings of decency, help recoiling in disgust as at the touch of a nauseous reptile. And when we, whose home is in this land, consider the long list of venerable Prelates, Archbishops, Bishops, and Clergy, whose purity and sanctity of life render them the object of universal respect, we feel that a smile of contempt is the only fitting reply to such outrageous falsehoods. And, again, when we consider the gross ignorance of many of these deluded Protestants, whose eyes the light has not yet reached, who will read these and similar articles, and how prone the human mind is to believe in evil, and how greedily the multitude have until lately, swallowed the stories got up for their especial benefit of “blood-thirsty Papists” and “villanous Confessors,” we cannot help feeling sad and apprehensive, but our sadness and our

apprehension are caused by the probable future fate of that great country, whose political and religious edifice has thus to be propped up by vile calumny and falsehood.

The paragraphs to which we have alluded wind up with a beautiful story of two Priests, one of whom, in his *jeux innocens*, murders the other. He was discovered simply by an unlucky exchange of umbrellas! for in going out to commit this little murder, it seems that he was afraid of the rain, and wisely provided himself with a defence against the inclemency of the weather. Nay, he was so very cold and collected that he kindly cut upon the tonsure of his victim the initials J. M., which “it is a common belief in that province (Galicia) will save a Priest from damnation!” How very learned the correspondent of the *Morning Advertiser* is in regard to Spanish habits and customs! Will he not favour us with a little work entitled “Popular Beliefs and Superstitions in the Spanish Provinces?”

Yes, on that holy body of men, against whom are directed these poisoned shafts, they must fall pointless. “Blessed are ye, when men shall persecute you, and shall say all manner of evil against you for My sake,” &c. But, alas! what reward shall be given to that “false tongue” which calumniates the Priests of God?

But to return to her Majesty, “the subject of ribald jests in every barrack room.” Little does the miserable writer of these words know the love which the Spaniards bear to Isabel II. Little can he know of that charity, that unceasing generosity of character, almost amounting to a defect in the eyes of the prudent which distinguishes her every action. Which of her ministers but will bear testimony that, where a pardon can be granted, the face of that young Queen becomes radiant with joy, and her signature hurried from the anxiety which she feels to confer a favour; that where, on the contrary some pain must be given to a human being, however justly, she recoils from it, and can hardly be persuaded to add justice to mercy? What servant of the palace, especially amongst those who have grown grey in the service of her father, who does not adore the Queen? In the last illness of one of her old and faithful servants at her royal residence of Aranjuez, who received the last dying breath of that aged woman but Queen Isabel? What respect for our holy Faith! What earnestness in giving every proof of her humility, of her conviction that the kings of the earth are but as worms of the earth when compared with the King of Kings. What multitudes have witnessed our Queen descending from her carriage and kneeling on the ground, when the Host was passing by! What multitudes accompanied her on that day, when, dressed in her gala robes, sparkling with diamonds, she walked with a torch in her hand to the miserable house where the Viaticum was about to be administered to a dying woman, while the Priests with their holy hurthen occupied her coach! How many saw her, with tears in her eyes, ascend the narrow staircase of that wretched garret, kneel on the floor whilst the dying woman received the Last Sacraments, and, finally, refuse to go

from that poor dwelling without leaving proofs of her royal munificence, only less precious to the hearts of the poor than the sympathy expressed for their sufferings in the countenance of their youthful Sovereign. Such is the "rotteness," such the "debauchery" of the Spanish court!—*Correspondent*.

RUSSIA AND TURKEY—THE GREEK CHURCH.

In resuming the subject—the conflict now pending between Russia and Turkey—we desire to remind our readers that the manner in which, we have already stated we intended to regard it is that peculiarly in which, *as Catholics*, it can have an interest for them.

The *pretence* which Russia has for going to war with Turkey is upon *religious* grounds. Russia claims the right to protect those professing the same religion with itself—the Greek or, as they call it, "the orthodox faith."—from oppression and persecution, on the part of their sovereign—the Sultan—who is a Mahomedan.

The claim is made by a heretic—and that heretic a persecutor of his own Catholic subjects—to prevent another from acting to members of his own creed, as he chooses to act towards Catholics.

This we mean to prove in our present publication; and in so doing we comply with the request made to us by a correspondent (H. C. Gort), by pointing out what is the distinction between the Greek and the Catholic Churches, and what "the effects of the schism on the morals of the clergy and laity."

The heresy of the schismatical Greeks consists in denying the procession of the Holy Ghost from the Father and the Son. They contend that the Holy Ghost proceeds from the Father alone. This is the main difference between the Greek and Latin Churches. As to the author of the heresy, it is generally supposed to be Theodoret; because passages in his writings will bear such an interpretation, although they were intended as refutations of the errors of the Arians and Nestorians. What is certain is that the heresy was held by only a few persons up to the time of Photius, when it was condemned—about the year 863—by Pope Nicholas I.

Fourteen times up to the time of the Council of Florence, in the year 1439, had the Greeks renounced this error, and united themselves to the Latin Church—but always renounced again. In the Council of Florence they agreed in defining that the Holy Ghost proceeds from the Father and the Son; but no sooner had they left the Council than they returned to their former erroneous teaching. We make this statement as to the difference between the Catholic and the Greek Church,

under the obedience of the Eastern Patriarch, upon the authority of St. Alphonsus Liguori, in his *History of Heresies*, Refutation iv., par. i., vol. ii., pp. 137 138.

As to the manners of the Greek clergy, we shall content ourselves with referring to letters published lately at Malta, by a Signor Pitzipios—a Greek by birth, and by religion; and of whose letters we find an analysis in a number of the *Univers*, published a few weeks since. M. Pitzipios commences his letters, by imputing the corruption and degradation of his nation to the ignorance, the immorality, and the simoniacal practices of his patriarchs, bishops, and lower order of clergymen. He reproaches them with a scandalous violation of the canonical rules, by lending money at such usurious interest as 20 per cent. He accuses, *by name*, one bishop of having robbed a monastery of a sum amounting to 160 000 francs; of another, saving out of his diocese a dowry of 80 000 francs for a niece; of another, selling the episcopal blessing upon an adulterous marriage; and the author affirms that the most of those bishops never visit their dioceses but to collect their tithes, passing the remainder of their time in sinful idleness at Constantinople. Other, and worse, more abominable, and more infamous crimes sins not even to be suggested—are charged against the Greek clergy; that is the clergy not now subject to the Russian Emperor; whilst as regards the Church in Russia, it is truly said by M. Du Lac, in the *Univers*, that it is not one whit in a better or purer state than it in Constantinople: "*L'Eglise Russe n'est pas dans un etat meilleur que sa sœur de Constantinople.*"

Between these two branches of the same corrupt Church, it is to be observed there is a very material distinction, in points of dogma. One of these is with regard to the Sacrament of Baptism. The Greek Church at Constantinople maintains there is no valid Baptism but by *immersion*, and it refuses alike the *character* and *name* of Christian to all not baptised in its own fashion. The Russian Greeks on the other hand, have recognised, in their Synod of Petersburg, the validity of Baptism, whether it be bestowed by *aspersion* or *infusion*. But the Greeks, whether they belong to Russia or to the Turks are persecutors of the Catholics. It was not without an open expression of the public discontent at Athens, that the first stone of a Catholic Church was laid there on the 3rd of last May, by Monsignor Alberti, Bishop of Syra; whilst as to Russia and its persecutions of Catholics, in addition in the instances we gave last week from the *Ami du Religion*, and which we are happy to perceive have been universally copied

by the Irish papers, we think it right to repeat now what we published some time since upon the same subject, because it serves to show that he who now claims the right to go to war with Turkey, to prevent persons of his own faith from being persecuted, is himself the worst and most atrocious of persecutors:—"His is a despotism, and the worst of all despotisms—an anti-Christian despotism. It combines the cruelty, in act, of the Pagan Nero, with the sanguinary code of the Anglican Elizabeth.

A few facts will suffice to show the condition of the Catholics in the Russian empire. Poland is now incorporated with the Russian empire. By the Concordat of 1848, between the Czar and his Holiness the Pope, it was promised that the Catholics would not be molested in their faith, their discipline, or their property. The monasteries then existing in Russia were to be preserved; but instead of any such promise being fulfilled, there are documents to be shown directly issuing from the Czar—one dated the 5th July, 1850; and the second the 6th of July, 1850—the first, converting the monastery of the Bernardines, at Gowno, into a gymnasium; the second suppressing, at the same moment, no less than *twenty-one out of the hundred monasteries* then existing. A new bishopric was to be created at Cherson—the bishop was consecrated, but the Czar has held him a prisoner at Petersburg, and never permitted him to visit his diocese! The Concordat promised that no sectarians should be allowed to act as professors in Catholic seminaries. The seminaries are filled with sectarian professors. All the pious institutions of Catholics for the education of the young and the reception of foundlings are taken from them, given to sectarians, and Catholics are compelled to send their children to the schools where the teachers are sectarians. The children of mixed marriages are educated, per force, not as Catholics but as sectarians. The orders of regular clergy are suppressed—the Catholic parish livings are obliterated—and now so few are the clergy, and so scattered the Catholic population, that it is remarked that none of them, when dying, can have the last services of religion, unless they are able to afford the expense of a post-chaise to convey a priest to them. The Catholics are compelled to build churches, and provide habitations for the married clergy of the established religion. If the Catholics neglect to comply with the requisitions of the Government for such purposes, their own churches are seized upon, and their property, as individuals, placed under sequestration. As to the Catholic hospitals they are treated as Catholic property has

been treated in Ireland and England—seized on by the State—misapplied, misused—and what was originally intended for the glory of God, and the benefit of the poor is made a spoil of by the wicked, the vile, the sordid, and the sensual.

The facts we state will be found set forth in detail in the *Univers*. They rest upon the authority of M. Louis Veuillot, who makes the following remarks upon the perfidious conduct of the Czar towards the Catholics—his subjects; and who predicts, we believe truly predicts, what will be the consequences to Europe—to the Catholics in particular—should the ambitious designs of Russia be crowned with success. The facts we are about to quote are commended to the careful, thoughtful consideration of our readers—both priests and lay-men:—

The Emperor promised to ameliorate the condition of the Catholics—his subjects; and, after he had made that promise, the condition of the Catholics was rendered worse than it had ever been before. This is the simple, the exact truth. There has been employed against those unfortunate persons every odious means of persecution, that had been practised prior to the Concordat. Abroad, there is trickery, silence, falsehood: at home, force, rapine, intimidation, corruption; and by such means as these it is confidently expected, that the wished for result will be at last attained—that result being the utter and complete extinction of the Catholic religion in the Russian empire. Such is the plan and such the acts of a Government which assumes to itself the position of being the defender of justice and of the cause of order in Europe! and which Conservatives—as well as Catholics—marvellously abused, or strangely culpable, regard from afar, in the *eclat* of its force, which is truly infernal, as the last hope of society! If an angry Providence should permit Russia to accomplish all it hopes to effect, and to obtain all that power which it aspires to gain; if prayer—that sole weapon which it has just reason alone to dread—cannot place in its progress one of those invisible ramparts which made an Attila before now recoil, then Russia will take part in our affairs—It will do so as an instrument in the hand of God—it will do so, however, not as an instrument of His mercy, but of His vengeance."

We re-print what we have before written of the emperor Nicholas:—"In Holland the persecution, that is at this moment raging against the Catholics, has been excited by his influence, and is directly traceable to his sister, the Queen Mother, who has inspired the King with her own anti-Catholic bigotry.

In Turkey, the influence of Nicholas has ever been directed against Catholics. He there has stirred up persecution against them, and he has rewarded their persecutors. For instance, the wretch Kazaz Artin, who had rendered himself conspicuous, as the Finance Minister of the Sultan Mahmoud in the persecution of the Catholics, when they were exiled *en masse* from Constantinople, in 1828, was rewarded for his anti-Catholic zeal by an order of knighthood from the Emperor Nicholas. In his own dominions, the treatment by the Czar of the Nuns of Minsk has rendered his name for ever infamous as an anti-Catholic persecutor. For the present, it is sufficient to describe, in the words of the most illustrious of writers at the Catholic press—M. Louis Veuilot—the condition of the Catholics in the Russian empire:—

The Russian Catholic, incarcerated within a hell of ice, is doomed no more to receive the Sacraments of his Church—no more to hear the exhortations of his priest. He is doomed to live, and he is doomed to die, with the police functionary on one side, who will prevent a real priest from approaching him, and upon the other a false Greek priest, who, standing upon a profaned altar, at the same time outrages his faith and insults his grief.

There is no exaggeration in this description of the treatment experienced by the Catholics in Russia from him who now issues a war manifesto for the purpose of vindicating the religious liberty of the orthodox Greeks!

The hypocritical and iniquitous manifesto of Nicholas would not, in our estimation, be complete in all its atrocity, if it had not commenced, as it does, by a reference to 'religion,' and the 'sacred duty,' as the Czar terms it, 'of his ancestors.'

Who were those ancestors?—and what the 'sacred duty' performed by them?

Peter I.—The founder, as he may be called, of the present imperial family—was the murderer of the two daughters and the son of his brother Ivan, and the murderer (it is asserted, according to more than one of the annalists of his reign), by *his own hand* of his son Alexis. He was himself murdered by Menzikoff a name that has again risen up in history) the favourite of his wife Catherine, and who, when united to Peter, was already the wife of a living husband, and their children declared, afterwards incapable of reigning, because born in sin. Anne, the eldest daughter of Ivan put 14,000 Russians to death, and banished twice as many. A revolution displaced the younger Ivan to put on the throne Elizabeth the daughter of Peter I., and her reign was remarkable for her drunkenness and debauchery. Peter III., her suc-

cessor, was notoriously the offspring of crime and was dethroned and strangled by his wife Catherine II., the same infamous woman who had assassinated the dethroned Emperor Ivan, and whose own son, Paul—the father of the present Emperor Nicholas—was strangled by his courtiers.—*Weekly Telegraph.*

IRELAND.

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SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JANUARY 14, 1854. [VOL. XXVI.

The French Ship *La Vallée de Luz* which arrived at Pondicherry on the 20th Inst. from Bordeaux, brought out two Catholic Missionaries—the Rev. Eugene Charles Bouchard, for the Vicariate Apostolic of Pondicherry and the Rev. Michael Alexander Petinicolus, for that of Coimbatore.—*Madras Examiner*.

TREATMENT OF CHOLERA.—The following method of treating Asiatic cholera, which, it is said, has been invariably successful, has been communicated to the 'Times' by desire of Mr. E. H. Lane, the well-known Eastern traveller and Orientalist:—"If the patient have not vomited the poisonous matter, which is a characteristic of the disease, and which resembles rice-water, give a table-spoonful of powdered mustard in a tumbler of cold water, as an emetic. After the vomiting (whether produced by the disease or by the above means), within a few minutes give a wine-glass of brandy with ten grains of powdered capsicum (Cayenne pepper) stirred up in it. This generally produces almost immediate relief, and within an hour rest, perspiration, and sleep. In a few cases, it was found necessary to give a half-dose of the brandy and capsicum after half an hour or more. A second half-dose was never required, but, should it be required, it may be given. No other fluid should be drunk before recovery. To accelerate convalescence, it has been suggested that fifteen drops of a mixture of spirit of ammonia and sulphuric ether, in equal parts, may be advantageously given three or four times during the following day. The above quantity of brandy and capsicum is for an adult patient suffering a severe attack; in other cases two-thirds or half of that quantity may suffice, as I have proved by experience."—*Examiner*.

CURE FOR THE YELLOW FEVER.—The British Vice Consul at Cape Bolivar, writing to Her Majesty's acting Consul-General at Caracas, says "an old woman named Mariquita Oñila has discovered a perfect cure for the black vomit and yellow fever, by means of which several persons have been completely cured, after a consultation of doctors had declared that the cases were quite hopeless, and that the patients must die in a few hours. The remedy is the juice of the powdered leaves of the verbena, given in small doses three times a day, and injections of the same every two hours until the bowels are emptied. The verbena is a wild shrub, to be found growing almost every-where, and particularly in low moist ground. All our doctors have adopted its use, and now few or none die of these late fearful diseases. There are two kinds of it, male and female; the latter is the one that is most used."

THURSDAY, JANUARY 5.

The *Delhi Gazette* informs us, that two men, belonging to H. M.'s 96th, recently shot a native. They were shooting peacocks, in the neighbourhood of Delhi, when the villagers attacked them with dogs and clubs. An attempt was made to seize the gun, which went off, and killed one of the assailants. This is the story told by the soldiers. The natives say, the murder was wilful, as the deceased was only driving away the peacocks. The truth probably is, that the villagers, indignant at the slaughter of their pets, threatened the soldiers, who pointed the gun at them to keep them at bay. The gun went off accidentally, the man was killed, and then the soldiers received the bruises they display.

General Orders, No. 1112 of 1853, contain an extract from a despatch of the Court of Directors, relative to the discharge of Soldiers who are anxious to proceed to Australia. The Directors, we are somewhat surprised to per-

ceive, appear anxious to facilitate such discharges, and have assimilated the regulations to those in force for soldiers proceeding to England. The discharged men, whenever practicable, are to be accompanied by an officer proceeding on sick leave. The final discharge will not be granted, until their arrival at the port of debarkation.

The *Englishman* understands that Bundoola, the son of the well known Maha Bundoola, who fled from his own soldiers to the British camp, has received a pension of Rs. 80 per month from the British Government.

The *Madras Athenæum* states, that the Electric Telegraph between Madras and Bangalore will be open in February. The only difficulty is the absence of a cheap material for posts, as bamboos are five times dearer in Madras than in Bengal. The line, however, it is said, will scarcely cost Rs. 100 a mile.

FRIDAY, JANUARY 6.

The *Englishman* states, that orders have been issued for the survey of the whole country between Mouleim and the Sitang.

The same journal says that a proposition to remodel the Telegraph offices between Calcutta and Kedgee, and create a new school of signallers, has received the sanction of Government. Many of the best hands employed have been removed to different stations on the new lines, and of the remaining eight, five are employed in Calcutta alone. For the future, the "readers," "signallers," and "probationers" are to be divided into three grades, at different rates of salary. The school of "probationers" has proved a failure, and those who studied in it, will be divided among the different stations.

The *Madras Athenæum* has an able article upon the possibility of introducing Cotton mills, with all their machinery into this country. He believes that they would be profitable, and gives as an instance a Cotton mill, established at Pondicherry. This establishment, in a very short period, repaid the whole of the original outlay, and now returns a steady dividend of fifteen per cent. A Joint Stock Company, comprising men of substance and reputation, it is said, intend to commence the speculation in Madras. There is no doubt, we believe, though the *Athenæum* appears to question it, that natives can be taught to manage any machinery whatever.

The Mauritius journals inform us, that the ports of Madagascar have at last been thrown open to traders of all nations. The Chamber of Commerce raised by subscription the sum of 15,000 dollars demanded by the Queen, and the restrictions were removed. No Europeans, however, will be allowed to settle on the island, and a duty of ten per cent. ad valorem will be levied on all exports and imports. It appears, that previous to the rupture in 1845, the trade between Madagascar and the Mauritius, amounted (1842) to £119,700 a year, and the islanders are proportionally delighted at the renewal of the traffic. Cotton, hardware, and spirits appear to form the principal article, of export to Madagascar; and horned cattle, timber, hides bark and beef of import.

SATURDAY, JANUARY 7.

The *Englishman* announces, that an establishment for conserving the teak forests of Pegu has been sanctioned by Government.

MONDAY, JANUARY 9.

The *Calcutta Morning Chronicle* notices, that the mercantile community of the Presidency intend to present Mr. Arbuthnot Emerson with a testimonial on his departure. We cannot second such projects, but Mr. Emerson has made himself popular in an office in which he was brought hourly into collision with the community, and that of itself is no slight merit.

TUESDAY, JANUARY 10.

The following is the result of the last monthly opium sale—

	Rs.		Rs.
Behar, Chests 2855 Average	804-15	Proceeds	22,98,125
Beneras, " 1170 " "	603-8	" "	9,49,100

The tendency is still downwards.

The *Malta Times* supplies us with some further particulars of the result of the experiment's with M. du Trembley's motive power. It has been tried on an iron vessel of sixty horse power. The vessel steamed at the rate of 6 knots an hour. Mr. Rennie, the English Engineer, was on board, and after taking the practical precaution of locking up the coals to prevent deception, he gave his opinion in favour of the invention, and estimated the saving of coal at 70 per cent.

WEDNESDAY, JANUARY 11.

The *Hurkaru* mentions on the authority of the *Rangoon Chronicle*, that Rs. 5000 has been offered for the apprehension of the murderer of Capt. Later.

The *Poonah Observer* states, that Mr. Thornton, historiographer to the East Indian Company, has replied to a letter in defence of himself, published by the Rajah of Coorg, in the London daily papers. Mr. J. Lang, it is said, has advised the Rajah to bring an action of libel against Mr. Thornton, and dare him to prove his assertions. If documentary evidence is admitted, this may not be difficult.—*Friend of India*.

The Rev. Dr. Callan, Professor of Natural Philosophy in the Catholic College of Maynooth, has been at a considerable labour and expense to ascertain how far electromagnetism is applicable as a motive power, and it is confidently thought it will supersede the necessity of steam for shipping and locomotive purpose.—*Commercial Herald*.

LORD CHIEF JUSTICE CAMPBELL AND A WELSH JURY.—In a case tried the other day, at the Denbigh assizes, the jury having been some time in considering their verdict, when the case was really a very clear one, the judge told them, that once when a jury had refused to convict a prisoner who had made a plain confession, a learned judge, whom he just remembered—Chief Baron Macdonald—thus addressed the prisoner:—"Prisoner, go and be honest, for your character is now so bad that the jury won't convict you, because they can't believe your confession." [His lordship struck his hand on the bench with violence while repeating Judge Macdonald's words, which were evidently intended as a reproof to the jury.]—*Lloyd's Weekly London News paper*.

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Just Published.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal, &c. &c. for A. D. 1854, with the approbation of His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Rev. Mr. Stephenson, Offg. Rector of St. John's College.

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THE BENGAL CATHOLIC HERALD.

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

No. 3.] CALCUTTA: SATURDAY, JANUARY 21, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 21.

STATE OF MORALITY AND RELI- GION IN GREAT BRITAIN AND IRELAND.

(Continued from page 18.)

We closed our preceding notice of the momentous subject referred to in the heading of this article, by adducing two specimens of the sort of service, which, in not a few instances in England, passes for Divine worship. With respect to one of these examples, viz the Unitarian service at Finsbury, we saw that it consisted of "a reading from Milton's defence" "a reading from Mazzini's Oration over the Brothers Bandiera" "a Hymn" "a political speech on the various events of the year, on the probable future policy of Louis Napoleon, Postal Reform, peace arbitration, the Caffir war, and the duty of overthrowing despotic powers."

Now before we offer any remarks on the topics here designated, it will be proper to inform our readers, that in England, the Unitarians constitute a numerous, respectable and talented community. We have heard on good autho-

rity, that a very large proportion of the most distinguished members of the several learned Professions, especially in London, belong to that persuasion. In these circumstances, it is to be expected, that their teachings must exercise a very extended and powerful influence over a wide circle of English Society.

It is true, indeed, the respectable social position of the Unitarians in England serves, in some degree, as an antidote to the evils, that might be justly apprehended, if the topics above-named were to be expatiated upon during public worship, before a congregation composed of the working classes of the people. But, nevertheless, it is also true, that the multitude are ever prone to affect and adopt the most extraordinary opinions both upon religion and the social order, when these are known to be entertained by professional men of high literary and scientific reputation. This is particularly the case, whenever the opinions in question are favorable to human pride and passion, and especially whenever their tendency is to bring authority, whether civil or ecclesiastical, into disrepute, to abolish the distinctions of rank in Society, and to exalt even the very dregs of the people into an equality with the highest and noblest personages of the land. Such is the perversity of fallen man, that opinions such as these, in

spite of the bitter experience of their evil results in past times, always find a ready access to the hearts of the multitude, where they fester, until some civil convulsion presents an opportunity for carrying them into effect.

In the Physical order we know, that instances are recorded, in which Great Cities seated on the tops of Mountains, and thus apparently resting on immovable foundations, have, nevertheless, in the course of ages given way to the wasting influence of the perennial waters, which issuing from their summits, penetrated into the bowels of the Mountains, and causing these to crumble into dissolution, involved the superincumbent Cities and their inhabitants in one universal ruin. So it will happen too, in the moral and social order, if the doctrinal waters, which issue from the high places of Society, from those who occupy the heights of literature and science, be impregnated with such elements of civil and religious discord, as require only to be developed and reduced to practice, in order to introduce amongst men all the desolating evils of anarchy and infidelity.

The achievement and consummation of this fatal Catastrophe may no doubt be retarded for a time, both by the power and vigilance of a strong Government, just as the overturning of Cities built upon rocky Mountains may be delayed by the adhesive qualities of the foundations on which they repose. But as in the latter case, eventual ruin is certain from the unceasing, though silent and imperceptible operation of the elements of destruction, so too, in the former, for a similar analogous reason, that Social System, in which principles dangerous to Religion and the public welfare are generally countenanced and encouraged by persons of acknowledged station and influence, must sooner or later experience the disastrous consequences inevitably resulting from such teaching.

To illustrate still more clearly the truth we would now inculcate, let us suppose for a moment, that in any domestic Circle however favored in what relates to virtue and education, principles, like to those which we have censured as dangerous to Religion and the

public welfare, were to be introduced and acted upon, is there any man so short sighted as not at a single glance to see, that the peace, order and subordination of that family would soon be brought to ruin?

In principle and in effect, the welfare of Domestic life and of Civil Society at large rests on the same basis, so that whatever tenet or maxim would, if acted upon, disturb domestic welfare, the same, if extended in its application, would most certainly prove injurious to the peace and stability of the Social System.

It has been well remarked, that revolutions in the social order, even when they are lawful, if indeed they can ever be so, may be assimilated to those terrific storms and hurricanes with which the Physical world is sometimes visited. These latter visitations however salutary they may be, instead of being prayed for or desired by mankind, are always viewed with apprehension and terror, on account of the dire calamities generally attendant on them. So it happens too with the virtuous and the wise in every country, when there is question of resisting the established Government and trying to overthrow it by revolution. Such an event good men of all classes regard with fear and horror, because they know, that before it can be accomplished, revolting atrocities and appalling cruelties will be perpetrated, evils which ordinarily far exceed in magnitude those, of which men hope, oftentimes delusively, to be relieved by a successful revolution.

With respect to the second specimen quoted by us of what in England is regarded as religious service, in this system its abettors profess "to encourage an independent spirit of Scripture inquiry unshackled by any creed and unhindered by any dictation," and they declare, that the dogmatic imposition of any system of opinions is a *de facto* superse-
dence of the Bible. Now if the lapse of three centuries be deemed a sufficient time to test the value of a religious system, such as that here delineated, surely, during the interval that has intervened between the present time and the era of the so called Reformation, the principle of the system just described has been tried in every possible shape and form that human ingenuity, learning and the

broadest latitudinarianism and liberty of opinion could exercise. And yet after all the result has been only to render religious confusion worse confounded, and to bring into doubt or even cause to be rejected by one or other class of Protestants who acted upon this Standard, every single distinctive doctrine of Christianity.

(To be continued.)

THE SICK AND INDIGENT CATHOLIC POOR OF CALCUTTA AND OF THIS VICARIATE.

It having been brought to the notice of the Archbishop, Vicar Apostolic of Western Bengal, that in many instances, the Clergy of this Mission when called upon to visit the Sick Poor, are also expected to contribute to their temporal relief to an extent entirely beyond their ability; the Archbishop has directed, that in conformity with the pious usage which obtains in Catholic Ireland, a Subscription Box be erected in every Church and Chapel under his jurisdiction, in which the charitable may privately and safely deposit such Alms as they may be able to contribute for the relief and comfort of the Sick Poor. The Archbishop directs, that the following inscription be legibly written on the front of each such Subscription Box: "Alms to enable Clergymen called upon to visit the Sick Poor, to minister to their temporal relief and consolation."

CONVERSION TO CATHOLICITY.

On last Saturday an English Protestant Lady, a Widow, was received into the Catholic Communion at St. Thomas' Church, and conditionally baptised by the Rev. Mr. Stephenson. On Tuesday last the same Lady received the Holy Eucharist for the first time, at the Catholic Cathedral.

NOTICE.

TO THE CLERGY AND FAITHFUL OF THE APOSTOLIC VICARIATE OF WESTERN BENGAL.

The Archbishop, Vicar Apostolic of Western Bengal, calls the attention of the

Clergy and Faithful to the following injunction contained in the Directory for 1854, with respect to the prayers and instructions, which are to precede the celebration of the Parish or Community Mass in each Church and Chapel of this Vicariate on Sundays and Festivals of Obligation.

The Archbishop strictly enjoins obedience to that injunction, and he expects that, when on any particular occasion, the officiating Clergyman may deviate from it, he will render an account to him of the reasons for which such deviation was made.

It would be moreover, very gratifying to the Archbishop, if in addition to the prescribed prayers and instructions, the meditation for the day were read aloud, either from Challenor's Meditations or from some other such approved devotional work, particularly, in Churches or Chapels, in which no Morning Sermon is delivered.

DIVINE SERVICE ON SUNDAYS AND FESTIVALS OF OBLIGATION.

On Sundays and Festivals of Obligation, the Archbishop Vicar Apostolic directs, that, before the Parochial or public Mass in each district, in which the congregation or a notable number of the congregation understand the English language, the Priest recite, in an audible voice, the acts of Contrition, Faith, Hope and Charity; and also the prayer before Mass which begins with the words "*O merciful father &c.*" The Archbishop further desires, that on the same occasions, a few questions and answers from any approved Catechism be distinctly read aloud, in such a way, as that the entire Catechism, may be thus publicly read, at least, once in the year, for each congregation. In cases in which the congregation do not understand English, the Archbishop wishes the devotions and instructions just mentioned, to be recited, according as circumstances may permit, in the native or Portuguese language.

NOTICE.

CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

At the desire of the Rev. Vicar of the Dhurruntollah Church, the Archbishop,

Vicar Apostolic of Western Bengal, permits Rev. Mr. Fitzpatrick of St. John's College to preach there a Sermon in French on occasions on which the Archbishop may judge, that he can do so compatibly with the other duties assigned to him. On Sunday the 5th February Rev. Mr. Fitzpatrick will preach the first of these discourses.

THE GOANESE SCHISM AND PORTUGUESE PATRONAGE.

Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.

In the present languishing condition of Faith, we shall never be able to form a conception of that all powerful zeal, by which, in the 16th and 17th centuries, the Catholic powers, particularly Spain and Portugal, regulated their long navigations, their new discoveries, and their acquisitions of lands until then unknown, for the enlargement of the kingdom of Christ and the propagation of his holy Religion. Having under our eyes the spectacle of Protestant England and some other heterodox nations, which know no other scope for their expeditions and colonial possessions than profit or pleasure, how shall we be able to believe that there existed a time, when powerful Monarchs, intrepid Navigators, valorous Dukes, nay, entire kingdoms, promised themselves no finer fruit from the acquirement of pagan dominions, than that of raising over their national banner the holy Standard of the Cross. The narrow limits of their possessions in Europe, did not prevent the Portuguese Kings from rendering themselves powerful on the African Coasts; and in the vast Peninsula of Hindoostan, the greater part of which, if not conquered by their arms or tributary to them, at least, held in veneration the name of the Portuguese. By the side of the navigators and warriors, moved, revered and respected, the ministers of the Lord, who never failed to profit of every occasion, to promote and extend, together with the Portuguese influence, the knowledge of God and his Christ. They built Churches, erected Monasteries, founded Hospitals, established Schools, under the patronage, and with

the assistance of the charitable zeal of the Portuguese Kings. It was natural, that the Roman Pontiffs should not only second the zealous intentions of those religious Monarchs, but also favour them with privileges and prerogatives, which, while they attested their gratitude, might also serve to maintain harmony between the two authorities in those remote regions. Paul the third, by a bull dated November 3rd, 1534, instituted the episcopal See of Goa; making it comprise that vast tract of land, lying between the Cape of Good Hope and the confines of China. This See he confided to the protection of the King of Portugal and his Successors, as to what regarded its foundation and endowment: for those Monarchs had not yet endowed the new See, but had accepted the obligation of founding Churches and Monasteries, of maintaining and repairing Sacred edifices, and of supporting the Clergy established there. In 1557, the number of Christians in those parts being greatly increased, Paul the fourth divided the Bishopric of Goa into three parts; erecting it into a Metropolitan with the Bishoprics of Cochin and Malacca subordinate to it. In 1575, Gregory the thirteenth instituted the Bishopric of Macao, embracing the two empires of China and Japan. This, as well as the two others, were placed by the Holy See under the patronage of the King of Portugal; but upon the same conditions and with the same title, *ex meritis fundationibus et dotationibus*. Nor have the institutions of the Bishoprics of succeeding times been differently regulated; and, although in the Gregorian bull it was said that those rules should not be deviated from, without the express consent of the Patron; yet, it is certain that the Roman Pontiffs could not have meant to keep in perpetual bondage their Apostolic ministry, leaving it entirely to the discretion of a power, so foreign and incompetent as is the laical. Besides, they could not have intended to subvert the canon law; which, while it establishes the rights and duties of Patrons, also assigns the causes for which the privilege of patronage may be taken from them, among which, is mentioned a failure in fulfilling the obligations accepted in assuming it. Here, we wish to undeceive those who foolishly imagine

that the prerogative of patronage is a necessary effect of foundation, while it is only a gratuitous benefit granted by the Holy See. Foundation or endowment is a mere gift bestowed upon the Church; the right of patronage is a mere privilege, which the Church gratuitously grants out of gratitude to the donor. If it were otherwise, the guilt of Simony would be incurred; for Simony is committed by bartering not only with spiritual things, but also with every thing connected with them.

Selections.

CATHOLICITY IN MEXICO.

The Right Rev. Dr. Timon, Bishop of Buffalo, has lately given a highly interesting lecture on the Catholic affairs of Mexico, from which the following extract is given by the *Buffalo Sentinel* :—

“Much has been said about the riches of the Mexican Church and Clergy. As to the mere edifice, some twenty or thirty churches may be called rich; several others, decent and well furnished; but a very great many are poor, and some are very poor. As to the Clergy, those who know the use to which they have generally applied any surplus revenues, would wish that they were richer. Many, not only of the churches, convents, hospitals, asylums, and colleges, but also of the bridges, aqueducts, public roads, and public squares or walks, are due to the Clergy who projected them and paid for them. The learned and pious Bishop Elect of Gaudalajara furnished me with an account of the works of public utility which in his own days the Bishops of Gaudalajara had begun and perfected, at their own expense; the mere enumeration forms a small volume. In every part of the Republic I found works of this kind, constructed wholly, or in great part, at the expense of Bishops, Canons, or other Clergymen. Alas! few would now be able to do so much! Long since a law was passed which virtually abolished tithes. The glebe lands have been sequestered. The churches despoiled. The Liberals have endeavoured to swell the revenues of the Church by taking into the count hospitals, asylums, colleges, convents of Nuns, and even the amount paid them for tuition. Let us apply the same rule to our own country. One who appeared to know declared some time ago, that the corporation of Holy Trinity Church in New York was worth eighty millions of dollars, and was richer than the whole Church of Mexico. I can scarcely believe it, but I well believe that if to the riches of that one corporation we add the possessions and revenues of all the other Protestant churches in the city of New York, and the property and revenues of all their hospitals, asylums, colleges, Bible societies, tract societies, charities, &c., we would find a total exceeding all the riches pos-

essed by all the churches and church establishments of 7,000,000 of Catholics of Mexico.

“By statistical tables published in Mexico in 1852 the number of Secular Priests in the Republic was estimated at 3,228. The Bishops have since been making great efforts to obtain a number more adequate to the wants of the country; some of the seminaries count upwards of 500 seminarians; then we may now estimate the Secular Clergy at about 4,500; the Regular Clergy may be estimated at about 3,000; making an aggregate of 7 and 8,000, or an average of one Priest for every thousand souls. How different from idolatrous times, 300 years ago, when in the city of Mexico alone 5,000 Priests were attached to the service of the temples. It is true that the Clergy of Mexico are not fairly distributed; some places abound and others are very deficient. Still the number compared to their duties is not great; and when we know that many are employed in colleges in teaching and in other functions, apart from the sacred Ministry, we feel that the Clergy must often be unable to meet the demands on their time and labour.

“The writer I have just quoted fixes the entire revenue of the Mexican Clergy, derived from every source, even from offerings at baptisms and marriages, burials, devout practices, &c., at eight or ten millions of dollars and, in a note, he says he thinks he has exceeded the true amount. But then, even according to his account, the average of the Mexican Clergy's revenue from the Archbishop of Mexico to a poor Curate or Vicar would be about 1,000 dollars per annum, or about 200l yearly for each Minister of the altar. Contrast this with the revenues of Clergymen in England, or, indeed, with the revenues of many Clergymen in our own country. I found many Priests in Mexico who were poor, yet who still were generous benefactors of those who were poorer than themselves; I found some who were rich, and who made most noble use of their riches. I found some Monks who did not appear edifying, but I also found many of exemplary life. Among the Carmelites and the Reformed Franciscans, among those of Saint Ferdinand in Mexico, or near Gaudalajara at Zupapan, I could not but see worthy successors of the holy men of whom a Protestant writer, Prescott, thus speaks :—

“Twelve Franciscan Friars embarked for New Spain, which they reached early in 1524. They were men of unblemished purity of life, nourished with the learning of the cloister, and like many others whom the Romish Church has sent forth, on such Apostolic missions, counted all personal sacrifices as little in the sacred cause to which they were devoted. The Missionaries lost no time in the good work of conversion. They began their preaching through interpreters, until they themselves had acquired a competent knowledge of the language. They opened schools and founded colleges in which the native youth were instructed in profane as well as Christian learning. In a few years every vestige of the primitive *teocallis* or Pagan temples was effaced from the land. The uncouth idols of the country shared the same fate. In about twenty years from the first advent of the Missionaries, one of their body could make the pious

vaunt that millions of converts had been admitted within the Christian fold.—Prescott, O. of M.

“Mr. Prescott, generally, when he speaks of what he knows, or has closely studied, speaks in praise of the Catholic Church. It is only when he speaks from second-hand knowledge that he utters a word of insult. Thus, his notice of the Dominican Friars is as favourable as that which I have quoted of the Franciscans. I could add to his list an enumeration of most regular and edifying convents of Carmelites, Augustinians, and Franciscans, in which I lodged, and in which I marked evidence of holy life. I could speak of the few Jesuit Fathers, in the same style of praise in which a most amiable, learned, and distinguished Protestant spoke some few years past. It is true Madame Calderon de la Barca is now a Catholic, but when she wrote her ‘Life in Mexico’ she was not a Catholic. But I fear to trespass too much on your time, and I sum up by declaring that during my stay in Mexico I found the evil much less than I expected, and the good immeasurably greater than I could have expected.

“More than forty years ago, our General Pike ascended Red River, and having unknowingly trespassed on the Mexican territory, was taken prisoner, and brought to the city of Mexico. In his work (though a Protestant) he gives a flattering description of the Mexican people and Clergy. Were he again permitted to visit that land, he probably could not now, after long years of civil wars, give equal praise. Yet, would he see enough to join with me in the judgment I have pronounced, and also to join with me in adoring and blessing that special providence of God which has prevented forty-three years of revolutions from working the full, sad, deteriorating effects so usually and so fatally produced.”

MIXED MARRIAGES.

“It is now understood,” says the *London Morning Herald*, “that Dr. Cullen discountenances and forbids mixed marriages.”

Why the matter did not remain to be now understood: from the very first he opposed them openly, and made his opposition known in the most solemn form. In the Synodical address, which emanated from the last Provincial Council of Dublin, and was signed by his Grace and the Suffragan Bishops of the province, we find mixed marriages emphatically denounced:—

“Such mixed marriages are oftentimes the occasion of grievous dissensions, and cause those who are engaged in them to lead a most unhappy life. The children of such marriages can scarcely receive a proper religious education, and it too often happens that they grow up in a state of fatal indifference to every religion, or are educated in error, so that in this way the greatest and most fatal evils are propagated. For these and other

reasons many councils of the Church and Roman Pontiffs have strictly prohibited the contracting of mixed marriages without an Apostolical dispensation, and have declared them to be sinful and illegal. In the discharge of our Pastoral duty we make known to you the discipline of the Catholic Church, reminding you of the obligation you are under of being guided by her salutary decrees; for, as Christ says, if any one hear not the Church, let him be to thee as a heathen and a publican.”

Amid the convivialities, after-dinner conversations, and the tea-table chat of the drawing-room, people may talk latitudinarian nonsense, and persuade themselves that they are vastly good natured, liberal, social, open-hearted, and all that sort of thing, when they regret the obstacles which Ultramontane intolerance throw in the way of marriages between Catholic and Protestant. But the truth is, that the real kindness and genuine affection is on the part of the Church. She looks beyond the grave—she looks to the peace and happiness of families—she sees and endeavours to avert the miserable alternative either of indifferentism to all religion, or of divisions the most painful between husband and wife, parent and child, brother and sister, on points, too, of the last importance, which ought to be nearest and dearest to the hearts of all. It is the knowledge of these and many, many other evils attendant on mixed marriages, that long since animated the Church to oppose them, and so far from stigmatising with the charge of bigotry the Bishop who endeavours to carry out her views we should honour him for his efforts. It is charity, it is mercy to oppose such marriages. In many instances to our own knowledge they have been fatal to the peace and happiness of families—the fertile source of distrust, and bitterness, and heart-burnings among those who would have been all tenderness and mutual affection could they have knelt down and raised their voice in prayer together.—*Tablet*.

LORD PALMERSTON ON PRAYER.

The advent of cholera, and the expectation of a more severe visitation next year, has very properly alarmed the public mind. The more scientific portion of the people develops its energies in sewers, but the less learned and the more devout are anxious for the proclamation of a day of fasting. At first sight it might be supposed that the two divisions might be united; for there is no reason why the sewers should be deserted while people give themselves up to prayer and penance.

In truth, we should have thought that the sewers would have been none the worse done nor less efficient in use, if the engineers and contractors had said their prayers once in their lives at least. We are, however, labouring under a great and hopeless delusion; her Majesty's Secretary of State for the Home Department, who is the sovereign organ in Ecclesiastical and theological matters, has issued what may be called a Protestant Bull, defining accurately the nature and effects of prayer. We hear complaints occasionally of the absence of dogmatic teaching in the Establishment, but henceforth such complaints can have no place, for the Palmerstonian Bull is so explicit on the subject as to defy the perverseness of the subtlest heretic. Anglicanism can be no longer reproached as a vague religion; it is, on the contrary, perfectly well defined, and the doctrine of prayer is at least beyond the possibility of confusion.

The Presbyterian preachers of Edinburgh applied through their Moderator to Lord Palmerston for a proclamation enjoining a general fast. The noble lord replies, through the Under Secretary, Mr. Fitzroy, and teaches the Edinburgh preachers what they had never learned before—namely, that prayer is absolutely useless, and that the whole thing rests with the Commissioners of Sewers. This may be a “wholesome doctrine and very full of comfort” to those who live in good houses well-drained; but the poor and the houseless will find it singularly unrefreshing. The doctrine is sound in Carlton-terrace, but is not encouraging in courts and alleys. In fact, it comes to the old story, that no man can be a good Church of England Professor who has not a clear thousand a year to live on.

The Palmerstonian brief is worthy of consideration in several points of view; it expresses the general notion current in England on the use of prayer; it embodies the common theories of drainage, and consecrates wealth as the highest perfection; it may be further styled a Manual of Devotion by Lord Palmerston, edited by Henry Fitzroy and dedicated to Dr. Gray, Moderator of the Presbytery of Edinburgh.

According to the Manual, we learn that health is connected with the “absence of certain gaseous “exhalations,” derived from several sources, carefully enumerated. These exhalations arise according to “certain laws of nature,” and “the weal or woe of mankind depends on the “observance or the neglect of those laws.” These positions being laid down, the noble lord teaches us that our security lies in avoiding gaseous exhalations, and in

the observance of the physical laws. He then pronounces that “in spite of all prayers and fastings of an united but inactive nation,” a neglected sewer is certain to “breed pestilence and be fruitful in death.” This is a clear definition, and it is impossible to mistake its meaning. Penance, prayers, and alms are as nothing in comparison with scientific drainage.

It was once believed a right thing to commence all undertakings with a prayer, and many Protestants have not been able to get rid of the old practice. This, however, is an error. Probably a little profane swearing would be better. The true doctrine is as follows:—“When man has done his utmost for his own safety, then is the time to invoke the blessing of Heaven to give effect to his exertions.” A Deal pilot on the 1st of the month seems to have been in material heresy on this point, for he said to a Spanish crew “it is too late to be at prayers” when they were on the point of being drowned. He seems to have thought that prayers should have preceded the wreck. He will now find that the Spaniards were in the right. The proper time for prayer, therefore, is *in extremis*. We have not much to say against it, for it is rather a practice among certain Catholics than otherwise.

Is it that Lord Palmerston has no great belief in prayer at all? It does look like it. When everything is done, and when people are ready to fold their hands, then, by way of not being absolutely idle, you may say your prayers. When a general has arranged his troops, and fought to the end—when he is either victorious or beaten—then he may begin to pray. It is of no use doing so before, because “according to “certain laws,” powder burns and lead kills. Plague and famine come according to the “certain laws,” and therefore we need not pray. Our business is to dig sewers instead and to employ contractors, for these are the spiritual directors of the new religion, and the devout contemplations under their guidance are the “navvies” who dig thirty feet beneath the pavement. Pestilence has nothing to do with moral disorders, and there are no scourges, for spiritual offences, the “laws of nature for the planet in which we live” are the only laws we need observe, for our “weal or woe depends” thereon. For the future all sound Englishmen will reverence the sewer-diggers as Catholics respect Monks as men who devote themselves to the health of the community. The contractors are the great masters of the true doctrine, and so long as they are at work—that is, until they shall have completed the last sewer—there is no need of pray-

ers. When all England is perfectly drained, we may laugh at the "gaseous exhalations," and need not fear cholera; but if, unhappily, the cholera should come after, all, why, then, according to Lord Palmerston's manual of devotion, we may then invoke "the blessing of Heaven." Lord Palmerston permits it. When a man is in his last agony, and the physicians in despair, he may then invoke the blessing of Heaven on the pains he took to live, and on the prescriptions which he had followed for the last month.

The new doctrine on prayer may be popular and intelligible, for there is no mystery about it, but it did not satisfy the Edinburgh Presbyterians. We record it to their credit, that they received it with disgust, and refused to insert the letter in the register of their proceedings.—*Tablet*.

LORD PALMERSTON ON CHOLERA AND NATIONAL FASTS.

The Presbytery of Edinburgh recently wrote, through their Moderator, to Lord Palmerston, for the purpose of ascertaining whether the appointment of a national fast was in contemplation by the Queen. In reply, the following letter was received from the Home Office:—

"Whitehall, Oct. 19th, 1853

"Sir,—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 15th inst., requesting, on behalf of the Presbytery of Edinburgh, to be informed whether it is proposed to appoint a day of national fast on account of the visitation of the cholera, and to state that there can be no doubt that manifestations of humble resignation to the Divine will, and sincere acknowledgments of human unworthiness, are never more appropriate than when it has pleased Providence to afflict mankind with some severe visitation; but it does not appear to Lord Palmerston that a national fast would be suitable to the circumstances of the present moment.

"The Maker of the Universe has established certain laws of nature for the planet in which we live, and the weal or woe of mankind depends upon the observance or the neglect of those laws. One of these laws connects health with the absence of those gaseous exhalations which proceed from overcrowded human beings, or from decomposing circumstances, whether animal or vegetable; and those same laws render sickness the almost inevitable consequence of exposure to those noxious influences. But it has at the same time pleased Providence to place it within the power of man to make such arrangements as will prevent or disperse such exhalations so as to render them harmless, and it is the duty of man to attend to those laws of nature, and to exert the faculties which Providence has thus given to man for his own welfare.

"The recent visitation of cholera, which has for the moment been mercifully checked, is an awful warning given to the people of this realm that they have too much neglected their duty

in this respect, and that those persons with whom it rested to purify towns and cities, and to prevent or remove the causes of disease, have not been sufficiently active in regard to such matters. Lord Palmerston would, therefore, suggest that the best course which the people of this country can pursue to deserve that the further progress of the cholera should be stayed, will be to employ the interval that will elapse between the present time and the beginning of next spring in planning and executing measures by which those portions of their towns and cities which are inhabited by the poorest classes, and which, from the nature of things, must most need purification and improvement, may be freed from those causes and sources of contagion which, if allowed to remain, will infallibly breed pestilence, and be fruitful in death, in spite of all the prayers and fastings of a united but inactive nation. When man has done his utmost for his own safety, then is the time to invoke the blessing of Heaven to give effect to his exertions.—I am, Sir, your obedient servant,

"HENRY FITZROY."

This letter excited a great deal of sensation among the members of Presbytery: it was characterised as "unworthy of any Christian government or governor," and it was decided that the document should not be engrossed, but that it should be kept *in retentis*.

THE GOANESE SCHISMATICS.

THE CHURCH AT MAHIM.—In addition to the testimony borne by our correspondent "VERAX" in our columns on Thursday last, a friend, upon whose statement we can place the most implicit reliance, informs us that the great majority of the Parishioners at Mahim, wish to remain under the jurisdiction of Bishop Hartmann: and that the real cause of the disturbance in the parish is, that Mr. de Mello, the incumbent who has been suspended by the Bishop, and excommunicated by the Pope, has in Mahim a number of relations and friends who are determined to put their relative in possession of the Church if possible. The Confraternity of the Immaculate Conception also have a majority in their body, in favour of Bishop Hartmann—at least so says our informant, who, though himself a Roman Catholic, is not a native of this country, and cannot be looked upon in the light of a partizan in this question. He has moreover sent us extracts from some two dozen English, Irish, Scotch, French, Italian and German Roman Catholic papers, all of which condemn, in the most positive manner, the conduct of the Goanese party in British India, and declare that the Revd. Messrs. Soares, de Mello, and Braz Fernandez have been excommunicated by name by His Holiness the Pope, and have no right whatever to officiate as Roman Catholic Priests. To conclude our friend asks our "opinion on the subject."

Now our opinion is, that although the Goanese party are certainly not Roman Catholics—in-as much as they disobey the orders of the Pope—they might be induced to become very good Protestants and joking apart—we think

there is a very excellent opening for some of our Anglican Societies sending Missionaries amongst the benighted Native Christians in Bombay and Salsette.—*Telegraph, December 31.*

FLORES CATHOLICÆ.

Ceremonies may be said to be the religion of the body, as prayer and love of God are the religion of the heart, and faith of the mind. "Were we pure spirits," St. Chrysostom says, "our religion would be purely spiritual—but as we are not, our religion must be spiritual and sensible. It is through the medium of the senses that an appeal is made to the heart, just as a finely-strung harp sends forth dulcet sounds only when played on; and a bell of the purest metal is silent unless touched by some visible agency;—and so it is with the human heart. Ceremonies are, therefore, only the outward signs of our inward acts and desires; they are corporal acts, expressive of spiritual truths. They are the body of religion, and manifest the presence of the soul, just as the humanity of our Saviour manifested the presence of his divinity. The ceremonies of our church, form a universal language, in which soul may speak to soul, and many souls in union speak to God. All her public acts of religion are performed with ceremonies expressive of their nature. They add solemnity to them, and render them more impressive; they awaken the interest of the indifferent; they attract the attention of the careless; they fix the wanderings of the distracted; they reanimate the devotion of the languid; they instruct the ignorant, and unite in one act of devotion, those who, in the name of God, are collected together. It is these ceremonies, this outward body of our holy religion, which are so incomprehensible to our cold, material, worldly-minded brethren.—They are a cause of infinite astonishment and surprise to them when they are led by curiosity or any other motive to enter our churches,—and their first matter of surprise is to watch all the Catholics as they enter the church, dip their hands in a small vessel of water beside the door, and make upon themselves devoutly the sign of the cross. Now, our purpose will be to explain the use the church makes of holy water, and what are the reasons of this use,—though many of you, children of the church, are sufficiently informed on this subject, yet there are others who are not, or do not trouble themselves to think about it. The blessing of holy water includes, like most of the other solemn benedictions, an abridged history of the human race; it speaks of the creation of man in a state of perfection and holiness; of his subsequent fall; and of the victory gained by

Satan over the human race and all creation, over which he exercises his baneful influence; of their re-establishment and the sanctification of all created things by Jesus Christ. The blessing of water may be traced back to the time of the apostles, and is found in the most ancient rituals of the church. St. Cyprian says, "It is necessary that water be blessed and purified by the priest." The custom of sprinkling the congregation with water thus blessed before Mass is also of the highest antiquity and is evidently connected in some way with the custom which prevailed among the primitive Christians, of washing their hands and face in holy water, to purify themselves before entering a church. What then, is the object the church has in view in thus blessing water and sprinkling it upon the faithful? Ah! like a tender and anxious mother, she would recall to your minds your fall and consequent redemption; She would purify and sanctify you, so that you may be worthy to assist at the dread mysteries; she would preserve you from all that could hurt or molest you during these holy mysteries; and consider too, how significantly she speaks in the double matter of which holy water is composed:—The property of water is to cleanse; of salt to preserve from corruption; and water and salt mixed are an emblem of purity and innocence. Vested with that supreme power of her Divine spouse to whom all power was given on heaven and earth, the church commands her priests to withdraw these two creatures, water and salt, from the power of Satan—to destroy by their exorcisms and benedictions the malign influence he hitherto exercised over them, and to render them useful and profitable to man, and by words of sanctification and blessing to recall them to that primitive state, when the Almighty cast a glance over all his works, and beheld they were good. The first thing, therefore, the priest does, is to exorcise the water and salt.—To exorcise means to conjure or command. It is a term which can only be applied to those who possess sovereign authority. In the language of the church, to exorcise means to conjure the devil or drive him out, or forbid him in the name of God to do any hurt,—exorcising the water and salt therefore means that the priest commands the devil, in the name of God, and by the merits of the passion of Jesus Christ, to leave these two creatures, that they may no longer be hurtful to man, but profitable to our salvation. And such is the general meaning of all exorcisms which she uses over inanimate creatures,—and do we not see new proofs of her wisdom in the establishment of these exorcisms. Who that has the least

knowledge of ancient history, can have forgotten the power and malign influence which evil spirits exercised in the olden times? Every one remembers how the oracles spoke through their inspiration; how all creatures animate and inanimate, were used in their worship and devoted to their service; how the fairest and purest of God's gifts were polluted in their impious worship. When Christianity came to be established on the ruins of the vast empire of Satan, then it was that the church was forced to exercise her divine right of command and in virtue of the power she had received, and through the merits of her divine spouse, she arrogated to herself the right of exorcising, or purifying those creatures which had hitherto been employed in so foul and unworthy a manner. Hence in her ritual we find the most touching and solemn benedictions; and these benedictions recall to us a great truth, and the forgetfulness of which involves much sin and sorrow—that is, the greatness and sanctity of man. We do not esteem ourselves enough, we do not consider our high and noble destiny. Images of God, holiness itself, we are created to be holy, to be consecrated to God, disengaged from evil, freed from the servitude of the devil. Our hearts, our minds, our imaginations, our senses, all are so many sacred vessels which ought to be filled with holy thoughts, holy affections, holy images.—*Cape Colonist.*

ERRORS REGARDING CHRISTIAN MISSIONS.

“You cannot imagine,” said an old Missionary of Mandacova on the banks of the Orinoco to Alexander Von Humboldt, “the perversity of this Indian race. You receive men of a new tribe into the village—they appear to be mild, good, and laborious, but suffer them to take part in an incursion to bring in the natives, and you can scarcely prevent them from murdering all they meet and hiding some portion of their dead bodies.” The Carib Indians, according to Bembo, devoured freely the flesh of men and boys, though they refused that of women. Yet says the learned Dr. Pritchard, the accurate and profound author of the “Natural History of Man.” “a million and a half of the pure aboriginal races live in South America in the profession of Christianity; and through the exertions of the Catholic Missionaries this race is destined to survive to future ages. And this (he adds) must be allowed by a comparison with the History of North America to reflect honour on the Roman Catholic Church, while it casts a deep shade on the history of Protestantism.”

Von Humboldt and other trustworthy authorities, tell us that some of these tribes before their conversion were much more cruel and bloodthirsty than any idea we have been taught to form of the Kafirs. Many of the Jesuit Missionaries were put to death by the natives on the banks of the Paraguay before the labours of their brethren were ultimately crowned with success. After their conversion their wild and savage spirit was completely subdued. “The religious orders,” says Von Humboldt, “have founded their establishments between the domain of the colonists and the territory of the Free Indians. The missions may be considered as intermediate states. They have doubtless encroached upon the liberty of the natives, but they have almost everywhere tended to the increase of population, which is incompatible with the restless life of the independent Indians. As the Missionaries advance on the forests and gain on the natives, the white colonists seek to invade in an opposite direction the territories of the missions. In this protracted struggle the secular arm continually tends to withdraw the reduced Indian from the monastic hierarchy, and the Missionaries are gradually superseded by Vicars. The whites and the castes of mixed blood, favored by the corregidores, establish themselves amongst the Indians. The missions become Spanish villages, and the natives lose even the remembrance of their natural language.” Such is the progress of civilisation from the coasts towards the interior,—a slow progress retarded by the passions of man, but nevertheless sure and steady. Put Kafirs in the place of the Guarinis, Quingias, and Caribs, and Protestant Missionaries in the place of Catholic Religious Orders, and we would willingly ask our Graaff Reinet contemporary of anti-missionary notoriety, what he has to say to these facts? Mind we don't say anything about the merits of the religion to which the South American Indians were converted, we only take it as to its effects upon civilization and the peace of society. If the numerous Protestant Missionaries civilized the Kafirs after the same fashion would our contemporary be content with them? If we have not been able to convince our incredulous contemporary by the fact of the conversion of millions of the Indian race in South and North America, we will in a future number introduce him to the converted savages of the South Sea Islands, who certainly were not superior to the Caribs of the South of the Potrowottances on the West of the American continent. While we are on the subject of missions we cannot forbear treating

our contemporary to a most interesting article from a late London "Times," which may perchance have escaped the eagle eye of his London correspondent;—it is on the state of the Catholic Missions in China, and will repay the perusal:—

CATHOLIC MISSIONARIES—THE CHINESE REVOLUTION.

The following tribute to the apostolic piety, zeal, and courage of the Catholic Missionaries in Pagan countries formed a leading article in the *Times* of Monday:—

"Roman Catholic Missions to China deserve to be reckoned among the oldest and most persevering of the attempts to diffuse the truths of Christianity through that vast empire. The works of Father Ripa and Father Hue, which have recently been translated into English, show with what zeal these missions have been supported by the Italian and French priests educated for the purpose in the Chinese colleges of Grotta Ferrata and of Paris. They continue to this day to defy persecution, and to encounter martyrdom with a heroism worthy of the early ages of the church, and whatever may be thought of the laxity of the ceremonies by which they have imparted Christianity to their followers, there can be no doubt that they flinch from no sacrifice in their own persons to prove the sincerity of their convictions and to extend the triumph of their faith. The result has been, that in many parts in China Christian churches have long been in existence. The name of Tien-chow, which is the term prescribed by Pope Benedict XIV, to designate the Divine Author of our religion in the Chinese language, is known and revered all over the empire; and, although the suspicious and occasional persecution of the Chinese Government have rendered the profession of Christianity dangerous, these congregations form an important class of society in that country; and the information we receive from the Roman Catholic Missionaries in the interior is, perhaps, the most authentic that can be obtained in Europe with reference to the extraordinary revolution which threatens at this very time to overthrow the Mantchoo dynasty. These accounts are confirmed in a very remarkable manner by the very last despatches we received from China.

"The 'Annals of the Propagation of the Faith' contain some curious letters written in the spring of the present year from the Vicars-Apostolic of Kiang-is and Hou-Kouang. These priests relate that in the month of January the insurrection had already made formidable progress. The forces of Tien-te, or as he is called in other accounts Tae-ping

wang, everywhere announced their resolution to deliver the Chinese nation from the Tartar yoke. They were well received by the population, and obtained without difficulty large contributions in support of their cause. Their army is far better disciplined and provided for war than the Imperial troops, and it is continually reinforced by considerable desertions of native Chinese. But the most remarkable circumstance attending their progress is, that they and their chiefs profess none of the idolatrous religions hitherto dominant in China. On the contrary, wherever they appear they destroy the joss-houses, the idols, and the monastic institutions of the bonzas, which were held in veneration by the Chinese and their conduct appears to confirm the language of their proclamations, quoted by us, some little time ago, which indicated an affinity with the more spiritual doctrines of Christianity. They carry on their banners, however, the words 'Xam ti houoei,' or 'the Religion of the Great Emperor,' a term not known to the Roman Catholic missions, and which, consequently, marks the distinction between them and the Romanist converts. The Chinese Government appears to have thought that the hostility of these iconoclasts to the prevailing worship of the country established a strong presumption that the Christian congregations were the original authors of the rebellion, and in some parts of the empire persons suspected of professing Christianity have been arrested and persecuted in consequence of this suspicion.

"In March, the province of Hou-Kouang had become the centre of the operations of the victorious Tien-te. He had taken by storm the capital of that province, and also the city of Hau Yang fou, where the Imperial troops were defeated and all the Mandarins and civil authorities put to death. He then proceeded to march upon the province of Honan, having divided his army into three numerous columns; and he had summoned the Mandarins of Nankin to receive him as their legitimate Sovereign, descending in the ninth generation from the last Prince of the Ming dynasty. The Imperial Government had summoned fresh troops from Mantchoo Tartary, and the fate of the empire seemed to depend upon the result of the next battle. Meanwhile the aspect of the Imperial army is described as extremely ludicrous and effeminate, every man carrying an umbrella and a lantern, and the movements of the forces being encumbered by an enormous and unwieldy train of baggages. The shops are closed, and trade is stopped upon their passage; indeed it would seem that the result of these events has been for the present to throw

the southern provinces of the empire into a frightful state of anarchy. The policy of Tien-te and his followers is to make war on the Tartar authorities, but as far as possible to protect the people; and among so methodical and ingenious a nation as the Chinese, it is evident that this state of disorder will be of short duration. M. De La Place, the Vicar apostolic of Kian so, from whose letters we have borrowed these particulars, terminates his narrative in the following words:—

“I relate these things, which I have had occasion to learn in a journey I have made from Honau to Kiangsi, along the western part of Nigan Hoey, because it is a question of life or death—of liberty or persecution. If as is now very probable, the insurgents prevail, we may perhaps, expect some emancipation of our holy religion. If, on the contrary the Tartar dynasty recovers its ascendancy, we shall witness a frightful reaction against every thing that has the character of an association; and, as the church is one of the most important associations in China, and one of the most hated by the government, it will attack the Christian community with fury, and we may expect a bloody and fiery persecution. Liberty or persecution, all is good in the Lord Jesus. With liberty our influence will extend, with persecution we shall have the glory of dying for our cause.”

“The brave and fervent language of these enthusiastic proselytes [query, Missionaries?] is that of men actually surrounded by the dangers they describe and who know how many of their teachers have already laid down their lives in China for the Propagation of Christianity. Although there is every reason to believe that the rebellion which threatens to overthrow the Tartar dynasty is entirely a national movement, and has not originated in any foreign influence or instigation, it is evident from the language of these Missionaries, that they conceive themselves to be deeply interested in its success, and it is not improbable that the Chinese Christians, who form one of the greatest secret societies of the empire, are concerned in the enterprise. These facts are still imperfectly known, and their political consequences are still a matter of pure conjecture; but this much is certain that all the evidence we possess in Europe confirms our opinion of the impolicy of an interference by foreign states in support of the existing government. Be the government of China what it may, it cannot be worse than that which now seems likely to be overthrown. The Manchoo dynasty has shown itself ready, whenever it dared to persecute the Christian religion, to restrict the foreign trade of the empire, and to evade its engagements with foreign nations; but the disposition which has of late years been manifested by the Chinese themselves to adopt a purer faith, to extend their commerce, and even to emigrate to Australia, California, and the Mauritius, shows that the oppressive policy of the government is by no means identified with the views and the interests of the people. It is not improbable that the revolution now occurring in China, may be destined to play a most important part in the extraordinary events and discoveries which have occurred of late years to unite the extremities of what we term the Eastern and the Western World, and to complete that circle of civilisation and unrestricted intercourse which will one day encompass the globe. In the internal affairs of the Chinese empire it would be extremely impolitic for us or any other Christian power to interfere; but least of all, should our agents or forces be induced to lend their aid to the progress of a revolution favourable to the grand object of civilisation, and to the ultimate improvement of our relations with this extraordinary people.”

PROGRESS OF ENGLISH “SLANG.”

—The *Household Words* of this week has an amusing and timely protest against the further progress of slang in our languages. The

Emperor of Russia or the Sultan of Turkey may write and speak (accent apart) as good French as any Parisienne. But in England an Englishman has never done learning his own languages. It has no rules, no limits, its orthography and pronunciation are almost entirely arbitrary; “its words are like a provisional committee, with power to add to their number.” A foreigner may hope to read and write English tolerably well, after assiduous study, but he will never speak it without a long residence in England; and even then he will be in no better case than the English bred Englishman, continually learning, continually hearing words of whose signification he has not the slightest idea, continually perplexed as to what should be considered a familiar idiom, and what inadmissible slang:—

“Only consider,” says our diminutive contemporary, “what a vast multitude of equivalents the perverse ingenuity of our slanginess has invented for the one generic word Money. Money—the bare, plain, simple word itself—has a sonorous, significant ring in its sound, and might have sufficed, yet we substitute for it—tin, rhino, blunt, rowdy, stumpy, dibbs, browns, stuff ready, mopusses, shiners, dust, chips, chinkers, pewter, horse-nails, brads. Seventeen synonyms to one word: and then we come to the species—of money. Sovereigns are yellow boys, cooters, quids? crown-piece are bulls and cart wheels; shillings, bobs, or benders; sixpenny-pieces are fiddlers and tizzies; fourpenny-pieces, joeys or hits; pence, browns, or coppers and mags. To say that a man is without money or in poverty, some persons remark that he is down on his luck, hard up, stumped up, in Queer street under a cloud, up a tree, quisby, done up, sold up, in a fix. To express that he is rich we say that he is warm, comfortable, that he has feathered his nest, that he has lots of tin, or that he has plenty of stuff, or is worth a plum. For the one word drunk, besides the authorised synonyms tipsy, inebriated, intoxicated. I find of unauthorised, or slang equivalents, the astonishing number of thirty two viz: in liquor, disguised therein, lushy, bosky, buffy, boosy, mops and brooms, half-seas-over, far-gone, tight, not able to see a hole through a ladder, three sheets in the wind, foggy, screwed, lazy, sewed up, muddled, muzzy, swipy, lumpy, o’fuscenter, muggy, beery, winy, stewed, on the ranstan, on the re-raw, groggy, ploughed, cut, and in his cups. For one article of drink, gin, we have ten synonyms: max, juniper, gatter, duke, jockey, trape, blue ruin, cream of the valley, white satin, old Tom.”

Synonymous with a man, are a cove, a chap, a cull, an article, a codger, a buffer. A gentleman is a swell, a nob, a tiptopper; a low person is a snob, a sweep, and a scurf, and in Scotland, a gutterblood. Thieves are prigs, cracksmen, mouchers, gonophs, go-alongs. To steal is to prig, to pinch, to collar, to nail, to grab to nab. To go or run way is to hook it, to bolt, tracks, to squatulate, to slope, to step it, to mizzle. to paddle, to cut, to cut your stick, to evaporate, to vamose, to be off, to vanish, and to tip your rags a gallop. For the verb to beat I can at once find fourteen synonyms: thus, to thrash, to lick to leather, to hide, to ran, to larrup, to wallop, to pummel, to whack, to whop, to towel, to maul, to quilt, to pay. A horse is a nag, a prad, a tit, a screw. A donkey is a moke, a neddy. A policeman is a peeler, a hobby, a crusher; soldier a swaddy, a lobster, a red herring. To pawn is to spout, to pop, to lumber, to blue. The hands are mauleys, and the fingers flippers. The feet are steppers; the boots crab shells, or trotter cases, or grabbers. Food is grub, prog, and crub; a hackney cab is a shoeful; a Punch's show a schwassle box; a five pound note is a flimsy; a watch a ticker; anything of good quality or character is stunning, ripping, out-and-out; a magistrate is a beak, and a foot-man a flunkey. Not less can I set down as slang the verbiage by which coats are transformed into bis-unique alpacas, vicunaz, ponchos, alexandrians, and siphonias.

But slang does not end here. It goes higher—to the very top of the social Olympus:—

"If the Duchess of Downderry invites some dozen of her male and female fashionable acquaintances to tea and a dance afterwards, what you think she call her tea-party? At *thé dansante*—a dancing tea. Does tea dance? Can it dance? Is not this a libel upon honest Bohea and Souchong, slang—pure, unadulterated, unmitigated slang? This slang of the fashionable world is mostly imported from France; an unmeaning gibberish of Gallicisms runs through English fashionable conversation, and fashionable novels, and accounts of fashionable parties in the fashionable newspapers. Yet, ludicrously enough, immediately the fashionable magnates of England seize on any French idiom, the French themselves not only universally abandon it to us, but positively repudiate it altogether from their idiomatic vocabulary. If you were to tell a well-bred Frenchman that such and such an aristocratic marriage was on the *tapis*, he would stare with astonishment, and look down on the carpet in the startled endeavour to find a marriage in so unusual a

place. If you were to talk to him of the *beau monde*, he would imagine you meant the world which God made, not half a dozen streets and squares between Hyde Park corner and Chelsea Bun House. The *thé dansante* would be completely inexplicable to him. If you were to point out to him the Dowager Lady Grimguffin acting as *chaperon* to Lady Amanda Creamville, he would imagine you were referring to the *Petit Chaperon Rouge*—to Little Red Riding Hand. He might just understand what was meant by *vis-a-vis entremets*, and some other of the flying horde of frivolous little foreign slangisms hovering about fashionable cookery and fashionable furniture! but three fourths of them would seem to him as barbarous French provincialisms, or, at best, but as antiquated and obsolete expressions picked up out of the letters of Mademoiselle Scuderi, or the tales of Crebillon the younger."

Young Lord Fuzurse speaks of himself and of his aristocratic companions as fellows (very often pronounced "faywows"); if he is going to drive a four horse coach down to Epsom Races, he is going to 'tool his drag down to the Derby." Lord Bobby Robbin's great coat which he admires, is "down the road." An officer in the Tenth Hussars is "a man in the Tent;" a pretty young lady is a "neat little filly;" a vehicle which is not a drag (or dwag) is a "trap" or a cask;" his lordship's lodgings in Jermyn-street are his "crib." his "diggings," or he "hangs out" there. His father is his "governor," his bill discounter a "dreadful old screw," if he refuses to do a "bit of stuff" for him. When his friend has mortgaged his estate he pronounces it to be "dipped." Every thing that pleases him is, crushing, by Jove!" every thing that displeases him (from bad sherry to a writ from his tailor) is "infernal." And the Stage has its slang, both before and behind the curtain. Actors speak of such and such a farce being a "screamer," and such and such a tragedy being "damned" or "goosed." If an actor forgets his part while on the stage he is said to "stick" and to "corpe" the actors who may be performing with him, by putting them out in their parts. A "part" has so many "lengths;" a piece will "run" so many nights. Belville is going in the country to "star" it. When no salaries are forthcoming on Saturday the "ghost doesn't walk"—a benefit is a "ben," a salary a "sal;" an actor is not engaged to play tragedy or comedy, but to "do the heavy business" or "second low comedy," and when he is out of an engagement he is said to be "out of collar."

Thus through all grades and professions of life runs this omnipresent slang.—*Commercial Journal and Family Herald.*

MARTYRDOM IN COCHIN CHINA.

The *Free Press* recounts a case of martyrdom in Cochin China, in the person of a Native Roman Catholic priest, who was beheaded by order of the Monarch. The persecution, says our contemporary "of the French and Native Missionaries in Cochin China and their flocks has been actively renewed, and one of the first victims on this occasion has been a Cochin Chinese priest, trained at the Penang College and long a zealous and unflinching propagator of Christianity in his native country. The heroism and devotion which this Cochin Chinese displayed to the last, confirm the high estimation in which the character of his race is held by the French Missionaries, compared with that of the neighbouring races. We understand that there are about eight thousand Christians in Auam and two hundred thousand in Tonkin, the latter being the most flourishing of the eastern missions. In some parts of the country whole villages are Christian, and the rites of the Roman Catholic Church openly celebrated."

The *Singapore Gazette* calls for Government interference to put down the Chinese secret societies. It declares that the apathy or timidity displayed by the authorities "is not only most prejudicial to the administration of justice in the Settlement and dangerous to its peace, as is shown year after year. but has a most baneful influence on the thousands of Chinese who are enrolled in the great *Hoeys*. A large and settled Chinese community is growing up in Penang, and eventually all the other classes together will form but an exceptional fraction to the Chinese population of the Island. It evinces a very narrow conception of the duties of a British Government, to suffer this population to be formed under the bad and powerful operation of the larger Secret Societies, which subjects every member to permanent and slavish obedience and dread of the ruling body, effectually prevents the growth of feelings of respect, confidence and submission towards the Government, destroys the influence of the higher civilisation of Europeans, and exposes a formidable obstacle to the only certain means of elevating the character of the Chinese—their conversion to Christianity. Surely the single fact that the members of a Secret Society recently burned down, in one night, the houses and manufactories of nearly all the Chinese gam-

bier and pepper planters throughout the island of Singapore who had become Christians, should carry conviction to the mind of a man like Lord Dalhousie, that the urgent and incessant call of the Europeans in the Straits for a law to repress, and avert flagrant abuses by the Chinese of the right of association, is well founded.—*Madras Athenæum.*

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

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„ P. Bonnaud, for ditto,	5	0
„ J. Green, for Nov.,	1	0
„ J. F. Bellamy, for ditto,	1	0
„ J. Younan, from Jan. to Dec.,	12	0
Madam Bonnaud, for December,	2	0
Mrs. J. Mendes, for ditto,	2	0
Miss Gregory, for Nov. and Dec.,	2	0
H. M., of <i>Burdwan</i> , for Nov. and Dec, ...	40	0
Mr. M. Augier, for June, July, August and September,	4	0
Mr. S. Jones, for August and Sept., ...	4	0
Mr. T. W. Seyers' donation, thro' His Grace the Archbishop,	Rs. 100	0
Mr. Carshore, ditto, thro' ditto,	100	0
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Mrs. J. H. Rostan, towards the Female Branch at Intally,	50	0
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Mrs. Hayes, thro' Mr. J. W. Robinson, ...	5	0
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SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JANUARY 21, 1854. [VOL. XXVI.

OVERLAND SUMMARY.—The *Hindustan* with the mails of the 8th December, arrived in Calcutta, on the 15th instant, bringing us intelligence thirty-seven days old. It is of the usual complexion. The attention of Europe is still absorbed by the Eastern question, which for the twentieth time is said at last to have reached a crisis. The "East" is still almost the only topic of conversation, and certainly the only subject which occupies the attention of the journalists. Every letter from Vienna or from Copenhagen, from Constantinople or from Paris is filled with rumours of war, or details of the actual campaign. Every extract from the French journals refers to the same engrossing topic, every speech is full of Kalafat, Krajowa, and the contest "in Asia," the last phrase being used after a fashion which implies that the speakers have but a vague comprehension of its meaning. Meanwhile the Russians and Turks are fighting, the Asiatic hordes are gathering to the conflict, and the "elder diplomacy of Europe" is endeavouring to avert the consequences of the campaign by fresh negotiations. To the contest in Asia we may hereafter return, but we weary of the details of skirmishes and movements on the Danube. The account we published last week has been fully confirmed by more recent information, and it is only necessary to add that Omar Pasha with his Army are cutting themselves up in the forts on the Turkish side of the Danube, and strengthening every position on its bank. The Russians on the other hand still occupy the Principalities, and although their troops are decimated by disease, desertion, and the most corrupt commissariat in the world, they expect enormous reinforcements. According to the *Malta Times* of 13th December, a maritime engagement remained undecided on the departure of the latest steamer. Four Turkish frigates, two corvettes, a small steamer, and two or three smaller vessels were at anchor in the Bay of Sinope in the Black Sea. They were attacked by a Russian fleet consisting of three line-of-battle ships, some frigates, and corvettes, but up to the 5th December nothing was known of the result, beyond the fact that the Turks were behaving gallantly. It appears to be generally believed that the entire strength of the Army now in Poland will be moved across the frontier, and that Province will be kept quiet by the Imperial guard. The movement can be executed with little loss of time, for the completion of the Railway from Warsaw to St. Petersburg has removed one of the most serious of Russian difficulties. No armistice has been concluded, and the Divan, excited by the recent proof of its renewed strength positively refusing to listen to any such proposal. It argues, and with justice, that an armistice means time given to the Russians to bring up their Reserves.—*Friend of India.*

BURMAH.—The *Zenobia* arrived in Calcutta from Rangoon on the 16th instant, with the Governor General on board. We have received communications by the same opportunity to the 9th instant. They confirm in every respect the statements which appeared in our columns a fortnight since. Pegu is gradually settling down, and the visit of the Governor General, has exercised a remarkable effect upon the spirits of the people. They consider it a proof that the country is now really annexed, and that they have nothing more to dread from the enmity of the native Court. His Lordship in person fixed the northern boundary of our newly acquired provinces six miles above Meaday, from the Yowa Mountain West to the Salween on the East. The ceremony was accompanied by all Military honours, and an account of the scene appears to have been carried by the natives to every corner of the Province.—*Ibid.*

AUSTRALIA.

HOW TO SUCCEED IN AUSTRALIA.

An amusing and practical correspondent writes from Melbourne, showing how money is made in the colony. There is, he says, "A vast amount of distress among the gentlemanly, no capital, no-hard-work people—people who will not go on the roads and earn 10s. a day, because they have never done it, and it's below them; but believe, me, if a man comes here without capital he must work or starve; and the work that is wanted is, hand, not head work. I do any thing to pick up a shilling—carry a box, help to dig the foundation of a house—and what I have lately made some money by has been by duck shooting. The way I set about it is this—I start off in the afternoon for one of the numerous lagoons, situate from five to ten miles off, and take with me on my back, besides my gun, a blanket, hookpot, pannikin, tea, and sugar, bread, &c. On my road I often get stuck in a bog or lost in the bush, but, *nil desperandum*, on I go, and at length reach my destination. At sunset I take my station at some thick reeds—perhaps up to my hips in mud and water, and there await the evening flight of the ducks, teal, black swans, &c. At last, bang! bang! goes old Joe Menton; and plash, plash, tumble the ducks into the lake. Then for an hour it's load and fire, and then gather together the dying and the dead. I now try and find out a soft place under some friendly gum-tree, light a fire, make a cup of tea (when on board ship I thought I should become a solid lump of 'plum duff'; now I really believe I shall be converted into a fluge teapot, for I drink tea by the quart, not by the cup), roll myself in my blanket, and off to sleep. Up again in the morning before the sun, take my place in the rushes, see the ducks turn out to wash their faces, and give them a hearty salute; after which pack up, and away to Melbourne, call at the clubs and hotels, and sell my ducks, and if I fail there, it's 'Duck, O; Wild duck! Widgeon or wildfowl!' in the streets; and the best of all is, this kind of sport pays at 18s. a pair of ducks, 20s. a goose, 5s and 6s. a pair for teal—a good night's work tell's up. Now, your poor proud man won't do this, because, faith, he never did such a thing in England, and it's so low to sell ducks, and therefore he starves, and nobody pities him, and he either turns shepherd in the bush, or works his way home as a ships-steward. But there is one sad cause of distress—namely, that caused by illness from the common and often fatal complaint, diarrhoea. Then a man or woman without money is indeed in a sad condition. All I can say is, God help them, for few else will. For the working man this country is the finest in the world, and he is sure of a fortune if he does not take to 'nolliers' (small glasses of brandy or rum.) Drunkenness is the very curse of the country..... I must now really turn in with the flogs (they are anxiously waiting for me), and finish this another time. I have to be up before sunrise to fish, as fishing pays 20s. a dozen, large and small; so good night!—J. G., licensed waterman, No. 119, at your honour's service."

AUSTRIA.

VIENNA, Sept. 5.—The Russian reply to the despatch containing the modifications of the Porte is expected on the 9th or 10th inst. The Russian Cabinet is not likely to object to any of these modifications, excepting the one referring to the treaties of Kainardji and Adrianople.

To prevent further complications, the Austrian Government, supported by the Ambassadors of the Great

Powers, has proposed the opening of direct negotiation on the point in dispute. These negotiations are to be conducted by the Count Neaseleode and the Ottoman Ambassador who is to be sent to St Petersburg. This proposal, it is thought, will be accepted by the litigant parties. The Russian Ambassador asserts that the evacuation of the Principalities will shortly commence, and that in any case the Russians will not pass the winter in those provinces.

RUSSIA.

ODRESSA, Aug. 26.—The settlement of the Oriental question is not so near at hand as is generally believed. The armaments have never at any one time been suspended. Our commerce does not suffer from the state of affairs. We are, however, in great want of shipping for the transport of large quantities of corn, which are to be sent to foreign countries, and especially to France.

Letters from Odessa state that the wheat in the 'own stores amounts to 2,000,000 of chetverts, and that the rent of warehouses had been quadrupled.

The latest accounts from the Danubian provinces state that the Russian army is suffering severely from disease, and that provisions have reached a famine price at Bucharest. It is believed that the Emperor would willingly withdraw his troops if an "honourable excuse" were offered to him.

A letter from Shumla of the 13th ult. states that the army of Omar Pasha consist of 65000 men and 180 pieces of cannon. He was daily receiving reinforcements, whilst the Russians, it was said, had lost 13,000 men by typhus and diarrhoea since their entrance into the principalities. The Russians, to the number of 5,000 men pitched their tents, on the 10th at Totragun, on the left bank of the Danube, so that the sentinels of the two armies are within musket shot of each other. Colonel Skender Bey, with several officers, had quitted Shumla to reconnoitre the movements of the Russians. Two superior English officers had arrived at Shumla from Varna on the 11th. They paid a long visit to Omar Pasha, and proceeded next day to visit the fortifications. General O'Donnell arrived at Shumla on the 15th from Constantinople, through Varna. He had an interview with Omar Pasha, which lasted two hours. He quitted the camp on the following day accompanied by an aide-de-camp of Omar Pasha to visit the line of the Danube. The spirit of the troops is said to be excellent, and they desire ardently to have an opportunity to distinguish themselves in the eyes of Europe.

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Just Published.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal, &c. &c. for A. D. 1854, with the approbation of His Grace the Most Rev. Dr Carew, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Rev. Mr. Stephenson, Offg. Rector of St. John's College.

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THE BENGAL CATHOLIC HERALD.

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

No. 4.] CALCUTTA: SATURDAY, JANUARY 28, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jan. 28.

SCENES AND THOUGHTS IN
FOREIGN LANDS, BY CHARLES
TERRY, LONDON: W. PICKER-
ING, 1848.

OUR attention having been called to some notices relating to Catholicity in Calcutta contained in the above-named publication, we purpose to offer a few remarks on one of them, which has for its title or heading "Taking the Veil."

Alluding to the Loretto Pupils who assisted at the solemnity just referred to, and whom the author through mistake represents as Eurasian Novices, Mr. Terry says "I occasionally saw some of their faces, and they were so plain that I thought it a pity they were not Nuns already"...At the conclusion of the article we are now noticing, the author adds "More music and then closed this scene, one of the most painful I ever remember, to have witnessed. Heavens! I am thankful not to belong to a creed which perpetrates, justifies and extols such barbarity among God's social creatures."

Our readers will perceive, by comparing these last quoted words of Mr. Terry with those of his which we gave in the immediately preceding sentence, that our author's doctrine, on "Taking the Veil" or engaging by vow for life in the religious state, is regulated not by reference to what the inspired Scriptures and Apostolical tradition teach upon the subject, but solely by a regard to the beauty, or plainness of the Candidate's countenance. If the Candidate's face be plain, then the sooner she becomes a Nun the better, but if it be handsome, then to admit her to the religious profession is "to perpetrate, justify and extol gross barbarity among God's social creatures."

It would seem hence, in Mr. Terry's opinion, that the plainness of a Lady's face excludes her from being ranked amongst God's social creatures, and that in consequence, such a Candidate may and even ought to be permanently devoted to the religious state.

We hardly think that this theory will obtain a majority of suffrages from either the married or unmarried portion of Society. Neither will it find favor with those whose notions upon Religion are regulated by the dictates of reason or revelation. For both these sources of Religion alike dictate, that if an offering is to be made to God, it should be one,

the excellence of which would attest the profound reverence of the giver for the Divine Majesty.

In the very dawning of revelation, in the history of Cain and Abel, the Holy Fathers, as well as learned Commentators on the Scriptures remark, that whilst it is simply said of Cain, that, *of the fruits of the earth, i. e.* of the ordinary or common kind of fruits, he offered gifts to the Lord, Abel offered *of the firstlings of his flock and of their fat.*

And the Scripture adds, the Lord had respect to Abel and his offerings. But to Cain and his offerings he had no respect.

In truth reason itself dictates, that man, when he would acknowledge by some external rite the Supreme Dominion of the Creator over all created things, should do so, by the oblation or dedication to God of an offering whose worth or excellence would be at once indicative both of the Almighty greatness and of the deep sense of profound homage and gratitude which the offerer entertains for the Supreme Being. This sentiment and feeling God himself inculcated every where in the Old Testament, not only by enjoining that the sacrifices of every kind which were to be offered to him should consist of unspotted, unblemished oblations, but also by interdicting and excluding from the exercise of the Priesthood every one, whose external or corporal appearance was affected by any unseemly deformity. We need hardly remind our readers, that this discipline was prescribed by the Almighty, not because of any regard he has to outward appearances, but because, that whilst a regard to these appearances in the celebration of Divine worship is ordinarily expressive on the part of man of his respect and piety for his Creator, a disregard of them usually indicates a want of these virtues.

Mr. Terry dedicates his "Scenes and thoughts in Foreign Lands to his uncle the Rev. M. Terry, late of Queen's College, Oxford. We may assume then, that Mr. Terry is himself a Church of England Protestant. If so, if he knows his own Religion, he should be aware, that the Anglican Protestant Church, in her formularies of Doctrine, holds, that the B. V. Mary was a Virgin, *ante*

partum, in partu et post partum, or in other words, that she teaches the perpetual virginity of the ever Blessed Mother of God. If, moreover, Mr. Terry have any acquaintance with, or reverence for the Doctrine of the Holy Fathers, he should also be aware, that some of the greatest of these Doctors of the Church teach, that the Blessed Virgin had from her early life dedicated herself by vow to perpetual virginity. This opinion they derive not only from Apostolical tradition, but also from the inspired Scriptures themselves. For, we read in the first Chapter of St. Luke, that, when the Angel Gabriel, after having saluted Mary in these words "Hail full of Grace, the Lord is with thee: Blessed art thou among women" announced, that the Saviour was to become incarnate in her womb, the Holy Virgin replied "How shall this be done, because I know not man." Now in the interpretation of the Holy Fathers to whom we refer, and in that also of recent very learned Commentators on the Holy Scriptures, these words of the Blessed Virgin imply, that the event which the Angel announced could not be accomplished according to the ordinary and natural way, because its accomplishment in that manner was precluded by her having dedicated by a perpetual vow her virginity to God.

What a pity, that Mr. Terry was not present on the occasion just referred to, in order that he might have disabused both the Archangel and the Blessed Virgin of their superstitious and erroneous notions with respect to perpetual vows of virginity. No doubt had he been then present, he would in his "Scenes and thoughts in Foreign Lands," have expressed himself in the same way, as he expresses himself with respect to the Religious Profession, which he witnessed at St. Thomas' Church. "Heavens! I am thankful not to belong to a creed which perpetrates, justifies, and extols such barbarity among God's social creatures."

But whilst Mr. Terry, rejoices in his emancipation from the belief of what he regards, as an unsocial and barbarous tenet, we hope, that he will allow us poor benighted Catholics to give a preference to the teaching of the Archangel, and

to unite with that glorious Ambassador of Heaven, in saluting the first and holiest of those who vowed their virginity inalienably to God "Hail, full of Grace, the Lord is with thee: Blessed art thou among women and Blessed is the fruit of thy womb."

But, Mr. Terry's kind sympathies ought not, assuredly, to confine themselves within the comparatively narrow limits of the Cloister and its inmates. For, his own experience of life must have taught him, that for the one Female who devotes herself by vow to Religion, far more than ten thousand others engage for life, for better for worse, for richer for poorer, until death them do part, in the enduring vows of Matrimony. And is Mr. Terry ignorant of the circumstances, in which these engagements are often, if not ordinarily, contracted, and of the very distressing consequences, which very frequently result from them? We cannot suppose, that on either of these points Mr. Terry is uninformed.

Well then, if he be not, he must acknowledge with us, that in very many, if not, in most cases, the Marriage vows are made hastily, rashly, and under the influence of worldly or other unworthy motives. He must also admit, that in very many cases also, these vows are made, not from the free, deliberate choice of one or both of the contracting parties, but, under the constraint of parental or other such authority. Few have had more extensive opportunities of knowing what practically occurs in these matters than we have enjoyed, and we can state, that it is our firm persuasion grounded on long experience, that in the great majority of instances, which have fallen under our observation the contracting parties were guided chiefly, and often solely in their choice, either by the influence of Friends, the authority of Parents or Guardians, or some merely temporal and unworthy consideration.

To the marriages contracted under these influences add those, that are so often made, from the sudden impulse of passion, from the compulsion of necessity and from other such motives, and then say, if it be surprising, that Society should be almost daily scandalised by the frequent occurrence of the many distressing and tragical events, which take

place among persons engaged in the matrimonial state of life.

Now if Mr. Terry would only condescend to inform himself duly on the precautions, which the Catholic Church adopts, in order to prevent any of her children from engaging, either from unworthy motives, or without mature consideration in the religious state, he would find, that nothing, that Christian charity or prudence could suggest is omitted by her, for that purpose. And first, in order to be assured, that the Candidate, who offers herself for the religious state, acts thus of her own free will and accord, the Church excommunicates each and every person, no matter of what rank or station, who co-operates in any way by force, fraud, or any other illicit means, to oblige a person, contrary to her own free choice, to engage in the religious state. Secondly, She declares, that religious vows extorted by force or fraud are not binding, and in every case, in which it appears, that the party taking such vows acted under undue influence., She is always ready at once to annul them. Thirdly, She, in order to guard against every reasonable cause of apprehension on this head, confides to the Bishop of every district the examination of each case, in which a Candidate offers to engage in the Religious state, and this examination is repeated on three several occasions before her vows can be received, namely when she enters the Convent as a Postulante, when in about six months after she is admitted to the Noviciate, and lastly at the end of two years' Noviciate before she is allowed to make her Religious vows. In addition to all these wise and salutary precautions in a matter of so great moment, the professed members of the community which the Candidate desires to join are each obliged to give her conscientious opinion founded on her own observation and on the knowledge she acquired of the Candidate's character during the nearly three year's residence of the latter in the Convent, of her fitness or unfitness for the Religious state of life.

Let our readers contrast with this salutary discipline the prevailing usage, which obtains respecting parties engaging in Matrimony, with the general acquiescence and sanction of Society, and then

let them pronounce impartially, whether the Catholic Church could be reasonably expected to do more than She has done, to ensure the peace and happiness of the Candidate, who devotes herself to Religion, and the welfare also of the community into which she enters.

But the imposition of a perpetual vow of chastity is, according to Mr. Terry, barbarous and injurious to the social well-being of mankind.

To this we reply, that the Catholic Church *imposes* no such vow on any of her children. She simply permits her children of mature years, after a due probation, to devote themselves, of their own free choice, to the service of God and of their neighbour in a state of holy chastity—for, she believes with St. Paul, that “the unmarried woman and the Virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. Whilst she, that is married, thinketh on the things of the world, how she may please her husband.” Speaking of the married man, St. Paul says, in the same place, that he is solicitous for the things of the world, how he may please his wife, “*and his heart is divided.*” For a like reason also, the married woman’s heart must be divided and we know that, in his sanctuary, God will not accept of a divided heart.

The Prophet Osee, speaking of those who strove to serve God with a divided heart, says of them:

“Their heart is divided, now they shall perish.”

In civil society, the Supreme Government justly exercises the right of employing, at its own discretion in its Military and Naval service, for the most part, only unmarried persons, and in domestic society also the same prerogative is exercised, according to convenience, by Masters and Mistresses in their choice of servants. The principle, on which the Catholic Church acts, when she gives a preference in her service to Candidates, exempt from matrimonial obligations, is quite similar to that, by which the Heads of public and domestic society are respectively guided in their selection of servants.

As it is chiefly in time of war, that Civil Governments find the great advantage of having the bulk of their

Army and Navy unencumbered with family obligations, so likewise in Religion, the benefits to be derived from the Celibacy of the Clergy and of the Religious of both sexes, are most observable in times, when famine and pestilence desolate kingdoms. It is now an admitted fact, that when not long since the Cholera raged throughout the United Kingdom, the Catholic Priests and the Sisters of Charity were every where to be found at the bed side of the sick, ministering both spiritual and corporal relief, whilst the Protestant Clergy of all denominations, with hardly an exception, like the hireling spoken of by the Saviour, fled at the hour of danger and abandoned their flock, in order to provide both for their own safety and for that of their families.

This was so notorious in Dublin, and the contrast thus exhibited between the Catholic and Protestant Clergy so striking, that the present Protestant Archbishop published at the time a Pastoral letter, which we ourselves have read, the obvious import and tendency of which was to screen the recreancy of his Clergy, by resorting to an unworthy sophistry, in order to prove, that a Protestant, sick of the Cholera, could not conscientiously expose his Clergyman and the family of the latter to the danger of contagion, by calling on him to exercise his ministry, because, forsooth, that Ministry was unnecessary for a Patient who had led a virtuous life, whilst, on the other hand, it could be of no avail to him who had led a bad one.

In the preamble to the very act of Parliament passed in the reign of Edward the Sixth, in which permission was first given to the English Protestant Clergy to marry, it is expressly laid down, that it would be more edifying and profitable to Religion, that Clergymen should lead a single life.

Every one knows how averse Queen Elizabeth showed herself on every occasion to the marriage of the Clergy. On her tour of visitation through England to inspect the Universities and Colleges, she most unceremoniously expelled from them the wives of the fellows and other Superiors, and forbad women to be allowed to reside in them.

Another remarkable proof of her inflexi-

bility on the subject now spoken of, is supplied by the fact, that Elizabeth, whilst she recognised the English Bishops as Peers of the Realm, never allowed any other rank than that of commoners to their wives—a humiliation which is continued to the present day.

A further amusing illustration of her fixed aversion to the marriage of Clergymen is given in the narrative of a visit paid by her for a few days to Archbishop Parker. During the visit, the Archbishop's wife eagerly profited of every opportunity which offered to exhibit her respectful and courteous attention to the Queen. This, Her Majesty took notice of, but acknowledged in a way by no means flattering to that lady. When about to take leave, at her departure from the Archiepiscopal Palace, the Queen addressing herself to the Archbishop's lady thus saluted her—"Madam, I cannot call you, Miss, I am ashamed to call you, but, by whatsoever name I am to address you, I beg to thank you for your courteous attention."

(To be continued.)

TAKING THE VEIL.

(From Scenes and Thoughts in Foreign lands by C. Terry.)

This was a ceremony I had never before witnessed. I started early this morning to the Convent Chapel at the Nunnery, and procured a good seat. I was there an hour before the time purposely, wishing to see the whole of the proceedings.

The altar was gaily decked with garlands, and every thing denoted the occasion of the public assembly, which was to witness the reception of a daughter of the world into the bonds of the order of nuns. A number of young noviciates, chiefly Eurasians (half castes), seated themselves in their places in front, wearing long veils and dressed in white, which shewed off their dark complexion. Occasionally I saw some of their faces, and they were so plain that I thought it a pity they were not nuns already.

The Bishop officiated in the service and a Jesuit preached; then all was attention to the ceremony about to take place.

A beautiful person now came up the aisle, robed in bridal attire, with a dazzling train supported by young attendants. The Bishop received her, questioned her as to her free will in renouncing the world, and her happy smile as she assented was truly affecting. The Bishop shed tears in administering the various vows: few were the tearless eyes in that chapel besides her own—she is firm—she is led away to change her bridal dress. Music, most exquisite music, was chanted during this interval; the "ora

pro nobis" was more touching than I can describe. She returns—her robes are now changed from fashion's elegance to the black vesture of the nun; her beautiful tresses are now cut off, and her head is covered with the nun's cap: but there she is, still firm, eye and even more beautiful: I did not think I could have felt so keenly as I did—tears stole down my own cheeks, and I was but one of many. The Bishop's voice faltered as he placed the vestal cord round her waist. More music, and then closed this scene, one of the most painful I ever remember to have witnessed. Heavens! I am thankful not to belong to a creed which perpetrates, justifies, and extols such barbarity among God's social creatures.

Calcutta, May, 1843.

CONVERSIONS.

On Sunday last one family, consisting of six persons—not Jumpers, but old Protestants—in the parish chapel, *Louisburgh*, in presence of a large congregation, made a formal recantation of Protestantism. Ere three months pass over, we are much mistaken if there will be five Protestants in the parish of *Kilgcever*.—*Mayo Telegraph*.

Also Miss Matthews, daughter of the Rev. Mr. Matthews of York. The Rev. Mr. Pope, whose conversion we announced last week, is of Christ's College, Cambridge, and son of the late Incumbent of Trinity Church, Mickle Gate, York. Several other lay and clerical converts are expected shortly in that and other localities.

Several members of the Episcopalian church in Galashiels have recently transferred their attendance to the Stirling-street chapel, and entered into communion with the Roman Catholic Church.—*Border Advertiser*.

The Rev. Mr. Lyman, late Episcopal Minister of Columbia, Pa., after abjuring the errors of Protestantism, made his profession of the Catholic faith, and was received into the Church by the most Rev. Archbishop of Baltimore, on last Saturday, in the Cathedral. The Venerable prelate at the same time conferred the Sacrament of Confirmation on the happy neophyte.—*Catholic Mirror*.

Conversion to the Catholic Faith, at the Eleventh Hour.—A gentleman of splendid fortune, in a tour through Ireland some short time ago, had two faith-

ful servants—one male, the other female—the man servant a native of Herefordshire, the woman of Liverpool; and curious to remark, both were visited by a dangerous illness at the same time, during their sojourn in Cork. They had the best medical treatment; but their good master having business of great importance to transact at Waterford, he was obliged of necessity to remove thither. The thought of having to leave behind him his faithful servants concerned him much, and he resolved, at all hazards, to provide for their comfortable removal to that town. The morning of starting arrived; the gentleman's travelling carriage was seen at the door of the poor sufferers: he asked them if they thought they could bear to be removed to Waterford, in his own carriage, to which both replied in the affirmative: blankets were provided, and his carriage turned into a sort of travelling hospital. When they arrived at Waterford, they were provided with respectable accommodation, but the long journey only increased their illness, and it was a duty incumbent to request of them to suffer the minister to attend them, as the doctor pronounced their state hopeless. Both were members of the Church of England; but the man servant had a brother-in-law a Catholic, and when asked would the minister be called in—he declared he would see no minister, but one of the Roman Church. His good master was made acquainted of his intention to die a Catholic, and in place of being angry, he told the persons that surrounded his bedside to let him have his wish; the landlord of the house, a rank Orangeman, declared, if a Papist priest dared to come into his house he would stick him with a knife. The sick man insisted on seeing the clergyman, who came; the coward on hearing the priest walk in, sat down in a chair and never spoke a word. I am happy to relate the priest attended ten days, and the poor sufferer expired in the arms of the good clergyman, after receiving the rites of the Catholic Church. The bishop and eight priests walked in procession at his funeral, and his good master defrayed the expenses of what I may term a very grand ceremony. His fellow-servant expressed a wish that she should also die

in the same faith, and the same clergyman attended her to her last hour; and she also had a splendid funeral. The name of the man was Ord; of the woman, Brown. From an eye witness, and

A WELL-WISHER.

P. S.—If there be a shadow of doubt, as to the truth of this statement, the Bishop of Waterford can bear testimony.

Mrs. Mearlin and the Misses Woodhall were received into the Church last week by the Very Rev. Canon Walker, of Scarbro'; and Miss Pope, sister of the recent clerical convert, has likewise been reconciled to the Church.

A correspondent writes us that on August 13th the five children of Mr. Thomas Becker, of Vincennes, Ind., were received into the Catholic Church. Mr. Becker himself was received about nine months ago.—*New York Paper.*

The Archbishop of Cashel, administered the Sacrament of Confirmation in several parishes of his diocese to 2,400, including several converts from Protestantism. In Tipperary notwithstanding pinching want and the gold of the sowers, not one person has been induced to deny the Faith of his Fathers.

THE ABBE CRUICE'S WORK ON THE "PHILOSOPHUMENA."

THE following article, which we translate from the *Gazette de France*, gives an interesting notice of a new work by this distinguished Irish Ecclesiastic, the author, as our readers will recollect, of the celebrated "Life of Archbishop Affre:"—

"A clever Hellenist, named Mynoides Mynas, whilst exploring the convents of Greece in search of old manuscripts known to be buried within their precincts, discovered in 1841 several works, more or less valuable; among others, the 'Philosophumena,' which he deposited in the library of the Rue Richelieu.

"The authorship of this work has been much discussed by the learned, especially on account of the violent invectives which it contains against St. Callistus, Pope of the Primitive Church. Mr. Miller ascribes it to Origen; Mr. Jacobi goes so far as to assign its authorship to St. Hippolytus, Martyr, Bishop of Porto.

The ardour with which the Protestants defend this opinion is easily understood. We shall not stop to render an account of the discussion to which it has given rise, and in which the most accredited organs of the English and German press have participated.

"In answer to their various lucubrations the Abbé Cruice, Director of the Normal Ecclesiastical College, has just published a work entitled 'Studies of new historical documents borrowed from the work of the Philosophumena,' in which he proves that it was not written by Origen, nor by St. Hippolytus, but that it is attributable to Tertullian, to Caius, or to one of their disciples.

"In consequence of this important publication the Abbé Cruice has received the following letter from his Eminence Cardinal Mai, of all men existing the most competent to form an opinion on the subject:—

"I have read with deserved admiration the excellent work recently composed by you on the "Philosophumena," which I had read in Greek, on its first appearance. You have fully succeeded in refuting the surmises of other learned writers as to its authorship. You have examined profoundly the tenor and spirit of the Greek work, and you have made a very clear apology for St. Callistus, Pope, and Martyr of the Roman Church. Every Catholic will be grateful to you, and the more so that in so short a time you have produced so learned a work, and one that has necessitated so much reading, so much research, and so much criticism. But, in my opinion, the pens of the French are destined by Providence promptly to defend every religious truth. You will do well to make generally known, and to circulate as much as possible this beautiful work.—I am with distinguished esteem, &c.,

"'CARDINAL MAI.'"

THE ARCHBISHOP OF FREIBURG
AND THE GOVERNMENT OF
BADEN.

The Government of Baden is filling up the measure of iniquity with a heavy and reckless hand, but the noble old Archbishop, his Clergy, and the great mass of

the population are far too resolute in their adherence to the cause of Catholic independence for us to have the slightest fear of the final issue.

The Archbishop of Freiburg has ordered that the Blessed Sacrament be exposed every day after the Parochial Mass, and that the Chaplet, Litanies of the Saints, and other prayers be recited. His mandate on the occasion is as touching and beautiful a composition as any Confessor and Bishop in the like case ever addressed to his sorrowing flock. Witness the following passages:—

Priests and Faithful, our heart fails and our limbs are heavy with years. We have one foot in the grave. And yet we say courageously with St. Thomas: "By the mercy of God, I will do nothing that shall be prejudicial to the Church whilst I live; I have chosen this way; I will not change direction. I will remain in it under the guidance of the Saviour, for this is healthful for me—it is the royal way that leads to life."

My beloved, hear two prayers of your chief Pastor, who will leave you; they will perhaps be his last.

Leave with confidence to my aged shoulders this combat for the glory of God and the liberty of His Church. Remain faithful and obedient to the father of the country which God has given you, but at the same time remembering your Faith, and without allowing any damage to be done to it. Such a combat in a constitutional state is only directed against the responsible ministry; the Crown cannot be touched by it. Hold yourselves in subordination, and, whilst you consider the justice of our cause, do not lose confidence in God; confide also in the sentiment of justice entertained by your august Regent, and in the prayers of the Christian princes. Trouble not in anything public order and peace, that you may not profane our pure and holy cause. We ourselves would be obliged to strike any such fault by the penalties of the Church. But we expect of you with confidence that you will fearlessly and cordially obey the injunctions of your Bishop, who enters not into this combat save to follow the precepts of God, and to fulfil His duties.

Unite yourselves then to us in prayer, in an incessant prayer for the Church which suffers among us; in prayer to Almighty God, to the Father who directs the hearts of the mighty like rivers of water; in prayer to the Eternal Son, who acts victoriously as the invisible Chief of His Church; in prayer to the Holy Ghost, who is given as the Consoler to the Church unto the end of ages; in prayer to the Holy Virgin, the good Mother of Divine Graces, who rejects none of those who implore her intercession in this valley of tears.

Implore the intercession of all the Saints, who, in this life, have fought, suffered, and shed their blood for our Holy Church, in order that they may unite their prayers with ours before the throne of the Eternal. If God is with us, who shall be against us?

Selections.

IRISH RESOURCES.

LECTURE BY THOMAS O'HAGAN, Q.C., ON THE
SOCIAL AND INDUSTRIAL ASPECTS OF
IRELAND.

What has been mainly wanting to our social well-being? In many of the best attributes of a nation—in many of the highest achievements of a nation's mind, we have no cause to blush for our inferiority to any

region of the earth. Ireland has been almost equally injured by flattery and abuse—by self-praise, glossing over real faults and follies, and by a more unjust exaggeration of her errors and a denial of the worth that is truly hers. But this, avoiding either extreme, we may confidently say, that her undeniable depression and backwardness are not attributable, in any fairness, to want of physical endowment, or natural goodness, or intellectual power.

Physical endowment she has not wanted; for God has given her a teeming soil and untold riches in her plains and waters; and, in their strength, and stature, and capacity, of sustained and vigorous effort, it is well established that her children, when fairly fed and cared for, can stand in successful competition with the most prosperous and progressive of the races of the world.

Natural goodness has not been the want of Ireland, for we have ever had a people,—sometimes indulging in excesses and sometimes stained with crime, but as a people,—full of kindness, susceptible to all the tender charities which beautify the human soul capable of great acts of self-sacrifice and self-devotion, and, in their domestic relations and their daily lives, exhibiting a purity of morals to which the earth can scarcely afford a parallel.

Has Ireland been deficient in intellectual power? Surely she has not. The masses of her inhabitants, through all their poverty and suffering, have been astute, and quick of apprehension, and eager to be informed and, in the face of the most disheartening difficulties, in the most evil days have struggled for knowledge bravely. And in what fields of art or literature have Irishmen failed to win distinction? Have we not painters at this hour, our Mulreadys and Maclises, whose grand and beautiful creations fear no rivalry from the pencils of living men? Have we not sculptors, who have risen from the humblest places by the sheer strength of genius, asserting its divine prerogatives in the mastery of all discouragements, and won fame for themselves and honour for their country? Has not Cork her Hogan, and Dublin her Moore, and has not Belfast some reason to be proud of her Macdowell, who dedicates his chisel, in the religious spirit which hallowed the labours of the masters of the better days of Christian art, to the production of shapes of matchless grace and purity? And is it too much to say that, in these modern days, the eloquence of Ireland has scarcely found its equal—the eloquence of religion, of statesmanship, of advocacy—the eloquence which persuades and convinces, and stimulates

and inflames—the eloquence which masters all the faculties and all the feelings—which revels in humour and sparkles in wit, and withers in invective and sways in argument, and subdues in pathos and fires to passion? This eloquence is eminently ours; and the names of Burke and Gratian, and Plunket and O'Connell, and Robert Holmes—whose memory the circuit he adorned for fifty years cannot let perish whilst it has reverence for ability and virtue—these names, and other names like these, forbid us to fear the brand of mental inferiority for the island which nurtured men who, in their own high province, would have made illustrious any nation of the globe. Have we not well maintained in our poetry, the ancient reputation of the land in which its bards had ever peculiar favour, especially by those lyrics which stir many hearts wherever, throughout the world, the English tongue is spoken? And might I not call in aid the argument for the intellect of Ireland, that music of our fathers to which those lyrics have been wedded, and which so symbolises, in its mingled gaiety, and sadness, the mixture of sparkling joyousness and depth of feeling which is peculiar to our people? Fragments of that sweet music have been recovered by the pious care of men who are entitled to Ireland's lasting gratitude and amongst whom townsmen of your own—the great and good physician, James M'Donnell, the most accomplished, and, unselfish, and beneficent of human beings to whom, more than to all others of his time Belfast owes its intellectual reputation—and Edward Bunting, whom he stimulated and encouraged in the labour of love which ended only with his existence—deserve to be held always in kind remembrance. To these precious fragments we might point, if it were needful to draw from the past confirmation of the evidences of the present, and we might point, also, to the rare relics of extinguished art, which survive so many centuries of strife and suffering, and prove that, in times beyond the range of authentic history, Irishmen had learnt to fashion metals and precious stones to forms of beauty, and rear temples to God's honour, which, even in their ruins, are majestic and full of venerable grace. But I must pass on from a theme which tempts me, and leave unnoticed the successes of our countrymen in the drama, in fiction, in exact science, in speculative inquiry, and in the practical arts. I have said enough to prove that we have not been wanting in intellectual power.

The emigration proceeds, and, if it should continue long at the same rate of progress, the country must be left without a living in-

habitant, for the annual decrease of the population has not been nearly supplied. Irishmen have ceased, to a large extent, to cherish all their old attachment to the soil, and learnt to look to the Western world as the home at once of their hopes and their affections. Their friends are there before them, and prove, in the most practical way, that they are most lovingly remembered. The emigration numbers amongst its compensating circumstances the evidence which it has so wonderfully afforded of the truth and strength of the domestic attachments amongst our poorest people. Distance does not make them forget their duty to those they leave behind. They think of it when their toil is most severe, and are excited to new effort; and the first fruits of their prosperity are dedicated to the help of their absent kindred, who cannot help themselves. The remittances of the emigrants have done honour, not to our country only, but to human nature; and, in their magnitude and continuance, have beautifully testified to the generous faithfulness and self-denying liberality of the Irish heart.

It is ascertained, that, in the last year alone, more than 1,404,000*l.* was thus remitted; and, just in proportion to the number who depart, has been the steady increase of their annual contributions for the assistance or removal of their relatives. There is ground for reasonable apprehension that the tide of emigration may run too far.... The emigration is actually decreasing, as Ireland rises to a better state. In the first quarter of 1851, 45,132 left our seaports; in the first quarter of 1852, 42,289, and in the first quarter of 1853, 36,232. And this diminution has occurred, although the ascertained amount of remittances, with proportional facilities for removal, was in 1851, 990,000*l.*, and, in 1852, had increased to 1,404,000*l.*

Mr. McCulloch in his statistical account of the British Empire, give the following as his opinion of "Irish Intelligence."

"A notion is pretty general in Great Britain that the Irish poor are exceedingly ignorant. But this is by no means the case. If being able, to write, and perform ordinary arithmetical operations, be regarded as education—it is more generally diffused in Ireland than in England. "Where in England," asks Mr. Bicheno, in his Poor law report, "could the ordinance surveyors find persons amongst the lowest class to calculate the sides and areas of their triangles, at a half-penny a triangle, as they do in Ireland, and abundance of them?"

The Irish are *honourably* distinguished by their desire to possess information, and by the efforts they have made to acquire it under all circumstances.

"The school books met with in Ireland seem not merely to be equal, but *very superior* to those used in schools in Great Britain. It is *not* the *ignorance* of the people, but their destitute situation, and the *violence* done to their feelings, and to their *sense of justice*, that are the grand sources of the crimes and disorders that have so long disgraced Ireland."

CATHOLIC AND PROTESTANT CONTROVERSY.

[The following letter appeared in the *Times* of Tuesday]:—

Sir,—The recent discussion in the *Times* on the irritating effects of anti-Catholic and anti-Protestant lectures, speeches, handbills, and so forth, induce me to hope that you will give a place in your columns to a few remarks, which I trust will not be unacceptable to all who desire that our controversies should be conducted with as little ill-blood as possible. I would fain hope that many such are to be found among the readers of the *Times*, and they will, I am sure, pardon me, if, in aiming at peace and charity, I touch on one or two topics not generally fitted for newspaper mention.

Bitter complaints have been made against the supposed unfairness and intolerance of Catholics in wishing to put a stop to Protestant attacks upon their faith, on the ground that they tend to a breach of the peace, while Catholics claim for themselves a full liberty of assailing Protestantism to their heart's content. I am most anxious to assure every candid and fair-minded Protestant that no such one-sided ideas have any existence among English Catholics. The attempt would be too absurdly impossible of execution to be contemplated by any one. We do not remonstrate against attacks upon our faith, when conducted with some show of reasoning, and with some little degree of forbearance towards what we account sacred or divine. It is of the ferocious assaults of that school which is popularly identified with Exeter Hall that we complain, and which we assert to be at once irritating to those who have little command over their feelings, useless as an instrument of conversion, and directly tending towards a breach of the peace and the further embroiling of Catholics and Protestant in all their relations with one another.

Every religious-minded Protestant will understand me when I remind him that there

exists a certain class of objects of religious faith and affection, which, however they may be calmly made the subject of rational controversy, cannot be made the subject of scorn, ridicule, and reviling, without awakening in the minds of all Catholics the most exquisite feelings of distress, horror, and indignation. Nor will any reasonable man, while he claims and exercises his right to argue against our notions on such topics, deny that scorn, ridicule, and reviling, when they work such results, are to be severely reprobated, even though employed against a class so little to be honoured, and so intolerant themselves, as the adherents of Rome; and to every such honourable and candid person I now appeal to use his influence, whatever it may be, to put an end to the vagaries of those fire-brands, stationary and migratory, who think themselves divinely appointed to rouse every evil passion against us, and to stimulate us, who are Catholics, to violent reprisals.

As examples are better than general statements, I will briefly mention one or two illustrations of the class of subjects which are at once favourite topics for popular insult, and peculiarly calculated to distress and irritate the feelings of Catholics. The first and chief is that awful doctrine which is implied under the term Transubstantiation. Let good Protestants who think us in error in holding this doctrine labour by all means to convince us that we are wrong; but, in the name of the great God, to whom we are all responsible, let not such a doctrine be made the subject for jesting, scoffing, contemptuous sneers, or those still more revolting attempts at convincing us that we are fools which the followers of Exeter Hall occasionally adopt. I assure my Protestant fellow-countrymen that they cannot conceive the depth of horror and pain which such exhibitions produce in the minds of thousands of Catholics, to whom they give little credit for any very sensitive spiritual sensibilities.

Another such subject is the Blessed Virgin Mary. Show us our errors, if you will, respecting her, but let her be spared. If you must laugh, laugh at us. For myself, it is, perfectly indifferent to me whether or not I am called an idolater by nine-tenths of the entire population; but as to retaining my equanimity under those peculiarly insulting phrases which are at times applied, not to me, but to the Blessed Virgin herself, I cannot do it, nor can any Catholic, unless he has attained a degree of self-command rarely granted to man.

So again, if crimes are to be imputed to our Clergy, or our Monks and Nuns, let a definite accusation of definite offences be

made against individuals. Rely on it, such offences awake fully as much indignation in us as in Protestants. But do not cast broadside slanders against a large body of men and women who at least are respectable citizens, and whom we regard with cordial respect and affection.

As to the assertion that Catholics are as blameable as Protestants in their manner of attacking their opponents, ask for the proof. That many of our Catholic controversial writings and speeches are bad in taste, worthless in logic, and calculated to offend rather than conciliate, I most freely admit; and if Protestant writers or speakers would take to showing up such offences as these, I, for one, shall most heartily wish them success, But far as we are from perfection, we do not insult with scorn and blasphemies the great subjects of Protestant Faith and love.

What would a devout member of the Established Church, on the other hand, feel if Socinian controversialists spoke of the Eternal Son of God as some persons speak of our Faith in the doctrine of Transubstantiation?

One word more on a fertile topic for abuse in such discussions. We are said to be intolerant, and to assert that all will be eternally lost but ourselves. As to our being intolerant, we are not more so than any man who believes himself right, and Christianity to be the Word of God. As to our exclusive salvation, we believe that every baptised Protestant who has not voluntarily closed his eyes to the truth of Catholicism, or acted against his convictions of its truth, and who repents of his sins from pure love of God, will be saved. There is not a Catholic in the whole of Christendom who thinks otherwise.

I beg, in conclusion, to thank every fair minded Protestant who, in these agitated times, strives to promote fair argument in the place of personal reviling; and I am, Sir your most obedient servant,

Woodchester, Nov. 13th.

J. M. CAPES

The Old Village Church. By M. A. Motler
Author of "The Adieu and Return." London; Richardson. 1853.

THE OLD CHURCH AS IT WAS.

Autumn had just come in. It was eventide a fine bright eve. The sun stood in the west just high enough in Heaven to take another hour's gaze around our hemisphere.

I leaned through an upper window, looking on a rural prospect. Before me and around spread ripening fruits, and lingering flowers, and golden harvest-fields, and further on an old plantation, through whose branches peered the white walls of cottages reared in other centuries.

On the left rose the remnants, few but venerable, of a once extensive pile, where dwelt, in times unlike to these, men clothed in cowls and poverty's attire, giving their lives to prayer for man, praises to their God, and penance.

And then arose the church; a fine old church, of dusky stone, full arch, and massive tower; a fine old church. There was nothing flimsy, nothing foppish in its build; it was no gew-gaw, no decorated trifle, like some that men have raised in later days, as though to please the eye of some sickly, squeamish girl. There was something grand, something Divine about it; something that spoke of the religion that looked on and prospered its erection; that, seven centuries ago, blessed its length and its breadth, and gave it unto God; that sent her grand processions through its aisles and round its outer walls; that within it scattered flowers, and sent clouds of fragrant incense from its altars up to Heaven; that hallowed it for centuries with Office-song and chanted Mass. Between it and that religion did there seem a strong analogy, for both alike had been assailed by wars, and violence, and tempests, and both alike had triumphed over all, and issued from the furnace of their troubles strong and glorious. There it stood, with seven centuries graven in the style of its erection, figured indelibly in its ponderous tower and swelling arches. Yet seven centuries, with all their shocks, and storms, and violence, had wrought no symptoms of decay upon its outer frame; it yet stood in strength, as though it had been fashioned within years that I remember. It seemed a heavenly watch-tower, from whose summit you might imagine to look forth the angel guardian of that lovely village.

I had often viewed it through; had rambled within and without its holy precincts; had seen it near and at a distance. But never until then did its grandeur so entrance me. So solemn and so holy did it look, that whilst viewing it I felt moved to kneel and pray, as once did Daniel, towards the temple on the hills of Zion: "And, opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God."—(Dan., vi.)

My fancy had flown back over the three last cheerless centuries; she held communion with the times that were, ere yet the ancient Faith was exiled from her splendid fanes, to celebrate her awful mysteries in lowly, secret refuges, where few but God's own eye could see them.

My fancy had flown back to view that pile as then it was; to wander round its walls, about its aisles, and through its sacred places; and again did she behold it in all its comeliness and beauty, as in days when it was wedded to the service of my own rich creed, and still wore its bridal ornaments.—(Pp. 1—4.)

BLESSINGS OF THE CHURCH.

Her rituals are full of benedictions; there are benedictions of oils and chrisms; of arms and banners of war, and soldiers to fight with and underneath them; of bells, of reliquaries, of tabernacles, of crosses, of images; there are blessings of cemeteries; there are blessings of Abbots, Abbesses, and virgins; there are

blessings of kings and queens at their coronation; there are blessings of bread and of water; there are blessings of houses and of ships when they are launched upon the seas; there are blessings of the living, of the dying and of the dead; there are consecrations of door-keepers, lectors, exorcists, and Acolytes; of Sub-Deacons, Deacons, Priests, and Bishops; and there are benedictions of the vestments which they shall wear, of the altars at which they shall officiate, of the ornaments in which the altar shall be arrayed, of the temples in which they shall preach and of the foundation-stones upon which the temples stand.

Yes! she blesses all she uses. And she has done so always; she has blessed her churches from the beginning.—(Pp. 32, 33.)

THE VILLAGE CHURCH AS IT IS.

That village Church is stript of all its charms. Morning, noon, and night visit it as in olden times, but no Angelus bell tells them to commemorate the Incarnation. Souls depart, passing bells toll as they used to do, but none knew the meaning of their sound, none ever doff the hat or bend the knee to pray for the departed. No grand processions issue from it, no guilds or confraternities marshal in its schools. They have a calendar of Saints, but they laugh at the thought of honouring them. Early in the morning they plod to labour, they pass the Church but they see no light before the tabernacle; the door is not open to invite them; there is no Priest offering sacrifice; there is no one to break to them the Bread of Life; they can take nothing with them from that Holy place to shield and comfort them in their toils. Their children are born and perhaps baptised, but they believe not in the efficacy of baptism; they grow up, they are sick even unto death, and they are not anointed for the struggle; they die and are lowered into the grave with prayers that are deemed of no avail, a rite that is accounted a mere formality. The grave is closed, and between the deceased and the survivor their creed places a great chasm; it breaks the golden chain of love, leaving one portion in the heart of him who is gone, and another in the heart of him who remains; but they must never more unite until the judgment day. Oh! what a withering creed! What heart of feeling will cling to it? What thoughtful soul can find in it satisfaction?—(Pp. 202, 203.)

DEATH OF PRIESTS IN TEXAS.

GALVESTON.—All the Priests who were in the city, nine or ten in number, have been attacked by yellow fever, excepting two only, the Very Rev. Chambodut, Vicar-General, and Father Parisot, of the Oblates. Five have died. On the 4th of September Rev. J. Dixon, English by birth and a convert, after having been an Episcopalian Minister, was carried off by the epidemic. He had been ordained a Priest not long since, and had been only five or six months in Texas. On the 18th of September, died of the same epi-

demic, Rev. C. J. Metton, a native of France, ordained in May last, and from whom great good was anticipated. On the 27th the scourge struck the Rev. Edward Hug, from Alsace, who, after having exercised the holy ministry for some years in his country, had come to Texas. Appointed at first for Crostovillee, he had been called to Galveston to take charge of the German congregation, and the tears of his afflicted flock attested how deeply they felt the loss of that worthy Priest. On the 29th died, Rev. Mr. O'Driscoll, from All Hallows College, ordained last spring, and located as an Assistant-Priest at the cathedral, where he acted like a zealous and efficient labourer until he was taken by the epidemic in the discharge of his sacred duties. Another victim fell on the 1st instant, the Rev. Father Baudran, Superior of the Oblates, at the age of forty-three, after having been only four months at Galveston. His loss will be severely felt. To these deaths must be added the death of a Sub-Deacon, Rev. I. G. Bayard, a native of France, who was in Texas only since May last. Such losses will be most painful in every respect to the good and affectionate Bishop of Galveston, who, at this moment, is detained for awhile on business at San Antonio.—*New Orleans Messenger*.

GENERAL REPORT FOR THE YEAR 1852,

BY HER MAJESTY'S INSPECTOR OF SCHOOLS
T. W. M. MARSHALL, ESQ., ON THE ROMAN
CATHOLIC SCHOOLS INSPECTED BY HIM IN
GREAT BRITAIN.

(From the *Catholic School* for October,
slightly abridged January, 1853.

(Conclusion.)

Every one knows how much easier it is to instruct the children of the working classes with skill, however obtuse and corrupt they may be from previous neglect and evil associations, than to accomplish those more delicate operations which properly belong to education; and whoever has tried to civilise and refine rude natures, to root out vile and long-indulged habits, to extinguish and replace wilfulness by docility, obstinacy by meekness, restlessness by patience, and self-love by self-contempt, has attempted a task which makes perhaps a larger demand upon human wisdom and perseverance than any other. Yet this is what is done, and upon a very large scale, in many of the schools of which I have been speaking.

Very often during the last four years I have seen examples of this incomparable work of charity, such as no lapse of time can

efface from my memory, and which have produced upon my mind some of the most powerful impressions it has ever received. It is difficult, and perhaps not expedient, to describe them in detail. But they are the choice and especial fruits of the highest order of Christian education, and for this reason they deserve to be recorded by one whose province it is to notice and report whatever is most characteristic in the facts which come under his observation. And what educational fact even approaches in importance to this?

Let any one examine, even superficially, the aspect of the children whom one sees in the streets and lanes of our large cities—for these are the gross materials upon which mainly the experiment is to be tried—and say whether it can be an easy work to form in them the graceful habits of Christian courtesy and refinement. Yet this is constantly done. I remember seeing a child who had been abandoned, in rags and filth, by a vagrant mother, at the door of an institution where to do works of mercy is the daily office of its inmates, and whose appearance and manner were so striking that I was induced to inquire how she came to be there. I had supposed her to be the child of parents whose appreciation of the privileges to be enjoyed in such school had led them to forget the prejudices of their station. She was only a specimen of what could be made in such hands of the abandoned offspring of a dissolute pauper.

Another case was that of a girl carried by a wiser mother, almost by force, to a school of a similar class, and left in moody stubbornness to find her own place in it. She was at first so incorrigible a thief that, before the dismissal of the children, her pockets were always examined and emptied of halfpence, bits of slate pencil, and other unlawful acquisitions which she had pilfered during school time. This was a necessary part of her daily education. She is now a model to the whole school of all the graces and virtues of her age; and she is by no means the most striking instance within its walls of what can be effected by the skill and wisdom of teachers, whose charity no wilfulness can fatigue, and whose patience no labours can exhaust.

And these are examples which might be multiplied to any extent of what can be done to civilise those who have often lost, before coming under the power of such influences, even the natural graces of their state. Nor does it affect them only, but their parents and friends, who, seeing the great work done in them, are filled with amazement and con-

fusion, and are evangelised *ex ore infantium*. It is necessary to have witnessed this, and to have witnessed it often, to comprehend all that is effected by such teachers, of whom we may surely now say that society profits by their labours, and is interested in their continuance. At least, I may venture to congratulate those managers of Catholic schools who have been fortunate enough to obtain their services.

The next point, in illustration of the satisfactory progress of Catholic schools, which deserves notice, is the number and character of new school buildings, recently completed or now in course of erection, in various parts of the country. By far the most remarkable example of this kind of progress is exhibited at Liverpool, where, indeed, it is on a scale of so much magnitude as to call for special observation.

A large number of elementary Catholic schools have been established during past years in this town, to supply the educational wants of a community believed to amount to about 120,000. But, though for the most part of great dimensions, they have become wholly inadequate to receive the thousands of children seeking instruction. The following account has been handed to me of the efforts now making to restore the proportion between the supply and the demand, and it is certainly sufficiently characteristic of the zeal and liberality with which Catholics are performing their share in the general work of popular education to deserve a place in this report. I should add that I have visited all the schools contained in this list, with the exception of the last.

Name of School.	Present State.	Accommodation	Cost.
St. Thomas', Mount Vernon ..			£
St. Lilla's, Eldon-street ..	Opened.	600	2500
St. Ann's, Edge-hill ..	Opened.	500	1100
St. Helen's, Blackstock-street ..	Opened.	850	2500
St. Nicholas', Copperas-hill ..	Opened.	750	920
St. Joseph's ..	Enlarged.	400	400
Holy Cross ..	Building.	1200	3600
St. Francis Xavier	Building.	1400	2800
	Plans obtained.	1000	Not known.

It appears, therefore, that additional accommodation is now being provided in the Catholic schools of Liverpool for nearly 7,000 children, at a cost of about 15,000£; and of these only two will receive any assistance from the grant administered by the Committee of Council. Such a fact requires no comment; but it ought to be noticed, as in-

dicating the spirit which has inspired these great works, that the most costly of these schools is being erected at the expense of an individual, and that the first on the list is a memorial to the memory of a Clergyman. I have already mentioned that all the girls' schools in this town either are already, or will be during the ensuing year, committed to the charge of "religious" teachers.

It will not perhaps be thought a mark of presumption if I take the liberty of expressing my admiration at the rare zeal and intelligence with which the Catholic Clergy and laity of Liverpool co-operate together in this and similar works. I have had no greater consolation in the labours of my office than that which I owe to these gentlemen, with whom it has been my privilege to be associated, and the success of whose generous labours I have now the satisfaction of recording.

In Manchester, where there is also an immense population of poor Catholics, the same movement has been commenced, though not hitherto on the same scale. It will probably be in my power, on a future occasion, to notice in detail the progress of elementary education in that city.

In Glasgow, which resembles Liverpool and Manchester in the proportion of Catholics to the other classes, several new schools are also either completed or in contemplation. It is to be regretted that mistaken religious zeal should oppose serious obstacles to the improvement of Catholic schools in this city, where it seems to be considered praiseworthy either to offer sites for such institutions at thrice their real value, or to refuse them altogether.

Almost the only large city in which I observe no signs of anything like a general or united action is London. With the exception of the new schools in Blandford-square, which are worthy of their excellent founder, and a very few others, little progress has been made. This is almost the only discouraging fact connected with Catholic education which I have noticed.

It would occupy too much space if I were to attempt to give an account of the new schools which have been erected throughout the country during the past year. The most remarkable, whether as respects the character of the buildings or of the instruction are, in addition to those already referred to, at York, Lancaster, Birmingham, Northampton, St. Helens, St. Leonard's-on-Sea, Derby, Blackburn, Burnley, Preston, Nottingham, Bristol, and some others; and it is very satisfactory to observe that most of these schools

are not only of admirable design and large dimensions, as those of Derby, York, Preston, and Lancaster, but that great attention has generally been paid to the arrangement and character of the furniture and fittings with a view to a complete system of organisation. Several of the new schools are in this respect quite models. Of the twelve named above, seven are already taught by the class of teachers to whom I have so often referred. It will be noticed, therefore, that the increase and improvements of school fabrics, and the disposition to employ only the highest order of instructors, appear to proceed *pari passu*. What the influence of all this must be in the course of a few years upon that section of our population for whose benefit such great efforts are being made, can hardly be considered doubtful.

Meanwhile, each new school becomes a model upon which others may be formed or improved, and they who once acquiesced, perhaps unwillingly, in more feeble proceedings, are now in a manner compelled to imitate the energy of their neighbours by merely observing the results which have flowed from it.

It should be added that the disposition to co-operate with the Committee of Council upon the existing conditions appears to be now almost universal, and that it is shown most conspicuously by those who have brought their own schools to the greatest perfection; whilst the protests of the few who repudiate all connection with the civil power are considerably impaired by the fact that they proceed, with two or three exceptions, from the managers of schools which have been, still are, and seem likely to continue to be, amongst the least efficient of their class.

It will be evident from what has been now said, that, as respects the two main elements of educational progress, increase of school fabrics and apparatus, and improvement of the general character of instruction, the present state of a large proportion of the elementary Catholic schools of this country is now more than satisfactory. I record this fact with sincere pleasure and thankfulness, and have no doubt, from what I observe on every side, that it will become more and more evident. Two or three points still remain upon which I am desirous of saying a few words before concluding this report.

T. M. MARSHALL.

To the Right Honorable the Lords
of the Committee of Council on
Education.

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

Messrs. J. L. and P. Fleury,	6 0
Doctor Scanlan, <i>Burrisaul</i> , thro' Rev.	
Mr. Tracy,	50 0
Mrs. Doctor Ridgeway, H. M. 98th Regt.	10 0
Mr. R. F. Serrao, for the Orphanage, ...	0 8

Through Mr. N. O'Brien.

L. Balfour,	Rs. 8 0
Baboo A. H. Shaw,	2 0
S. J. S.,	2 0
A. Friend,	2 0
J. Scott,	8 0
A. Friend,	4 0
H. C.,	4 0
J. H. P.,	4 0
W. J. Lees,	4 0
H. W. G.,	3 0
W. P. R.,	1 0
W. T. R.,	1 0
G. M.,	5 0
E. W. W.,	8 0
C. D.,	8 0
A. R. M.,	8 0
E. Hudd,	5 0
J. Mulesmith,	5 0
A. H. Smith,	4 0
P. J. Canter,	1 0
J. W.,	2 0
T. H.,	1 0
J. Gifford,	5 0
E. G.,	2 0
J. B.,	4 0
H. A.,	8 0
J. J.,	2 0
D. M.,	10 0
T. R.,	10 0
J. Hus,	10 0
J. G. G.,	5 0
F. M.,	10 0
C. H. D.,	1 0
T. M. Johnson,	1 0
J. W. R.,	1 0
R. F. Rise,	1 0
Mr. T. D.,	2 0
Mrs. Harrison,	5 0
A. U. S.,	10 0
D. J. M.,	2 0
C. S.,	5 0
A Poor man,	3 0
T. N. S.,	10 0
A Poor,	5 0
P. D.,	2 0
L.,	3 0
T. J. K.,	50 0

Propagation of the Faith.

Mr. R. F. Serrao,	0 8
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TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JANUARY 28, 1854. [VOL. XXVI.

A RUSSIAN INVASION OF INDIA.—The *Delhi Gazette* of the 18th January brings us startling intelligence from Cabul. The Russians had arrived within two marches of Khiva, and were building cantonments. Russian Agents had reached Dost Mohammed, praying him to visit their General on the banks of the Oxus, and there conclude the terms of a quadruple alliance between the Czar, the King of Bokhara, the Amcer of Cabul, and the chiefs of Candahar. The Dost consented, on condition that hostages were placed in his hands for his safe return, and the treaty was "upon the point of settlement."

This intelligence is strangely confirmatory of rumours, which have been current in Europe for some months past. It is the more important, because the intelligence of the *Delhi Gazette* from Cabul has of late been invariably correct. The invasion of India, has always been believed to be an object of Russian politics, is a constant topic of conversation with Russian officers, and is one of the bequests left by Peter the Great to his successors. The first attempt was baffled by the climate, but the Czar may conceive the time is come for a second, and at all events he loses nothing by mapping out the line of march. Such an alliance can have but two objects. Either the Czar is desirous, as Lord Dalhousie appeared in his Railway Minute to suspect, of pushing forward the Mussalmans of Central Asia upon India, or he is anxious to establish an influence in that quarter which shall hereafter enable him to do so. Remembering the extent to which an invasion from such a quarter would excite our own Mahomedan population, either contingency is deserving of most grave attention.

Nevertheless, though we recognize the magnitude of the interests involved, we cannot conceive that there is any cause for immediate alarm. Supposing even, that States with jarring interests and dynastic feuds like Bokhara and Cabul should coalesce, and that a swarm of barbarians should press forward to the passes, what then? We utterly reject the common argument that a large force could not pass the mountains. Such a supposition is only calculated to lull us into a false security. The examples of Jenghis Khan, Timour, Nadir Shah, and Ahmed Shah, prove that great masses of irregular Cavalry and Infantry can invade Peshawur, while smaller parties cross the mountains to effect a diversion. But even if this were accomplished, and a great irregular force with Russian Artillery did reach the plains, we have nothing to fear. The embouchure of the passes, the great valley of Peshawur, is in our hands, and force might be annihilated before they crossed the Indus. If they entered by Shikarpore, the fighting ground would be even better, for the loss of Scinde for a few months, would not impair the strength of the Empire. Even if Russian bayonets accompanied them, which is by no means probable, they would find their match in the Sikhs and Europeans, though the Government might at first have cause bitterly to repent their parsimony in the latter respect.

We offer these considerations, because while we are inclined to believe the projected alliance under Russian auspices a matter of serious importance, we have no sympathy with the Russophobia which looks to the conquest of Afghanistan as a political necessity for India. The Russians may invade Hindostan. If they do, they will be annihilated, and Russophobia extinguished for a century.

THURSDAY, JANUARY 12.

The accounts of the Asiatic Society of Bengal were submitted to that body at the annual Meeting on the 4th January. It appears, that notwithstanding certain heavy expenses, after providing for repairs, and striking off Rs. 3000 for bad debts, the Society has still a disposable capital of

Rs. 10,000. Its estimated income for the current year amounts to:—

Contributions from 123 Resident Members, ..	Rs. 7,872
Government grants,	7,368
Journal,	1,000
Sale of Society's Publications,	2,200
Ditto in England,	200

18,640

The expenditure, it is believed, will be Rs. 14,644, of which Rs 1000 is for books.

The *Hurkaru* repeats an amusing story as to native Idens on the subject of the Electric Telegraph. A crowd gathered round to see it laid down in Calcutta. Opinions were divided as to the intention of the wires, when Young Bengal stepped forward, and gave his opinion, that "they were conductors to a galvanic battery by means of which the Gas Company had contracted to light the city with *Delatec bates*" (English lightning).

The same journal, noticing the fact that a human sacrifice was recently offered at Kalee Ghaut, says it is time such abuses were put down. During the festival of last year, a woman threw herself under the Juggernath car at Serampore, and was instantly killed, but we imagine in both instances, the word sacrifice is misapplied. They were suicides committed by persons under the influence of religious monomania. The easiest method to prevent such occurrences would be to revive the old English law of the "deadand," a fine which must be paid, under penalty of the temple being taken in execution and sold.

A correspondent of the *Englishman* writing from Prome, says, the Governor General has determined on the completion of the road between Chittagong and Prome before the next monsoon.

SATURDAY, JANUARY 14.

The *Bombay Gazette* asks "How would it do to get up a petition to the Supreme Government praying for immediate redress, in the matter of postage. The *Hurkaru* replies that "such a measure could do no harm, and might do some good." Our contemporary forgets that in Bengal it has already been done. A petition, signed by every journalist in Calcutta, was forwarded to Government eighteen months ago. The time is passed for such measures. The Court obviously will not grant the boon, until they are compelled, and the compulsion must come from England, and not India.

The *Hurkaru* mentions on the authority of a private letter from Bhaugulpore, that the Opium cultivation of that district will be forty-five per cent. in excess of that of 1852-53. It is the fashion in England to assert, that the Opium cultivation is compulsory. Nevertheless, the instant the restrictions are removed, it increases in the ratio of nearly one-half within two years.

The *Madras Spectator* informs us, that the typhus fever is raging among the Burgher population of the Neighbourries. In some parts of the hills, the population has been decimated. Whole villages have been deserted, and the villagers, in their extreme terror, leave the sick and the dying almost unattended. The number said to have perished is 600, but the two statements appear almost incompatible.

MONDAY, JANUARY 16.

The *Bombay Telegraph and Courier* informs us, that the Mercantile Bank of Bombay opened for business on the 3d instant. The sum of Rs. 1,17,000 was deposited in the course of the day, and some two thousand shares changed hands in the Bazaar.

The *Englishman* mentions that the screw Steamer *Hydas* had all her cabins taken at Madras. She took from

Calcutta, also, 1200 chests of Indigo, besides silk, and some 200 tons of rice. Large shipments are also expected at Madras. The screws are regaining the confidence of the public.

TUESDAY, JANUARY 17.

The *Englishman* reports that two separate establishments of River Police have been sanctioned for Burmah. One is for the Sitang, the other for the rivers between the Salween and Belling. The arrangement apparently is to take effect from July next.

The *Citizen* mentions that twenty-two Engineers for the Railway Company arrived in Calcutta by the last steamer.

WEDNESDAY, JANUARY 18.

The *Englishman* reports that a loan is to be raised on the security of the Municipal revenues of Calcutta. It is to be sufficient to admit of the completion of the most important improvements required, and more especially of a system of drainage for the town. Before any such scheme can be fairly carried out, it is necessary to remove the ridiculous anomaly, by which Calcutta and the Dutch are declared to be continuous. If the entire city were subject to a uniform taxation, the municipal guarantee would be almost as valid as that of the Government.

The *Rangoon Chronicle* informs us, that Captain Barry, Commanding the Arracan Local Battalion, now in Pegu, has been slain in an encounter with dacoits. It appears, that he was led into an ambush, by the treachery of the Guides, whom Lieut. Procter ordered to execution on the spot. It is said, but only by the *Rangoon Chronicle*, that for this act Lieut. Procter will be brought to a Court Martial.—*Friend of India*.

LORETTO HOUSE,

NO. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS,

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-Work, Rs 30 per month.

EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month.
Piano Forte,—(the charge for the use, repair and tuning of the Instrument included.).....	„ 12 „ „
Singing.....	„ 8 „ „
Guitar.....	„ 8 „ „
Italian.....	„ 5 „ „

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per month,.....Rs. 21
Extra charges the same as for Boarders,

FOR DAY PUPILS,

The course, of Education is the same as for Boarders Terms (Daily Tiffin included,) Rs 12 per month.

Extra charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied: they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known: the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others who may have important business to transact at the CONVENT will kindly attend to this regulation, when they can do so without inconvenience.

Kempis's Imitation of Christ.

MESSRS. D'ROZARIO & Co. have just received a few copies of the above, neatly bound, at One Rupee Eight Annas per copy.

TO OUR SUBSCRIBERS.

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

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorgy-hutta, under the superintendance of C. A. SARMAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 4, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 4.

SCENES AND THOUGHTS IN
FOREIGN LANDS, BY CHARLES
TERRY, LONDON: W. PICKER-
ING, 1848.

(Continued from page 47.)

As Mr. Terry, the author of the above-named publication, announces to his readers, that he was an eye witness of the Profession of a Nun at St. Thomas' Church, it was to be expected, that he would give an accurate description of those parts of the solemnity, which chiefly arrested his attention, and which he undertakes to notice. For, whilst much may be said to excuse a Protestant Spectator for entertaining, and even for expressing erroneous sentiments on the Catholic doctrine and practice with respect to the religious state of life, yet nothing can excuse him from censure, if he wrongly describe any portion of the ceremonial which fell under his own personal observation. Because in this hypothesis, that portion of the ceremonial becomes for him who witnesses it an external, and, as it were, a palpable fact, on

which the most uneducated Spectator is as capable of giving evidence as the most learned.

On this head, we have reason to complain of Mr. Terry's inaccuracy. For, he represents the Bishop as faltering in voice, whilst he placed the vestal cord round the waist of the professed Sister. Now, we beg to state for the information of such of our readers, as have not witnessed the religious Profession of a Nun, that the placing of the cincture round the waist of a professed Sister is not performed by the Bishop, but by the Rev. Mother Superior of the community in which the newly professed has engaged. Previously indeed to this last named ceremony, the Bishop blesses the cincture, which is then handed to the Rev. Mother for the purpose already designated.

Neither is this instruction, laid down in the Ritual of the religious Profession, devoid of significancy. For, it bespeaks the wise and delicate precaution of the Church, in regulating in every respect her ceremonial in such a way, as to exclude not only whatever is intrinsically evil or dangerous, but also whatever might seem to be so, although only in appearance.

The earliest sacred and profane annals of the human race bear testimony to the fact, that men, not only under the guidance of revealed, but even of natural

Religion, were accustomed in every age and country, to honor the deity whom they acknowledged, by making vows and offerings of such things as they deemed both most precious in their own regard, and most pleasing and acceptable to the Divinity. Every one knows the extraordinary veneration in which the vestal Virgins were held in ancient Rome. Even in the Augustan age, Virgil, in his description of those departed spirits, who, on account of their superior virtue during life held a distinguished place in the Elysian Plains, enumerates particularly Priests, who whilst on earth observed chastity. "*Quique Sacerdotes casti, dum vita manebat.*"

Almost at the very opening of the Mosaic dispensation, God himself instructed his chosen people on what they were both to believe and practise with respect to such vows as they might make in his honor.

"When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin. If thou wilt not promise, thou shalt be without sin. But that which is once gone out of thy lips, thou shalt observe, and thou shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth." Deut. Chap. 23.

We read in the first Book of Kings, that Anna by vow and prayer obtained from God, that she should have a Son, promising, even before he was born, that he should be dedicated to the service of the Temple all the days of his life, and she made a vow, saying: "O Lord thy Hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child: I will give him to the Lord all the days of his life, and no razor shall come upon his head."

When David, who was a man according to God's own heart conjured God to be mindful of the promises made by the Almighty to him, he reminded the Lord of the vow he had made, in order thus the more successfully to obtain the favor he petitioned for, "Lord, remember David, and all his meekness. How he

swore to the Lord, He vowed a vow to the God of Jacob."

"If I shall enter into the Tabernacle of my house: if I shall go up into the bed wherein I lie: if I shall give sleep to my eyes, or slumber to my eye-lids, or rest to my temples: until I find out a place for the Lord, a Tabernacle for the God of Jacob" Ps. 131."

It is recorded in the Book of Judges, that Jephthe vowed to the Lord, that if successful in battle against the Ammonites, he would offer up in Holocaust, whomsoever he should, on his return, first meet coming forth from his house. It happened, that the first person he met was his daughter, and the Scripture adds, that he did to her "as he had vowed, and *She knew no man.*" Commenting on the vow of Jephthe, very learned writers maintain, that his words must be interpreted in such a way, as will make his promise to be, not in open contradiction, but in perfect accordance with the laws laid down by God for the oblation both of Holocausts and of all kinds of sacrifices. Now according to these laws, the oblation of unclean animals as well as of human victims was never reckoned among the people of God as a grievous abomination, practised only by the Gentiles who knew not the true God. Hence they conclude, that in the execution of his vow, Jephthe instead of offering his daughter in sacrifice, in the literal sense of these words, merely devoted her to perpetual virginity, and the justness of this interpretation, they remark, is greatly confirmed by the words just quoted from the Holy Scripture viz. "He," (Jephthe,) did to her (his daughter,) as he had vowed, and *She knew no man.*"

In the very outset of the Mosaic dispensation God himself ordained, that every Male opening the womb should be set apart and consecrated to the Lord "and" when, adds the Holy Scripture, "thy Son shall ask thee to-morrow, saying: What is this? Thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage. For when Pharaoh was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first born of man to the first born of beasts, there-

fore I sacrifice to the Lord all that openeth the womb of the male-sex, and all the first born of my sons I redeem." This redemption of the first born Son from the service of the Sanctuary God permitted of his free mercy, on condition that certain sacrifices, expressly determined by the law should be offered up in his honor, in order thus to acknowledge, the Divine Right of the Almighty to have every first born consecrated perpetually to his service and to that of his Sanctuary.

In the same way we find in the sixth Chapter of the Book of Numbers particular Rules laid down to be observed by a man or woman, who shall make a vow to be sanctified and to consecrate themselves to the Lord. "They shall," says the Holy Scripture, "abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried. All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel All the days of his separation he shall be holy to the Lord."

In the 19th Chapter of Isaias, the Prophet predicting the Conversion of the Gentiles to the Gospel, announces thus the nature of the religious worship, which shall in consequence be offered by them to the Lord: "In that day there shall be an ALTAR of the Lord in the midst of the land of Egypt, and a MONUMENT of the Lord at the borders thereof, and the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord and perform them." (To be continued.)

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

With the view of inducing the Catholics of this Vicariate to co-operate cordially, and effectually with their Brethren throughout the world towards the permanency and prosperity of the Association for the Propagation of the Faith, the

Archbishop, Vicar Apostolic of Western Bengal, requests the following Gentlemen to act as Collectors of the Subscriptions of ten Subscribers in their respective Parishes. The Clergymen attached to each district will also act ex-officio as Collectors for that district. The amount collected in each Month is to be handed over on the last Thursday of that Month by the several Collectors to the Archbishop, to whom the Association at Lyons and Paris has confided the entire charge of its interests in this Mission.

IN THE CATHEDRAL PARISH.

The Clergy attached to the Cathedral, Brother Francis and Community.

- | | |
|--------------------------|-----------------|
| Cher. C. R. Lackersteen. | Mr. J. Younan. |
| Mr. J. Fleury. | " J. D'Crux. |
| " M. Simeon. | " C. A. Serrao. |
| " Mylau. | " P. Bentley. |
| " A. Younan. | " — Savadra. |

IN THE DHURRUMTOLLAH PARISH.

The Rev. the Vicar of the Church of the Sacred Heart.

- | | |
|--------------------|-------------------|
| Mr. R. J. Carbery. | Mr. N. O'Brien. |
| " E. O'Brien. | " J. W. Robinson. |
| " Jas. Houston. | |

ST. THOMAS' CHURCH.

The Rector and other Clergymen of St. John's College.

- | | |
|----------------------|--------------------------|
| Mr. P. S. D'Rosario. | Cher. W. R. Lackersteen. |
| " P. Day. | Mr. H. Joakim. |
| " — Jones. | " J. J. Corcoran. |
| " F. Greenway. | |

L'ŒUVRE DE LA PROPAGATION DE LA FOI.

The Institution for the Propagation of the Faith has solely for its object to assist by prayers and alms the Catholic missionaries, who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose once for all, the *Pater* and *Ave* of our daily morning, or evening prayer, and to add, the following invocation: "*Saint Francis Xavier, pray for us.*"

The alms is only one half-penny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the

sums received, and of their appropriation, is inserted annually in the *Annals of the Propagation of the Faith*. This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th 1823, May 11th 1824, September 18th 1829, September 25th 1831, November 15th 1835, and January 22d 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:

1st. A *Plenary Indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d. An *indulgence of a hundred days* each time that the prescribed prayers, with at least a contrite heart, will be repeated, or a donation made to the missions, or any other pious or charitable work performed.

COLLEGE OF ALL HALLOWS, DUBLIN.

THE following communication has been lately received by Rev. J. A. Tracy, from Rev. Dr. O'Brien, a Clergyman of the above named invaluable and holy Institution:—

To the Rev. J. A. Tracy, Cathedral-House,
Calcutta.

MY DEAR FRIEND,—I have been desired by Father Moriarty and the other Directors to send you the accompanying appeal.

For the first time we directly apply to our Brethren abroad, for whom we have ardently though inadequately laboured. We pray them, to enable us more effectually to assist them.

A little aid from every locality would, by God's grace, place us in a position to meet the growing necessities of the Missions.

Will you, then, kindly organize some few friends who in your locality, will charitably collect or receive the Donations of the faithful. We are sure that the Bishop, to whom Father Moriarty has written will give you every support.

Any expences by publication, &c., can be deducted from the receipts. Relying upon you in a cause which so much concerns the Church and the "Missionary College".

Believe me,

Faithfully your's,

R. O'BRIEN.

College of All Hallows,
Dublin, Sept. 29, 1853.

If ever, an appeal came before the Christian Community, calculated to enlist their warmest sympathies in its favor, it is this of the Rev. Gentlemen of the ecclesiastical College of All Hallows.

They call upon their Rev. Brethren, in a strange land, whom they had educated and prepared for the sublime Ministry of the Church, and who are, now, "in season and out of season" zealously labouring in this extensive portion of the vineyard of our Divine Lord, to procure aid for a College to which they are so mainly indebted for those rich acquirements of sacred knowledge and ecclesiastical lore which enable them to fulfil the high purposes of their holy vocation.

The good Christians of Calcutta have ever liberally contributed to every call made upon them to promote the best interests of man in Heaven, and God on earth; and the present occasion is one which possesses no small claim upon their benevolence.

It is unnecessary to say, that this appeal has received the welcome approval

of His Grace the Most Rev. the Archbishop.

Subscriptions will be thankfully received by His Grace, and the Rev. Gentlemen of the Parochial-House and St. John's College, with grateful acknowledgement.

Donations towards the College of All Hallows, Dublin.

Archbishop Carew,	Rs. 50	0
Rev. J. A. Tracy, ... ..	.. 25	0
Rev. J. Prendergast, ... ..	.. 25	0
Rev. W. Stephenson, ... ..	.. 10	0
Rev. J. McCabe, ... ..	.. 25	0
Rev. S. Reardon, .. ..	.. 10	0
Rev. J. Fitzpatrick, .. ..	.. 5	0
Doctor T. O'Brien, .. ..	.. 10	0

MORMONISM.

This new sect has been progressing at an alarming rate for the last two years. Denmark and England are the two places where Mormon Missionaries have had the most marked success. It is expected that in this year England alone will supply ten thousand inhabitants to Utah, all followers of Joe Smith;—and verily this is the nation that sends missionaries to the ends of the earth and to Ireland. Why not employ them at home? What are all the English Bishops about?—

ST. CROSSLAND IMPROBABILITY.—The progress of the Mormons is one of the most extraordinary of the day. They continue to increase and multiply at an amazing rate, and their missionaries in all parts of the world are reaping a rich harvest. A few days since no less than 330 new converts arrived at St. Louis from England, while six more ships are on their way, having from 2,500, to 3000 on board. It is thought that 10,000 in all will cross the Atlantic during the coming year. How are we to account for this strange infatuation?—*American Courier.*

THE GOANESE SCHISM AND PORTUGUESE PATRONAGE.

Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.

We shall pass over in silence the innumerable disturbances which agitated the Court of Lisbon and the Holy See before the middle of the last century, and speak of the time, when, owing to the influence and wicked practices of the sacrilegious Pombal, the whole of Europe was thrown into a state of religious ferment. Now, if at this disastrous period, the Church had so much to suffer in

Europe from Princes and people, what must it not have endured in distant countries, where ministers had it in their power to oppress it at their pleasure. The episcopal Sees, after having for a long time remained vacant, were, in the end, filled, not by bishops, appointed by the Holy See, but by unlawful priests, favored and even encouraged in their rebellion by their temporal sovereigns. Such was the state of religious affairs in the Portuguese possessions in India, when, on the 24th of April 1838, his Holiness Gregory the sixteenth published his bull, commencing with the words *Multa praeclare*. In this bull the Illustrious Pontiff, without giving the least offence to the Portuguese Patronage, provides for the spiritual welfare of his flock by the erection of 22 Apostolic Vicariates in those parts; defining the limits of each and appointing for each its respective Head. Those wise measures would certainly have crushed the Schism, had not an unfortunate act of condescension to the Portuguese Patronage frustrated all the bright hopes entertained by the lovers of religion, and thrown the whole of India into a state of religious anarchy, still greater than it had been before. In 1842, at the suggestion of the court of Spain, there was nominated to the Archbishopric of Goa one Torres de Sylva, to whom was given the bull of institution, according to the ancient style, as to the primate of India; accompanied however by a brief, limiting his authority to the diocese of Goa alone, and recommending him to treat with respect the jurisdictions of the Vicars Apostolic, over whom he was to have no power of any kind. But Torres, being a man of a factious spirit and ungovernable pride, no sooner arrived at Goa in the following year, than he published the bull without affixing to it the brief; thus denying the authority and even existence of the Vicars, whom he placed under his own direction, as well as all the spiritual rulers of the Church in India; but the evil did not stop here, finding a great scarcity of priests in his new vineyard, he ordained no fewer than eight hundred. The disturbances caused by this new host of evangelical labourers, it would be difficult to describe. They overran the whole country, insult-

ing the lawful Prelates and their ministers; exciting the Christians to rebellion against their pastors; taking possession of churches and presbyteries; in fine, they appeared to have no other avocations than to keep alive the spirit of discord in that Church, where there was so much need of peace and tranquillity to revive the true faith, which if not entirely spent, was at least greatly weakened. After some time, Torres was recalled to Portugal, we know not why, but certainly it was not to receive the punishment due to his sacrilegious abuse of the trust confided to him by his Government and the Holy See.

But the phalanx of priests, sacrilegiously ordained by him, remained behind to increase the troubles of the Missionaries, to scandalize the faithful, and to render very difficult, if not impossible the preservation of the Catholic Church in those parts. To remedy this evil, the brief *Probe Nostis* was published. In it, the Sovereign Pontiff admonishes the Schismatic Bishops and Priests to return to their duty, addressing himself in a particular manner to the Bishop of Macao, Mariano Antonio Suarez, and three Priests, Gabriel de Sylva, Bras Fernandez, and Giuseppe de Mello; they being the most zealous propagators of the Schism. To these four, the Holy Father gives admonitions of the mildest nature, but at the same time threatens them with canonical punishments, should they continue obstinate in their disobedience. The last journals from Bombay brought the news of their obstinacy, but at the same time, announced to us the salutary effects, produced by the brief among the people, seduced by them. Scarcely had the brief been made known, when the faithful commenced to return in thousands to Catholic Unity; as on one occasion, when a community consisting of twelve thousand persons, acknowledged its submission to lawful authority.

CONVERSIONS TO THE CATHOLIC FAITH.

On last Friday week, a heathen Hindoo woman was baptised at the Cathedral by Rev. Mr. Tracy and received into the Catholic Communion.

In the course of last week, the Rev. J. McCabe, Vicar of the Church of Sacred Heart, Dharrumtollah, received two Hindoo Females into the bosom of our Holy Religion, they having been previously duly instructed in the doctrine of Catholic Church.

CORRESPONDENCE.

DEATH OF THE REV. P. SAVAGE, MISS. AP.

To the Editor of the B. C. Herald.

DEAR SIR,—The Almighty has been pleased, in His unsearchable councils, to deprive the infant Mission of Eastern Bengal of one of its most promising Clergymen, who had quitted a comfortable home in the beautiful city of Dublin, and torn himself from the arms of a fond brother and sister in order to cultivate this difficult and remote portion of the Lord's vineyard. The lamented Mr. Savage was attacked by putrid fever on the 9th inst. at Seebpore, Backergunge, but before he reached Burrisaul for medical aid, the work of destruction was effected! He was most kindly and unceasingly attended there by Dr. Scanlan, the Civil Surgeon, until he rendered his innocent soul to its Creator on the feast of the HOLY NAME, the 15th inst. His last moments were animated by sentiments of the most fervent piety which had characterised his collegiate course in the "Eternal City", where he was ordained Priest in 1852 by the Right Rev. Bishop Olliffe, who now laments his premature loss. *May he rest in peace.*

I am, Dear Sir,

Your obedient Servt.

MORS.

Chitlagong, }
Jan. 25th, 1854. }

ST. JOHN'S COLLEGE.

To His Grace the Most Rev. Dr. Carew,
Archbishop, V. A. W. B.

MY DEAR LORD.—I have much pleasure in sending you two Rupees as the College Subscription towards the Propagation of the Faith for this month. The names of the Subscribers are not yet properly arranged. So the contribution, can be entered as 1 Rupee from the Pupils, and 1 Rupee from the Clergymen of the College. I remain, my dear Lord, Your devoted child in Christ,

W. STEPHENSON.

St. John's College. }
3rd. Feb. 1854. }

LORETTO CONVENT, INTALLY.

To His Grace the Most Rev. Dr. Carew,
Archbishop, V. A. W. B.

MY DEAR LORD ARCHBISHOP.—I have much pleasure in forwarding to your Grace our very trifling subscription for the Propagation of the Faith. Our hearts are willing My Lord, but your Grace knows that Intally can only offer, "The Widow's Mite" such as it is, with the help of God, it shall be continued monthly. Our dear children are all anxious to promote the good work. Ever believe me with deep respect, your Grace's affectionately devoted child in Christ,

MARY PHILOMENA.

Loretto Convent, In- }
tally, 2d Feb. 1854. }

NOTICE.

CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

At the desire of the Rev. Vicar of the Dhurumtollah, Church, the Archbishop, Vicar Apostolic of Western Bengal, permits Rev. Mr. Fitzpatrick of St. John's College to preach there a Sermon in French on occasions on which Archbishop may judge, that he can do so compatibly with the other duties assigned to him. On Sunday the 5th February

Rev. Mr. Fitzpatrick will preach the first of these discourses.

THE GOA SCHISM—CATHOLIC FEELINGS IN PORTUGAL.

THE intemperate and schismatical language made use of by some members of the Cortes on the Goa question, as you have already noticed in the *Tablet*, has been the cause of a very praiseworthy reaction and protest on the part of the Portuguese Christians, which has continued to fill the *Nacao* journal every day since the protest first appeared. We have had this week a long list of adherents from Rio Janeiro, which will be followed by Portuguese scattered over the world, even from Goa itself. The shabby enemies of Catholicity in the government parliament have become completely chopfallen and abashed, so that this unexpected reaction will not fail to restore Ecclesiastical liberty to its former position, and in a reformed moral practice. The general Portuguese Christians, like your persecuted Irish, are blessed with a great and firm orthodox faith, and are consequently cordial lovers of Catholicity, notwithstanding the impious efforts made during the last thirty years to uproot it. But it is now certain that our good Pope will gain a complete victory in Portugal, as well as in England, and all over the Earth.—
Lisbon Correspondent of the Times.

POETRY.

MARY.

[For the Bengal Catholic Herald.]

1
Frail mortal ! when thou fallest low
From high ambition's summits ary,
Let not thy soul be oppress'd by woe,
Awake, arise ! and trust in Mary !

2
And when thy feeble will's o'er power'd,
By pleasure's gay allurements fairy ;
I woke the Mother and the Son,
Believe in Christ, and trust in Mary !

3
Or if thou travellest sorrow laden,
In guilt's Savann, or sorrow's prairie ;
Pray meekly to the Mother-maiden ;
And centre all thy hopes in Mary !

4
Whate'er thy state, whoe'er thou art,
Oh let thy faith in Her ne'er vary ;
Er'n Christ of Mary was a part,
And Jesus' sight first shone in Mary

If grace you wish, rely on her,
(Presume not you are wise or wary;)
Passions are vanquish'd by Her Name,
And Nature's joy's obeying Mary!

T. P. M.—

Patna: January, 1854.

Selections.

CONVERSIONS.

AGRA MISSION.—Three Native Mahomedan adults were baptized lately by Revd. Father Paul at Meerut.*

An European family of eight persons was received into the bosom of the Catholic Church a few days ago, by Revd. Father M. Angelo at Sirdhana and two native adults were also baptized by him a short time ago.

BOMBAY.—On the 5th instant. A Hindoo woman was admitted to the Sacrament of Baptism by the Revd. P. Maurice —*Bombay Examiner.*

THOUGHTS ON CATHOLICITY BY PROTESTANT TRAVELLERS. LETTER I

* MY DEAR WARD,

My foreign travel has been confined to Italy, Switzerland, Belgium, and Rhenish Prussia; I visited Italy and Switzerland for the first time eleven years ago, revisited them six years ago, and spent two months in Belgium and Rhenish Prussia two years ago. On first going abroad in 1833, I went with the impressions respecting the Roman Catholics and their system with which I had been brought up, and which were current among those with whom I associated; I expected to find all classes irreligious or indifferent, the poorer classes ignorant, and the priests purposely keeping them so, and I went prepared to look at their religion and their religious services with distrust. At first, I confess, every thing that I saw seemed to confirm the impressions with which I started; if I saw people diverting themselves on Sundays, I concluded that it was a wilful and deliberate desecration of the day; if I saw priests walking amongst them, I concluded they were winking at it; if I saw a poor person by the road-side on his knees before a cross, I concluded he had placed himself there for us to see, and I thought all meanly clad monks were lazy beggars; the very constancy of the people at Church I attributed to formalism, and I thoroughly believed they worshipped images; for I saw them kneeling before them, and I thought that proved it.

* These letters are addressed to the late illustrious Convert Mr. Ward—author of the *Trial of a Christian Church.*

The notion that I should find the foreign Catholics indifferent was very soon dispelled; the very manner in which I saw a French steersman at the helm of his vessel take off his cap on passing the large Crucifix on the pier at Dieppe surprised me, and the earnestness and devotion I saw in the churches was something quite new to me; but then I fell back upon the idea that it was all superstition and idolatry; fraud in the priests and ignorance in the people.

Of the higher classes of laity in the countries in which I have travelled I have seen nothing, but I have seen a good deal of the priests, of the poor, and of the schools for the children of the poor; and the more I saw, the more I became convinced how utterly groundless my impressions were. Of the priests (I speak now of Belgium and Prussia, where I saw them most) I have a very pleasing recollection; here and there I met with a mere argumentative theologian, but as a body, I was struck by their kindness of manner and simplicity of life; although in the conversations I had with them I might not agree with them, yet the very idea that they were not honest and sincere quite shocks and distresses me; I felt and still feel convinced that they were religious men.

That the poor are ignorant is, I believe, an entire misapprehension; never talked to any who were so; I should say they are far, very far better instructed in religious knowledge than our own people of the same class, and their attention to their religious duties is, to my mind, quite affecting. I have seen in large manufacturing towns hundreds upon hundreds of work-people, in their working-dress, at mass at 5 o'clock in the morning before going into the factories, with their books, and joining heartily in the service, and I need scarcely say what a contrast this forms to the habits of the same class of persons in this country.

I have visited also many Catholic schools abroad, chiefly those under the superintendence of the Christian Brothers, and my opinion is, that we have nothing to compare with them, either as to the regularity and order of the schools, the extent of the secular education, the carefulness with which religious instruction is conveyed, or the number and character of the teachers.

Upon the whole, my last impression, on returning from a foreign country (Belgium) to our own, was, that I was coming out of a religious country into one of indifference; the open Churches of the former, the frequent services, the constant worshippers, the solemn ceremonial, the collected air of the clergy in their ministrations, the indubitable devotion and reverence of the people, their unhesitating confidence in their Church, has nothing approaching to a counterpart with us; I know nothing more disheartening (I speak of the effect produced upon myself) than a return to England after some time spent in Catholic countries; every thing seems so careless, so irreverent, so dead; with all my heart I wish, and especially for my children's sake, that I could see in this country some approximation to the solemnity, reverence, devotion, and earnestness which I have witnessed abroad.

All this may seem harsh towards my own country, and my own Church, but they are nevertheless the impressions which I have derived from what I have seen. I am of course liable to be swayed by prejudice as well as others; but so far as I know myself, my prejudices, both those of education and of family connection, were all the other way, and I feel they have been overcome by facts which were irresistible.

I have now given you what you asked for, my impression of the Church on the Continent, and you are quite at liberty to make what use you please of it.

Believe me, Dear Ward,
Yours faithfully,

[*Ward's Ideal of a Christian Church*]

HEROISM OF NUNS.

HEROISM OF NUNS—"She died this morning in the Charity Hospital, a victim to her exertions in the cause of suffering humanity."

The *New Orleans Picayune* says this of Sister Octavia M'Fadden. We are not going to write an epitaph, a biography, or a laboured eulogy on this Sister Octavia, or of the many Sister Octavias in the distressed city of New Orleans or elsewhere. This simple but emphatic statement of her heroism is enough:—"She died this morning in the Charity Hospital, a victim to her exertions in the cause of suffering humanity." Let no other inscription than this, with the date added, be placed over her grave. Nor will we discuss the merits or evils, social or otherwise, of such religious institutions as that to which this lady belonged. The elevated principles of philanthropy, as laid down and exhibited in the doctrines and life of Christ acting upon our common humanity, is here beautifully exemplified. It is human nature sustained by Christianity. And doubtless there are sisters—of humanity—who are not sisters of any religious order, who have the same blessed heroism.

Our subject is rather to draw a moral from this statement and to make some observations on what is truly heroic and on what is often thought to be heroic. In this age of hero worship, when the mere prestige of the name of a departed military conqueror was sufficient to place the nephew of that chief on the imperial throne of France, and when in every country, barbarous or civilised, the first honours are given to those who are bravest at the cannon's mouth, we would inquire who are the truly brave, and who the greatest heroes? And in this country of hero-worship, our own free, enlightened, and glorious America—glorious by the triumphs of industry and the arts of peace, more than by war—in this country, where soldiers are made presidents by their bravery, and where such men as General Bellicose leads the public mind captive with their magnificent schemes of glory and grandiloquent military language, we ought to know who are the really brave and heroic. Tell us, you Emperor-General Bonapartes, you President Generals, and you Judge-General Cushings, which are bravest,

which the most heroic, the man who fights in the midst of the din and clash of arms his senses drowned by the sound of martial music, and his soul inspired by the hope of honours and rewards; or the Sister Octavias who walk in the region of death and face the dreadful enemy in the poisoned atmosphere of a New Orleans hospital. Tell us of your Arcolas—of your Buena Vistas—of all your military heroism, and we will point you to the noble woman who leans over and breathes the infecting air of the dying at Howard Hospital, who braves the terrible yellow fever to relieve the suffering, and to assuage the last moments of the dying; we will point to her who has no hope of earthly reward or honour, who dies unheard of in her charitable labours, and show you where is true bravery.

To see honours paid to the worship of military renown in all ages and at the present day in America; to watch the development and growth of this sentiment, one would think there is nothing else worthy of honour in the world. The very children in the streets make military exercises their pastime, and the boys of different parts of the city form themselves into opposing armies, and often fight real battles. This is the result of a vicious education, and of a dangerous state of things engrafted upon our political and social system. We have more generals and military titled persons than all the world beside, and nothing to fight except a few miserable Mexicans, unless, alas, in the absence of other materials to gratify this growing warlike spirit, we turn to disunion and fighting each other.

We do not deprecate our admirable system of a citizen soldiery, nor the encouragement of a patriotic, brave spirit in the youth of our country. It has been, and may again be, required to defend our territory and our honour. The fostering that spirit has enabled our citizens to do good service, and to distinguish themselves in a good cause; and we would be the last to discourage it within its sphere and influence. But now that it is pushed beyond its proper limits, and enters too much into our social and political life, and is calculated to be dangerous under the controlling influence of such men as General Bellicose and General Glory, we would have our brave and honest citizens understand the true nature of military heroism and of those other kinds of heroism which are not military, and which are not a whit less heroic. See those Sister Octavias—see those whalers, who when the great monster of the deep struck their boat and split it in two and plunged them in the sea, took another and perilled their lives to capture the leviathan—see the mountain pioneer who braves the Indian tomahawk and the uncertainties and miseries of the wilderness—and see the millions of poverty-stricken men and women who toil from early morn till late night, and struggle with life-long difficulties, and then say if there is not other heroism worthy the highest honour. Let us look at facts; let us comprehend the age in which we live, and repudiate the spirit inspired by the studies in the schools called classic, and the spirit of the barbarous and medieval ages, and be morally brave in all the relations of life, and we shall always

be physically brave when our country requires it.—*Washington Republic.*

FOREIGN CATHOLIC AFFAIRS.

A PILGRIMAGE TO LORETTO AND ROME.

[We are kindly permitted to publish the following extracts from a most interesting letter lately received from a lady of rank recently converted to the Catholic Church.—*Ed. Tab.*]:—

My dearest A.—My physician recommended change of air and scene. I therefore left home in my own little carriage, light and strong, with man and maid and powerful old horse, my whole establishment; after a visit to some friends in a villa on the borders of the Roman States, proceeded to Castello Urbino, Raphael's birthplace, where exists his house and pevario. I was delighted with the Adriatic coast, and proceeded by Sinigaglia and Fano to Ancona. The cathedral here is most beautifully placed, standing alone on the highest point of a steep street, over-looking the sea; it is full of ancient monuments and treasures in the way of proofs of the antiquity of Church of the Catholic Faith. I travelled thence to that most interesting spot for us who prove our faith by our love and devotion to the Mother of God. Her poor habitation, rich in honour for having contained her sainted self, stands in the middle of a beautiful church alone in Loretto. It is covered with sculpture, painting, and gilding outside, but inside it remains in its pristine poverty of naked bricks, very small. It is divided into two parts, and one contains the chimney of Our Lady, and over it stands her effigy, supposed to have been sculptured by St. Luke. It is covered with brilliants and precious stones, and in the sacristy is the treasury, full of gifts to "Our Lady of Loretto," all kinds of jewellery, plate, antiquities, paintings. Among the curiosities are four hundred vases, supposed to have been painted by Raphael and Guido, &c., one of which an English connoisseur lately offered 40 000 crowns for. There are 120 Masses celebrated every morning in the Church of the "Santa Casa." The number of pilgrims is considerable, from all parts of the world, and you may see the poor faithful ones kneeling outside the door whilst it is still shut for hours, night and morning. They have worn away the hump of a large crucifixion by kissing. The variety of costumes to be seen in the immense concourse on Sundays is very interesting, and the processions to and from the church are continual, the poor way worn pilgrims, barefooted, carrying the cross and chanting the Litanies as they advance

up and down the long street, at the end of which, in a beautiful square, stands the church. It is imposing and magnificent. I found the weather so beautiful and the country so charming that I determined to go on, and put my old horse's legs to the test and proceed by slow degrees and short days' journeys, stopping to rest wherever there seemed to be food for the lover of the picturesque and the searcher after monuments of Catholicity, and much delighted I was in both ways, as I wended my way through the Papal States, stopping at Orsino, Macerata, Spoleto, Foligno, and Serino, I became gradually inspired with a strong desire to visit my native city. As a Catholic, I could not resist the impulse. I believe God intended me to gain in the first of all coveted goods to the Christian, health—for every step, I make seems to bring an increase of that most blessed gift of God! Before every Martyr's tomb I kneel, imploring their prayers to the Heavenly Father, of whom their blood has gained for them the eternal vicinity. I needed so much this outpouring of a heart full of grief on another spot where lies the Church's great and first head illumed by one hundred lamps day and night—where on another spot he was crucified, with his head downward—where St. Paul suffered—holy Brothers—where St. Sebastian lies; and close at hand in the Catacombs the dust of thousands of Saints and Martyrs has been for ages undisturbed, and where the great St. Philip Neri used to pass whole nights in prayer. Imagine the feelings of a sinner in the presence of those ashes, hardly daring to approach them when she measures the height and depth of her own worthlessness with those pure and holy lives, past in self-mortification for the sole love of God. And the Protestant dares to say these Saints and Martyrs are not to be invoked in prayer!

Oh! can we erring creatures sufficiently venerate those men of God, to commune with whom is indeed a preparation for the presence of the Most High. An unworthy pleader am I, but this morning I prayed fervently that your prayers might be heard for your dear——. Her present trials are, I hope, the means God is taking for her conversion. His ways are wonderful. But I must continue. After my journey of nearly 400 miles I got to splendid Rome, as you see, and I was seized here, again, with a new desire; this time to obtain the blessing of our Holy Father and I was presented to his Holiness. The whole appearance, and beautiful, open, benignant countenance of Pius IX. inspires veneration. Our Holy Father raised me from my prostrate position, and said he felt peculiar-

ly happy to see me, in order to confer upon me a particular blessing, as a daughter returned to Holy Mother Church; complimented me on speaking Italian like a native of Tuscany, &c., &c.; and twice bestowed on me his sacred benediction. Believe me, I could have kneeled and died at the feet of my Saviour's Vicar on earth. No Sovereign could or ever did, inspire me with a like feeling of deep awe, and at the same time affectionate veneration, for in the whole bearing, and tone, and manner, the Christian Sovereign announces himself in the Pope.

In the midst of many griefs, &c., &c., have I not received an inestimable mark of God's favour in thus permitting me to approach him through whom we have so many means of approaching Our Lord, and promoting our salvation. Oh! if your dear——, could know the consolation that, even in this vale of tears, is reserved for the humble but faithful Catholic, she would take up her cross and follow Him who has already come to meet her. Would that she could understand how the Catholic thinks in connection with the world beyond, where the Protestant believes we are to go, but in no way connects it with this one Eternity enters little into the mind of the Protestant who does everything for time, as though life were eternity, and our real life a minor consideration. I confess, very unwilling should I be to leave all the beauty, spiritual and material, of Italy, now that I have lived in this holy city, which seems so much nearer than any other to Paradise. The poor Churches at home for the young in Faith are very disheartening. I mean to one who has become a Catholic in Italy. I have Les Dames du Sacre Cœur near me, and I constantly visit their beautiful Church and exquisite little chapel of Our Lady, founded by a Jesuit Missioner who recovered his voice praying on that spot to the Blessed Virgin. Now, God bless you, dearest A——, prays your attached friend,

M

THE IRISH ESTABLISHMENT.

TO THE EDITOR OF THE "CATHOLIC STANDARD."

Sir,—In a recent letter I gave your readers some extracts from an Anglican clergyman on the Erastian character of the English establishment; and I now beg to send you one on that of Ireland, also by a Protestant minister, the late Sydney Smith, Canon of St. Paul's.

"The revenue of the Irish Catholic Church" he says, "is made up of half-pence, potatoes, &c. The people worship often in hovels, or in the open air, from the want of any place of worship. Their religion is the religion of three fourths of the population! Not far off, in a well-windowed and well-roofed house is a well-

paid Protestant clergyman, preaching to stools and hassocks, and crying in the wilderness; near him the clerk, near him the sexton, near him the sexton's wife—furious against the errors of Popery, and willing to lay down their lives for the great truths established at the Diet of Augsburg.

"There is a story in the Leinster family which passes under the name of

'She is not well.'

"A Protestant clergyman, whose church was in the neighbourhood, was guest at the house of that upright and excellent man, the Duke of Leinster. He had been staying there three or four days: and on Saturday night, as they were all retiring to their rooms, the Duke said, 'We shall meet to-morrow at breakfast.' 'Not so,' said our Milesian Protestant, 'your hour, my lord, is a little too late for me; I am very particular in the discharge of my duty, and your breakfast will interfere with my church.' The Duke was pleased with the very proper excuses of his guest, and they separated for the night: his Grace, perhaps, deeming his palace more safe from all the evils of life, for containing in its bosom such an exemplary son of the church. The first person, however, whom the Duke saw in the morning upon entering the breakfast room was our punctual Protestant, deep in rolls and butter, his finger in an egg, and a large slice of the best Tipperary ham secured on his plate. 'Delighted to see you, my dear vicar,' said the Duke, 'but I must say as much surprised as delighted.' 'Oh, don't you know what has happened?' said the sacred breakfaster, '*she is not well.*' 'Who is not well?' said the Duke, 'you are not married, you have no sister living, I'm quite uneasy; tell me who is not well.' 'Why, the fact is my lord Duke, that my congregation consists of the clerk, the sexton, and the sexton's wife. Now, the sexton's wife is in very delicate health; when she cannot attend, we cannot muster the number mentioned in the rubric; and we have, therefore, no service on that day. The good woman had a cold, and a sore throat this morning, and as I had breakfasted but slightly, I thought I might as well hurry back to the regular family *déjeuner* I don't know that the clergyman behaved improperly, but such a church is hardly worth an insurrection and civil war every ten years."

"Now though I have the sincerest admiration for the Protestant faith, I have no admiration of Protestant hassocks on which there are no knees, nor of seats on which there is no superincumbent Protestant pressure, nor of whole acres of tenantless Protestant pews, in which no human being of the five humbled sects of Christians is ever seen. I have no passion for sacred emptiness, or pious vacuity. The emoluments of those livings in which there are few or no Protestants ought, after the death of the present incumbents, to be appropriated in part to the uses of the predominant religion, or some arrangements made for superseding such utterly useless ministers immediately, securing to them the emoluments they possess.

Can any honest man say, that in parishes (as

is the case frequently in Ireland) containing three or four thousand Catholics and forty or fifty Protestants, there is the smallest chance of the majority being converted? Are not the Catholics (except in the north of Ireland, where the great mass are Presbyterians) gaining everywhere on the Protestants? *tithes were originally possessed by the Catholic Church of Ireland. Not one shilling of them is now devoted to that purpose!!* An immense majority of the common people are Catholics; they see a Church richly supported by the spoils of their own, in whose tenets not one-tenth part of the people believe! Is it possible that this can endure?—that a light, irritable people will not, under such circumstances, always remain at the very eve of rebellion, always ready to explode when the finger of an interested leader touches the hair-trigger?

“I have always compared the Protestant Church in Ireland (and I believe my friend, Thomas Moore, stole the simile from me) to the institution of butchers’ shops in all the villages of our Indian empire. “We will have a butcher’s shop in every village, and you, Hindoos, shall pay for it. We know that many of you do not eat meat at all, and that the sight of beef-steaks is particularly offensive to you; but still a stray European may pass through your village, and want a steak or chop: the shop shall be established: and you shall pay for it. *This is English legislation for Ireland!! There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa, and in all we have heard of Timbuctoo! It is an error that requires 20,000 armed men for its protection in time of peace; which costs more than a million a year; and which in the first French war, in spite of the puffing and panting of fighting steamers, will and must break out into desperate rebellion; to Sept. 21.* LAICUS WESMONASTERIENSIS.

USE OF SCRIPTURES IN THE COMMON SCHOOLS OF NEW YORK—IMPORTANT DECISION.

(From the *Catholic Telegraph*, Cincinnati paper.)

The Superintendent of the Common Schools of New York has very recently given a decision “On the right to compel Catholic children to attend prayers, and to read or commit portions of the Bible as school exercises.” The facts of the case are these. On the 8th day of August last Margaret Gifford, a Common School teacher in South Easton Washington County, New York, ordered William Callaghan a pupil aged twelve years, “to study and read the Protestant Testament.” This the boy declined doing, on the plea that “he was a Catholic, and did not believe in any but the Catholic Bible.”

The teacher consulted the trustees on the subject, and on the ensuing day she again ordered her little pupil to read from the Protestant Bible, but he declared his unwilling-

ness to disobey the orders of his parents and violate the precepts of his religion. The teacher then chastised him severely with her ferrule, and expelled him ignominiously from the School.

The Rev. Dr. Quigley, of Schaghticoke, appealed to the Superintendent, and his decision is published at length in the *Commercial Advertiser* of New York of the 4th November.

We take the following extracts from this important decision:—

“In theory, I never have been able to doubt that intellectual and religious instruction should go hand in hand. To divorce them entirely, and to only bestow attention on the former, is to draw forth and add to the powers of the mind, without giving any moral helm to guide it; in other words, it is to increase the capacity without diminishing the propensity to do evil. To banish religious education from the schools is, in a multitude of instances, to consign it to the care of the vicious, the ignorant, the careless, or those who feel that they have not time to attend to it. The place of it in its natural connection with intellectual education in the schoolroom has met, however, in our country with serious practical obstacles. The government, not relying on the ability or willingness of every part of the state to maintain efficient schools for the education of the young by voluntary contributions, and recognising the imperative necessity of universal education for the maintenance of our civil and political institutions, organised a general common school system, and made provisions to aid those sending to school, in sustaining it by the payment of a large sum annually from the treasury. To prevent this money from being misapplied, it prescribed the conditions on which it shall be received and expended—the mode of appointing, and the duties of all school officers—and it created a special state officer, with administrative and judicial powers, to carry out and enforce the system. The Common Schools were thus clearly made a government institution. To introduce into them, a course of religious instruction conformable to the views of any religious denomination, would be tantamount to the adoption of a government religion—a step contrary to the constitution, and equally at variance with the policy of a free government and the wishes of the people. To form for the schools a course of instruction which could bear the name of a religious one, and which would meet the views of all, was manifestly impossible.

“I believe that the Holy Scriptures, and especially the portion of them known as the

New Testament, are proper to be read in schools by pupils who have attained sufficient literary and mental culture to understand their import. I believe they may, as a matter of right, be read as a class book by those whose parents desire it. But I am clearly of the opinion that the reading of no versions of them can be forced on those whose consciences and religion object to such version.

Assuming the facts stated in the complaint to be true, I consider the conduct of the teacher, Margaret Gifford, to be not only unwarrantable, but barbarous. That she should not only 'ignominiously expel, the pupil, but that she should gratuitously inflict a preliminary castigation on a child of tender years who pleaded the 'commands of his parents and the precepts of his religion' against the obeyal of her orders, betrays feelings as unusual to her sex, as repugnant to the mild precepts of that Gospel which, I trust, with honest, though certainly with mistaken zeal she was attempting to uphold. Perhaps she deserves lesser measure of reprehension if she acted, as it would appear, though is not expressly stated, under the direction of the trustees. But neither the trustees, the majority of the people of the district, the town superintendent, nor all of these united, would have power to authorities such an outrage. This department was established to protect the rights of all in the equal and peaceable enjoyment of the schools instituted by the government, and sustained by funds to which those of every faith and creed are bound to contribute in proportion to their property. It is the province of the superintendent to see this done, regardless of prejudice or numbers. I will not shrink from the duty. If the facts set forth in the complaint are uncontroversibly made to appear, in due form of law, I will, acting in my original or appellate jurisdiction, according to the source from which Margaret Gifford obtained her certificate of qualification to teach, annul such certificate, and thus prevent her from teaching a school which can share in the public moneys.

"I cannot but hope that the allegation in the complaint that the same mistaken spirit and course has widely prevailed in the common schools of Rensselaer and Washington counties has been founded on inaccurate, as it probably has been to a considerable extent, on *ex parte* information. I cannot think that the local school officers in those intelligent communities would insist on such a narrow and persecuting policy. But if otherwise, it is high time that it should be met. The rule that I have laid down will in all instances be enforced by me, let it call into exercise

those powers of removing teachers and school officers, vested in this department, to what ever extent it may.

"3. The right of a teacher to compel Catholic children to commit to memory portions of the Protestant version of the Bible need not be discussed, the solution of the question being fully involved in that of the preceding one. If such children may not be compelled to read such version, the reasons are every way stronger why they should not be compelled to learn and repeat it, in the nature of a religious or literary lesson.

"HENRY S. RANDAL,

Superintendent of Common Schools."

We hope the teachers of the Catholic schools will represent to their pupils the heroic devotion of this little Catholic boy, who preferred to be whipped severely and ignominiously expelled sooner than violate his conscience.

THE ISTHMUS OF PANAMA—IRISH EMIGRATION.

We have recently received authentic information that an attempt is making to enlist in Ireland large companies of men by contract to go to Aspinwall or Panama as labourers on the Isthmus railroad. We beg of our exchange papers in Dublin, and in the south, west, and north of Ireland, as an act of charity and of duty to warn the people that this is a contract for their almost certain death. Since our warnings of the fatality attending foreign labourers there Irishmen cannot be found to go from the United States. Let the press in Ireland, and of their charity let the Priests and all true friends of the labouring Irish, declare to them that the climate of Panama is certain disease, and in seven cases out of ten certain death to them if they go there to labour.—*New York Freeman*.

In connection with the above, we give the following from a returned Californian:—

"To the Editor of the *Boston Pilot*.

"Boston, Oct. 21st, 1853.

"Sir,—I notice that attempts are being made by the proprietors of the Aspinwall and Panama Railroad to induce the Irish labouring population to emigrate to that country, with a view to engage them to enter into a contract with the company to labour for a certain term. Now, Sir, knowing that you are always alive to the welfare of our Irish emigrant population, I know that you will not allow the poor and down-trodden of our fatherland to be imposed upon by such fraudulent representations as must necessarily

be made in order to accomplish this nefarious scheme.

"Having just returned from California, and having passed over the Isthmus from Aspinwall, to Panama twice, I can assure you that I have seen but few, very few, white men labouring there. They cannot endure the terrible pestilential atmosphere which surrounds them. The consequence is newly made graves may be seen upon the roadside in a short time after any white men go out there to labour. It is only fit for the natives of the country, and this class are the only persons who can live there any length of time as railroad labourers. Transportation to some penal colony, even of England is immeasurably preferable to it.—Yours truly.

"JOHN TIGHE."

—Boston Pilot.

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for Jan. 1854.

Archbishop Carew,	2	0	0
Rev. J. A. Tracy,	1	0	0
Rev. Mr. D'Mello,	0	8	0
The Clergymen of St. John's College,	1	0	0
The Pupils of ditto ditto,	1	0	0
The Christian Brothers,	1	0	0
The Pupils of the Cathedral Male School,	1	2	0
The Sister in care of the Cathedral Female School, for the pauper Pupils,	1	14	0
The Pupils of the Cathedral Female School,	5	0	0
The Loretto Community at Intally, ..	1	0	0
The Pupils of Intally School,	1	9	0
Loretto Community, Chowringhee, ...	3	0	0
Miss Bilderbeck, and Associates, at the Loretto-house, Chowringhee,	1	0	0
Pupils of the Bow-Bazar Male School, ..	0	3	3
Chevalier C. R. Lackersteen, and Associates,	1	0	0
Mr. J. M. Fleury, and Associates,	1	4	0
Mr. C. A. Serrao, and Associates,	1	4	0
Capt. Fagan, Pay-Master, H. M. 98th Regt.,	10	0	0

Durrumtollah Parish,—through Mr.
R. J. Carbery, Jr.

Mr. P. S. D'Rozario,	10	0	0
F. J. A.,	5	0	0
Five Decades,	5	0	0
	54	12	3
Amount already acknowledged,	5	8	0

Grand Total, 60 4 3

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

Mr. A. Spence, for November,	Rs.	5	0
" James Curnin, for ditto, ... .. .	...	5	0
" W. R. Lackersteen, ... .. .	...	5	0

MADRAS VICARIATE.

Contributions received in Dec. 1853, for the Propagation of the Faith.

Madras,	Rs.	51	13	6
Fort. St. George, .. .. .	...	0	3	0
Bangalore, ... .. .	...	1	8	0
Yazagapatam, ... .. .	...	6	9	0
Kamptee, ... .. .	...	2	8	6
Secunderabad, ... .. .	...	4	10	3

MILITARY ORPHAN ASYLUM.

For December 1853.

Madras,	Rs.	94	4	0
Fort St. George, ... .. .	...	13	10	0
Palaveram, ... .. .	...	117	9	6
Bangalore, ... .. .	...	1	8	0
Kamptee, ... .. .	...	2	8	6
Secunderabad, ... .. .	...	31	3	6

EAST INDIAN ORPHANAGE.

For December 1853.

Madras,	Rs.	78	8	0
Wallajapettah, .. .. .	...	14	0	0

[Madras Examiner,]

BOMBAY VICARIATE.

Subscription towards our Orphanages.

Bombay,	Rs.	71	12
Aden, ... .. .	...	6	2
Kurrachee, ... .. .	...	12	4
Dessa, ... .. .	...	20	10
Poona, ... .. .	...	32	12
Kirkee, ... .. .	...	5	0
Rastipore, ... .. .	...	2	12
Belgaum, ... .. .	...	59	12
Sholapore, ... .. .	...	105	2
Nuggur, ... .. .	...	90	8

[Bombay Examiner,]

IRELAND.

The Association for the Propagation of the Faith.

Total received from the 7th of Nov. to the 8th of December, £457 12 0

TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 4, 1854. [VOL. XXVI.

ARRIVAL OF THE MAIL.

The following is from the Electric Telegraph Extra:—

HEADS OF INTELLIGENCE.

By the P. & O. Company's Steamer "Bengal."

Lord Palmerston has resigned.
War still rages; 18,000 Russians defeated by the Turks, who took 2,000 Prisoners.

In a Naval engagement the Turks lost 7 Frigates, 2 Corvettes, 1 Steamer, 23 Transports and 4,000 men.

The Allied Fleets were to enter the Black Sea.

The Russian Fleet attempted to land Troops in the Ottoman territories.

By agreement of England, France, Austria, and Prussia a proposition for peace has been sent from Vienna to Constantinople.

The Himalaya was to leave Southampton for Alexandria on the 20th Jan.

Private letters from Marseilles states that Lord Palmerston has resumed office.

Letters from the Black Sea, to which the highest credit is attached, announce positively that at the affair of Sinope the Russians lost a ship of the line of 90 guns, *Jezondib*, of which they continue to make no mention. It appears that this ship was most boldly attacked by a Turkish frigate, and that both blew up together, after a sanguinary conflict. The Russians also lost three smaller vessels during the same action. It is added that news had been received of the death of one of the aides-de-camp of the Turkish admiral at Sebastopol, and that Osman Pasha had suffered amputation.

At a late hour last night the following private dispatches were received here:—

* Trieste, Dec. 22.

* The dispatches brought from Constantinople come down to the 12 h.

* In that capital, dismissal of the Capitan-Pasha was considered as probable.

* The combined fleets were to enter the Black Sea, if the Russians landed any troops on the Turkish territory. A violent tempest had taken place in the Black Sea.

* An imperial firman confirms the provinces of Serbia.

* The news from Smyrna is to Dec 14. It mentions the demonstrations of some fanatical Mussulmans of the interior of the province against the Christians.

* The declaration of war of Persia was expected.

* Gen. Prim had returned from the banks of the Danube.

* Vienna, Dec 22

* Intelligence from Constantinople, received by electric telegraph, announces that the combined fleets have definitively entered the Black Sea, to protect the territory of Turkey.—*Morning Herald* Dec. 21

THURSDAY, JANUARY 19.

A correspondent of the *Delhi Gazette* remarks upon the hasty manner in which the poles for the Electric Telegraph have been erected along the Grand Trunk Road. The poles, it is said, may be knocked down by the first cart which touches them, and the white ants are already preparing for a meal. We believe, these posts will speedily be superseded, but a strong pole, six feet underground, is not so easily knocked down as the writer imagines.

SATURDAY, JANUARY 21.

The *Hurkaru* states, that H. M.'s Consul General in Egypt, has applied to the Pasha for permission to march European troops through his territories. The Pasha was not unwilling to consent, but the request was opposed by

the other Consuls, and was finally refused. The Overland route is the natural one for troops as well as for everything else, and the Pasha must ultimately yield. He can scarcely refuse such a request to his Suzerain's most valuable ally.

A correspondent of the *Englishman*, writing from Prome, informs us, that the annexed order has been issued to the forces in Burmah. "The Governor General has the satisfaction of announcing to the force in Pegu, that the Queen has graciously been pleased to grant a medal to the troops that served during the war against Burmah. The Governor General feels a sincere gratification in thus making known to the troops the distinction by which the Sovereign has marked her sense of their services, whose value has not been less fully appreciated by the Government of India." The same writer confirms our statements as to the effect of the Military display at Meaday on the occasion of the settlement of the boundary.

The *Muzasite* confirms the report, that Mr. Lang is about to return to India. He is expected in Agra about the end of February.

The *Bangoon Chronicle* states, that the Custom House officers at Rangoon have seized ten chests of sulphur and twelve bags of nitre on their way to Ava. They were intended for the manufacture of gunpowder. Either we are at war with Burmah, or we are not. If we are, the constant talk of peace has no meaning. If we are not why should we seize the King of Ava's private property?

MONDAY, JANUARY 23.

The *Hurkaru* informs us, that from the 1st of May next, the Public works will form a distinct department. It will have a separate responsible head, who will be in direct communication with the Government. The Military Board will be shorn of the power, which more than any other has called down on it the condemnation of the public. There is now a chance, that a work urgently required may be sanctioned three months after the application has been received and that the measurement as well as the price of work may be exactly estimated.—*Friend of India*,

POTASH FROM COFFEE.

In the course of our reading, the other day, we came across an account of a substance of some interest to the tea-planter, which does not, so far as we have observed, appear to have as yet found its way into any Indian print, although we do not presume to touch for the facts of its having escaped the keen eyes of our industrious confederates. Dr. John Gardner of London, exhibited at the Great Industrial Exhibition, a new potash in the shape of prepared coffee leaves to be used as a substitute for tea. The beverage is highly spoken of, as far preferable to either coffee or tea, and we learn that it finds high favour amongst the natives of Sumatra. We gather some extremely interesting particulars from an *Overland Singapore Free Press*, which we make no apology for presenting to our readers, as we know that many gentlemen in Bombay own an interest in the Coast Coffee plantations, and that from the success of those, it is by no means improbable that the culture may be considerably extended on this side of India. We learn that the Coffee plant is very apt to throw out an abundance of suckers and lateral stems, in good soil. The luxuriance of foliage thus becomes excessive, if not removed so as to injure the legitimate produce. The native planters, however, gather the ends of the suckers and branches and dry them over a clear slow fire, so as to roast them without smoking them. These then become brittle, are reduced to a coarse powder, from which a beverage prepared by infusion just as with common tea. The writer bears testimony

as to the merits of this from long experience, as being a most agreeable, refreshing and nutritive article of diet, and gives it greatly the preference over tea and coffee. Says he: "While I find the use of infusion of the berry for a few days invariably to produce on me, as on others, the effect of nervousness and bilious obstruction, I drink a strong infusion of the leaf daily with evident benefit to my health and strength. As a restorative exhaustion from the severities of labor or of the weather, from heat or cold, or long exposure to rain, I know nothing superior to it. It has also the advantage of being a powerful disinfectant, so far as neutralizing fecidities goes, and a solvent of the viscid fluids which obstruct the circulation, often to the extent of becoming laxative if taken in extra quantity. The coffee tree can be grown for the leaf in the lowlands of any tropical country. In fact I am acquainted with no tropical production capable of being rendered into so great a blessing to mankind as the coffee leaf, and as it would tend materially to the disuse of ardent spirits and strong drinks, its introduction ought to have the support of every friend to the moral and material welfare of society. We commend these remarks to our Weyard Coffee growers, and our tropical friends—sure that they will prove interesting.—*Bombay Telegraph, December 20.*

ST. XAVIER'S CHAPEL,
BOW-BAZAR.
Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Feb. 5th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, Feb. 5th, at 10 o'clock

LORETTO HOUSE,

NO. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS,

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-Work, Rs 30 per month.

EXTRA CHARGES.

Drawing and Painting..... Rs. 5 per month.
 Piano Forte,—(the charge for the use, repair and tuning of the Instrument included,) 12 " "
 Singing..... 8 " "
 Guitar..... 8 " "
 Italian..... 5 " "

Dancing, (if required) on the terms that may be fixed upon by the Teacher in that Department.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per month.....Rs. 21
 Extra charges the same as for Boarders,

FOR DAY PUPILS.

The course of Education is the same as for Boarders Terms (Daily Tuition included), Rs 12 per month.

Extra charges the same as for Boarders:

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied: they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known: the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction,

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage—Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, Parents, Guardians, or others who may have important business to transact at the Convent will kindly attend this regulation, when they can do so without inconvenience.

Kempis's Imitation of Christ.

Messrs. D'ROZARIO & Co. have just received a few copies of the above, newly bound, at One Rupee Eight Annas per copy.

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moore's Hutta, under the superintendance of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 11, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 11.

SCENES AND THOUGHTS IN
FOREIGN LANDS, BY CHARLES
TERRY, LONDON: W. PICKER-
ING, 1848.

(Concluded from page 59.)

ASSUREDLY, it requires no small store of self-confidence, if not of presumption, on the part of any individual, and especially on the part of one who belongs to the merely insular and modern Anglican Protestant Sect, to come forward and denounce, as barbarous and unchristian, religious engagements, such as are sanctioned not only by the Catholic Church, but by the whole Christian World, certain Protestants only excepted. We repeat, certain Protestants only excepted, because we shall show, that even in the Anglican Protestant Communion, there have been and there still are not a few of the most learned both of the Clergy and Laity, who in theory and in practice sanction the principle on which the Catholic Church acts, when She permits those of her Children who desire to dedicate themselves wholly to the service

of God, to devote themselves by a perpetual vow to that sacred engagement.

But were it even otherwise, were it even true, that Protestants universally agreed in rejecting the Catholic doctrine and discipline with respect to perpetual vows of Celibacy, of what weight would their opinion be in the estimate of any impartial, reflecting person, acquainted with the mass of evidence supplied in favor of both, not only by the testimony of the two hundred millions of Catholics now spread over the earth, and their predecessors in the faith, but also by the many millions who adhere to the various Churches of the East, which, although separated for centuries from the Catholic Communion, nevertheless continue to the present day to uphold the Catholic doctrine and discipline on the subject now under consideration.

And what renders the self-confidence and presumption of the Protestant, who condemns our doctrine and discipline on religious Celibacy more severely censurable is, that in doing so, he evidently acts in opposition to the so much boasted Protestant principle, which dictates, that each one's tenets on faith and morality are to be deduced by him solely from the Scriptures.

For, if we be guided by that standard alone, to the exclusion of any interposition of the teaching authority of the

Church, or of tradition, we shall find in the Scriptures many passages, which, if interpreted in this way, would obviously lead the reader to adopt, both in belief and practice, tenets beyond all comparison, far more austere than is the Catholic doctrine on the subject of vows of Celibacy.

Thus for example, when in the 19th Chapter of St. Matthew, in reply to St. Peter enquiring "Behold we have left *all things* and followed thee: what therefore shall we have?" Our Saviour answered, that Peter and the other Apostles should, at Christ's second coming, sit on twelve seats, judging the twelve tribes of Israel, adding at the same time, for the instruction of all his followers, without exception or distinction, in every age and country, "and every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands *for my name's sake*, shall receive an hundred fold, and shall possess life everlasting."

In this passage there is not question merely of parties, who by reason of their single state of life are wholly free to dedicate themselves in Celibacy for ever to the service of God, and of their neighbour, but also of persons, both men and women, bound by the various obligations of the married state towards their families, and yet even to these, if they leave all for Christ's sake, is promised by our Lord in person clearly and expressly a reward of a hundred fold together with life everlasting.

The remark prefixed by us to the passage just quoted from the Gospel is, if possible, still more applicable to the subjoined words of Christ contained in the same Chapter of St. Matthew, to which we have just made reference.

In the passage we are about to adduce, the Saviour, after having laid down the doctrine of the indissolubility of marriage, says, in reply to the following remark of his disciples upon that doctrine "If the case of a man with his wife be so, it is not expedient to marry." "All men take not this word, but they to whom it is given. For there are Eunuchs, who were born so from their mother's womb: and there are Eunuchs, who were made so by men: and there are Eunuchs, who have made themselves

Eunuchs for the kingdom of Heaven. He that can take it, let him take it."

The history of Origen, one of the most learned men of the Church in the second and third centuries, shows, that the obvious literal meaning of these words, if they be understood irrespectively of that modification, by which their interpretation is qualified and restrained in Catholic principles, would, in many other instances as well as in the case of Origen, lead to fearful and revolting consequences.

As far therefore as Scripture is concerned, the Catholic doctrine respecting a state of Celibacy engaged in for God's sake is not only amply warranted therein, but even the language employed by the sacred writers in its favor is so strong, as to make it necessary, that its' obvious and literal meaning should be so modified by the authoritative teaching of the Catholic Church, as to prevent it from clashing or conflicting with other received Catholic tenets upon the marriage state and the obligations annexed thereto.

We shall now, agreeably to what we undertook in the commencement of this article, call the attention of our readers to the teaching of some distinguished Protestant writers upon the subject of vows in general and of vows of Celibacy in particular.

Now, if we speak of Anglican Protestantism of the present day, who has not heard of the extraordinary exertions recently made by the distinguished leaders of the Puseyite party—persons eminent alike for their literary attainments and their high moral respectability, to revive in England in all its austerities the discipline of the conventual life, such as the Catholic Church adopts and upholds. The very partial success which has attended these efforts, by no means detracts from the strength of the argument derived from the fact—that a numerous, learned and in every point of view a most respectable class of the Clergy and Laity of the Anglican Protestant Church has, whilst still adhering to its communion, thus publicly expressed its approval and the tribute of its admiration of the grand principles of the religious state of life, as these are practised in the Catholic Church.

From the consideration of the contem-

poraneous high testimony thus given in favor of the received Catholic doctrine, and discipline on the Religious state of life, and the vows annexed thereto, we shall proceed to that supplied on the same grave subject by other Anglican Protestant authorities of the greatest respectability. In his Moral Philosophy, the celebrated Paley speaks thus "vows are promises made to God. The violation of them implies a want of reverence to the Supreme Being; which is enough to make it sinful. The few instances of vows which we read of, in the New Testament were religiously observed."

Another Protestant writer, Trowerson, in his Treatise entitled "Explication of the Decalogue" remarks on the fiftieth Psalm verse 8 "If (as Mr. Mede shows) that Psalm be also a prophecy of the times of the Gospel, and the service which should be offered up in them, the making of vows is strictly and properly evangelical.

In the fifth Chapter of his first Epistle to Timothy, St. Paul thus instructs his Disciple, "Honour widows, that are widows indeed. . . . But the younger widows avoid. For, when they have grown wanton in Christ, they will marry. *Having damnation, because they have made void their first faith.*

Commenting on these last quoted words, Bloomfield, a Protestant also, maintains, that they are to be understood not of widows who fell away from the Christian Faith, but of widows who disregarding the vow of chastity they had taken, engaged subsequently in the marriage state "I am not aware, says the learned writer just referred to, of any example of *athelein tén pistin*" being ever used of casting off a Religion: which too would not necessarily follow their marrying even with heathens, as appears from 1 Cor. 7 cap. v. 8. According to the sense, it carries in the second interpretation, it is very apt. And the phrase (*athelein tén pistin*) is frequent in the latter Classical writers, and the Septuagint. Indeed the words preceding *evidently allude to an engagement to Celibacy*, and to *that* the (*Pistin*) may most naturally be referred. . . . The (*krima*) will thus mean condemnation,

severe censure, and (*pistis*) a solemn engagement, perhaps by vow."

We now leave it to Mr. Terry, to reconcile with the testimonies we have adduced in this and our preceding notices of his remarks on "Taking the Veil" his expression "of thankfulness to God, that he does not belong to a Creed which perpetrates, justifies, and extols such barbarity among God's social creatures" We rather incline to think, that if his Uncle Rev. M. Terry, late of Queen's College, Oxford, to whom Mr. Terry's work is dedicated, were allowed to revise the second edition of the publication just mentioned, if, (which is by no means likely) a second edition of it should indeed ever appear, he would feel it due to his own theological reputation, as well to that of the University of Oxford, to censure with severity the rash and untenable opinions of his affectionate Nephew. There are certain other passages in Mr. Terry's work, to which we purpose to invite attention on a future occasion.

THE REV. FATHER LEO DES AVRANCHES.

It will, we know, be gratifying to many of our readers to learn, that letters have been lately received from the Rev. Father Leo, announcing his safe arrival at the Mauritius after a tedious voyage from Calcutta of sixty-three days. This inconvenience was occasioned chiefly by the sickness of many of the crew—those who continued in health being too few for the efficient navigation of the Vessel. During the voyage three Sailors died of dysentery. In their illness they had the great consolation to receive the last Sacraments from Father Leo, and thus to be prepared in an edifying manner for their passage to eternity. At the Mauritius, Father Leo had the good fortune to meet the Prefect Apostolic of the Seychelles, together with another Priest destined for the same Mission. Thus in this new and most judicious arrangement, the important Mission of the Seychelles, which has been so long destitute of the Ministry of even one Priest, will for the future, be amply and efficiently provided with a competent number of Apostolic Labourers.

We must not omit to state a conclusion, that in his letter to the Archbishop, Father Leo tenders his most grateful thanks to the Clergy and Laity of Calcutta, for their numerous acts of kindness to him whilst he resided here, and especially also for the generous pecuniary aid they contributed, in order to enable him to pay his passage to the Mauritius.

CORRESPONDENCE.

THE REV. MR. BARBE, MISSIONARY APOSTOLIC, MALACCA.

THE many attached Friends whom the Rev. Mr. Barbe gained for himself, both by his kind and courteous manners, and also by his zealous exertions as a Priest, whilst serving on the Bengal Mission, will be happy to learn from the subjoined letter, that that excellent Clergyman is still in the enjoyment of good health, and also still continuing to labour with distinguished success in the interesting and important Mission of Malacca.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—It is with the greatest pleasure, that I have heard of your return from Europe. I hope that the voyage has improved your health, I pray the Almighty, to keep your Lordship strong, and that your Grace may continue for a long time, for the good of the Mission.

In Malacca, things are going on well, we have about 300 Converts, between Chinese and Jakoons; so we have to thank the Almighty for his blessings in this part of his vineyard during these five years; as to the Goanese Schismatics, our success has not been so great, but we are gaining every day; our Chapel is too small to accommodate our congregation, we have established another place of worship in another part of the town, where we have a good attendance of Portuguese: in the same building there is a Portuguese School.

Would you believe, my Lord, that one of the reasons given by the Portuguese here for following the Goanese Priest, is that "if these Priests, be not Roman Ca-

tholics, how is it, that they are paid as such by Government." Yes, my Lord, these Clergymen, who say, that they have nothing to do with the Church at Rome, say in their bill, for their salary from Government, that they are Roman Catholic Priests, and it is under that title they are paid, whilst the Government, knows, as well as we do, that they are not connected at all, with the Roman Catholic Church.

The Rev. Mr. Savre who had been absent for about 4 years to collect money, for the building of our Church, arrived 9 months ago, and began immediately the work, which he superintends himself: the walls of the Church, which is in the *gothic style* are already about 20 feet high, I hope that we will be able to finish it; the building is the admiration of the inhabitants who have never seen such a thing.

Some time ago, I had the pleasure to send to your Grace, *vid Penang*, a box of shells which were in part, collected by me, whilst the others were given to me, by a friend; these shells are for the museum of St. John's College, I hope that they arrived safely, should I be able to collect some other thing worth sending, I will be most happy to do so, and for the same purpose.

I have the honour to be,
My dear Lord Archbishop,
Your Grace's most obedt. Servt.
P. BARBE.

Malacca, 25th Jan. 1854.

S I A M.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

MY LORD ARCHBISHOP,—I have the honour to announce to your Grace the receipt of your printed letter, dated August 20th, 1853, and addressed to his Lordship, the Bishop of Mallo and Vicar Apostolic of Siam. His Lordship being at present in France, regulating some of the affairs of his mission and superintending the printing of a large Siamese Dictionary, translated by him into Latin, French, and English; I am deputed by the Very Rev. Pro-Vicar, who is a little indisposed, to answer in his place. I

need not say, that I am happy to seize upon this opportunity, to have the honour of corresponding with your Grace, and to express to you the interest we all take in the valuable subjects you intend to publish. The desire of being useful to you in a work which cannot but turn to the good of Religion, would have induced us to answer you much sooner, but the want of opportunity has obliged us to delay until now.

Accept the respectful homage, with which I have the honour to be your Grace's devoted Servant,

A. DUPOND, M. A.

Bangkok, Nov. 29, 1853.

APOSTOLIC VICARIATE OF SIAM.

Superiors of the Mission.

The Right Rev. John Baptist Pallegoix, Bishop of Mallo and Vicar Apostolic of Siam, the Rev. Peter Julien Clemenceax, Pro-Vicar Apostolic of the Mission.

Churches situated in the city of Bangkok.

1st, Church of the Assumption,—1. The residence of the Vicar-Apostolic. 2. A College containing 24 ecclesiastical Students. 3. A Catholic population of about 40 persons. There is a brick Church, built in 1820, it serves as a place of worship for the Vicar Apostolic, the College, and the Catholics of the place. The Rev. Pro-Vicar, Peter Clemenceax, resides there, and is superior of the College, as well as Spiritual administrator to the wants of the people.

2nd, Church of the Rosary,—The congregation is composed of 150 natives of the Indo-Portuguese race, and of about 300 Chinese. It has two schools, one for boys, the other for girls. A female Orphanage, a catechumenate for the Chinese, and a Church built partly of brick, and partly of wood. The Rev. A Dupond, Apostolic Missionary, has this Church under his charge.

3rd, Church of Santa Cruz.—The congregation is composed of 600 natives of Portugo-Siamese race. It has two schools, one for boys the other for girls, and a brick Church finished in 1836. The Rev. Paul Hoi, a native Priest has charge of this Church.

4th, Church of the Conception.—The congregation is composed of 6 or 700 natives of the Portugo-Camboctian race. It

has two schools, one male, the other female, and a brick Church, built in 1839. The Revd. fathers J. Marin, Apostolic Missionary, and A. Cing, a native Priest, are charged with the administration of this Church.

5th, Church of St. Francis Xavier.—This Church comprises 1800 Cochin Chinese Christians, made prisoners by the Siamese in the war of 1833. It has two schools, one male the other female; a Convent of native nuns, and a wooden Church. The Revd. P. Gibrata Apostolic Missionary, has the direction of the Church.

Churches out of the city of Bangkok.

1st District of Cheruthabun.—This place is the capital of a province of the same name, situated to the south east of Bangkok, on the eastern coast of the gulf of Siam, and is about 200 miles distant from Bangkok. The Church of Cheruthabun comprises about 900 natives and 100 or 150 Chinese. It has two schools, one male, the other female, a Convent of native nuns, a catechumenate for the Chinese, and a wooden Church is also erected there. It is confided to the care of J. Banfaing Apostolic Missionary, and M. Xin, a native Priest.

2nd, The Eastern district.—This is composed of the following station: Petrin, the capital of a province, it contains about 200 Chinese Christians. It has a school and female Orphanage, and catechumenate for the Chinese and a wooden chapel.

2nd, Ban-pla-Soi, another capital. The congregation comprises 100 Chinese Christians, a catechumenate and a wooden Church.

3rd, Different stations in those parts where there are a few Christians. The Rev. J. Daniel, A. M. entrusted with the charge of this district, habitually resides at one of the Principal stations.

3rd. District of Hore.—This district is composed of many stations, namely Juthia, the ancient capital of Siam, ruined by the Birmans in 1769. It contains about 80 Christians, a catechumenate for the Chinese, a Church dedicated to St. Joseph, built upon the ruins of the former one, destroyed by the Burmese.

2nd, Ban-hip, containing 30 Chinese Christians.

3rd, Bau-khum with a Catholic popu-

lation of 20 persons. 4th, Phak-Phrian possessing 30 Chinese Christians. 5th, Talat-Khum with the small number of 12 or 14.

The Rev. L. Larmandie, Missionary Apostolic, has charge of the administration of this district and resides here. Rev. C. Correa a native priest dwells near the Church of St. Joseph at Juthia.

4th Western district.—This district is composed of the following stations: 1st Hokonxaisi, possessing a Catholic population of 100 or 150 persons, a catechuminate for the Chinese and a wooden chapel.

2nd, Ban-Nok-Khuck, containing 160 or 200 Chinese Christians, a catechuminate, and a wooden Church.

3rd, Several other small stations in the provinces of Mekhlong, Banxaing, &c.

This district is visited by the Clergyman in charge of Chinese Missions.

N. B. As for the method of carrying on a correspondence with the Missionaries of Siam, the safest and easiest, is to address all letters to the French Missionary residing at Singapore, thence they are sent to Bangkok where they are despatched to their respective destinations.

A. DUPOND, M. AT.

Selections.

METHODISM.

THE BRISTOL CHAPEL CASE.—Vice-Chancellor Wood has given his judgment in this important case. His decision declares the supremacy of the Conference to be the essence of Methodism, and that any indenture purporting to confer on the trustees of a chapel the power of appointing preachers and Ministers is null and void, and inconsistent with a first principle of Methodism, which declares the nomination of such persons to be in the hands of the central governing body.

RELIGIOUS AFFAIRS OF PORTUGAL.

The admirable movement of the Catholics of Portugal which has inspired the solemn protest of devotion to the Holy See, and of reprobation of the injurious manifestations of the Chamber of Deputies in its sitting of the 20th July, continues, and takes each

day a new extension. For well-nigh three months past the provinces have not ceased to send forth adhesions to the protest published by the journal *A Nacao*, and the columns of that sheet do not suffice to register the names of all those who, in the Clergy and among the laity, hold to the honour of appearing in that list of fidelity and attachment to the head of the Church.

The government has endeavoured to oppose this demonstration of opinion, so crushing for its parliamentary majority. Some superior government officials of the provinces have not feared to threaten and to suspend some of their subordinates who had signed it. They have endeavoured to extort retractions. They have undertaken even in certain places to prepare and publish counter-protests. Odious acts of persecution exercised by the civil power in reference to acts which are of the province of conscience, have excited a profound indignation, and have redounded on those who have not hesitated to commit them. A greater ardour to sign the protest has resulted therefrom. As soon as an adhesion became a proof of independence and a testimony of faith, the legitimate pride of the Catholics, and the sincerity of their convictions, engaged them to put themselves forward; and they have everywhere responded to this noble sentiment.

Some entire dioceses have subscribed the protest. Thus in its number of the 7th October *A Nacao* publishes a letter inserted in *Le Portugal*, by which the Clergy and the Faithful of Porto unite, without restriction to the Protest of the Clergy of Estremadura. It is a general movement.

As to the attempts at a counter protest they have universally failed. An imperceptible minority has vainly wished to appear. What is it in presence of thousands of names illustrious in the Church and in the State? It serves only to make them more prominent.

Besides, polemics are evoked and maintained with a vivacity worthy of so just a cause. The excellent journal *A Nacao* discusses in the most vigorous way all the questions of public right and of Ecclesiastical right which have arisen in connection with the patronage of the Indies. There are, in particular, studies of a rare historical interest on the question of the *placet regium* which we know has long agitated all the European states and of which the most simple notions of liberty of the Church, of respect for the Papacy, and of independence of the spiritual power, suffice to give the solution.

Besides the journal *A Nacao* we are gratified to mention and to praise another periodical publication of which we have just received

ed the first numbers. This compilation is entitled *O Amigo da la Religiao*. It is an Ecclesiastical, religious, and literary review. It is published not only under the auspices but with the special approbation of his Eminence the Cardinal Patriarch of Lisbon. We have remarked therein some articles of great ability particularly one on "The observance of the Festivals and Sundays," and of others signed by the Marquis de Lavradio on "Pius VII. and the Jesuits." The review, exciting the charity of the Faithful in favour of the unfortunate inhabitant of a neighbouring nation—the Galicians desolated by famine—pays a tribute of gratitude and of eulogium to the Bishops and to the Catholics of France who have come forward to aid in alleviating those cruel sufferings, and republishes the entire pastoral of Cardinal de Bonald to the Clergy and to the flocks of his diocese.

Thus religious sentiments are reawakened with a happy ardour in Portugal, and this kingdom will not demerit the title of *Most Faithful*

It is for the world a great and noble example: it is for Catholics a sweet consolation that of seeing thus a conspicuous submission to the rights of the Sovereign Pontificate, and zeal to defend the liberty of the Church.

This spectacle we have said for some time past ought to gladden profoundly the heart of His Holiness Pius IX. *A Nacao* bears to us a brilliant proof, which ought to be for our brethren a powerful encouragement. Two venerable Portuguese Prelates, members of the Regular Clergy and exiles from their country, in consequence of religious and political persecutions, the one a disciple of St. Dominic, the other of St. Bruno, who are at present in Rome, have raised their voices from the depth of their asylum to unite themselves with their compatriots. In the remarkable letter which they have written on this subject, and which breathes an ardent love for the Holy See, and a filial attachment to its prerogatives, we read that "Our Most Holy Father Pius IX., whom may God preserve many, many years for the good of his Church, has received with great satisfaction the consoling news of the courageous act of the faithful Portuguese, and he has deigned to order that the protest might be published in the *Giornale di Roma* of the 21st September that it might be borne to the knowledge of the whole world."

The letter of the Fathers F.M. de St. Thomas Barriero, former Prior of the Minerva at Rome, and Dom. F. de Matto-Mouge, Procuror-General of the entire Order of the Carthusians at the Holy See, "will show to all the Portuguese," says *A Nacao*, "how

strongly our conduct is approved of by the supreme authority of the Church upon earth."

We have nothing to add to such a testimony. The Catholics of Portugal will show themselves highly sensible of the paternal felicitations which the religious press of France, Belgium, and Italy, has addressed to them. Let them find herein a new pledge of our sympathy and our admiration.—*Ami de la Religion*.

THE CATHEDRAL OF ST. JOHN'S, NEWFOUNDLAND.

(From the *New York Freeman's Journal*.)

The Catholic Cathedral of St. John's, which crowns the sloping range on the north side of the city, stands in the midst of a beautiful level of about fifteen acres, and was thus described in 1842 by a Protestant writer:—

"The Bishop is engaged in the construction of a stone Cathedral at St. John's, upon a magnificent scale, and which, when completed, will be second to no religious edifice in British America, being equal, as far as present appearance goes, to that of Montreal. The stone for the Cathedral has been obtained in Conception Bay, from a small Island called Kelly's Island, where it was found to be in great quantity, and nearly ready, from natural stratification and cleavage, for the use of the mason in the rough walling. The cut stone for the doors, windows, pillars, and front, has been brought from the celebrated white granite quarries of Kingstown, formerly Dunleary, near Dublin, and some of it has been worked by an intelligent stono-cutter into capitals and archivolts, with a freedom and depth of cutting which it could scarcely be expected would be obtained in so hard and splintery a material. I saw some of these cuttings, in the ornamental work of a capital, so deep and free, that I could place my hand behind their projecting scrolls and faces.

"This edifice will present, when finished the extraordinary fact of having been raised chiefly by voluntary labour. The stone was brought from Kelly's Island in vessels, free of charge, raised from the shore, landed on the Bishop's wharf, and taken up the steep hill, on the summit of which the Cathedral stands, and handed to the builders, all by voluntary labour—men, women, and children assisting at the work; and in one working season of summer and autumn the enormous walls of this Church, capable of holding several thousand people, were raised twenty feet, and the windows arched and secured by several courses over them.

"It is a curious sight in the winter months

when the snow is good for roads, to see whole gangs of hardy, healthy-looking Newfoundland fishermen, dragging by main force tons of stone on sledges for miles."

In all respects we consider this Cathedral the most striking proof of Christian faith in these latter days. The Catholics of Newfoundland are not blessed with great wealth, but their faith is in the inverse ratio to their limited means. We might almost say of it that it can "remove mountains."

The noble building was commenced some fifteen years since by the zealous and beloved Bishop, the late Dr. Fleming, and has only recently been completed by Dr. Mullock, his worthy Successor in the unbroken line of the Fishermen—commissioned under the seal of the Chief to propagate that doctrine first promulgated from the "Bark of Peter."

When we say of this Cathedral that the labour has been incessant for so many years; that it has been carried on under the most severe visitations by which the Island has been impoverished during that time (fire having once destroyed nearly the entire city, and gales swept a large portion of the coast, resulting in great loss); that a large portion of the ordinary work was performed by voluntary labourers; that 6,000 worshippers can be gathered within its massive walls; that it possesses an organ worth 7,000 dollars, and that the whole has not cost less than half a million of dollars, and all this, in a city of only 20,000 inhabitants (the richest portion of whom are Protestants, who in a great measure, monopolise the offices, emolument and government patronage), we think we are safe in asserting that modern times afford no parallel, and that the tawdry edifices of fashionable squares sink into utter insignificance in comparison to this sublime evidence of the faith, devotion, and generosity of the poor Catholic Fishermen of the Island of Newfoundland, who have given to God this noble building which, taken as a whole, is superior to any Protestant edifice in America.

PROCESSION AND TRANSLATION OF THE HOLY CRUCIFIX OF CAMPO VACCINO AT ROME.

SERMON OF PIUS IX.

(From the *Univers*)

On coming to the conclusion of his discourse, the Holy Father, whose emotion increased with the sympathy which he found in his auditory, suddenly exclaimed:—"And

now it only remains for me to bless you; but how shall I dare to bless you, myself so poor and so feeble? And nevertheless, I will bless you, but alone I shall not bless you. I shall be aided; the two Apostles Peter and Paul will be with me; yes, my arms, when they shall be raised towards Heaven, will be sustained by those two pillars of the Church, by those two Apostles who laboured so much, who suffered so much for you, O Romans! O Christians!—who were imprisoned in this same place in which I speak to you, who came forth from hence, from this prison, to go to give their blood to Jesus Christ, and to conquer Rome and the world to life, to snatch this city from error, and render her mistress of the truth. Yes, those holy Apostles, of whom I am the successor, will bless you with me; and this holy crucifix, will He not bless you also! Yes, He will receive you into the sacred wound of His side, into His adorable heart. Borrowing, therefore, the words which I pronounced some years ago in another place, in a church of this city,* I will raise my voice and I will say to God: My God, bless the Clergy, give them the spirit of zeal, of devotion, of charity; may they be ready, like the holy Apostles, to give their blood for the defence of the Church and of the Faith; may they be disposed to die for the salvation of their brethren. Bless those who rule that they may govern in the spirit of justice and of love; give them paternal affection for their subjects, and let them live only to make them happy; bless those who obey; may they be patient, resigned, and obedient, from love still more than from fear; bless the rich that they may lay up for themselves imperishable treasures in Heaven by the abundance of their alms; may they be models of all the virtues, and may they give everywhere and always a good example; bless the poor, that their poverty may become their treasure, and that they may expect to be rich in Paradise, where they will enjoy a felicity without limits and without end in the bosom of God; bless the merchants and all those who occupy themselves with the affairs of business: give them a spirit of uprightness, a spirit of honour, and let the truth preside over all their transactions; bless the workmen, the artisans, and let the sweat which they shed in the workshops become a seed of repose and of welfare for all eternity; bless, O my God! all this people, who is so dear to me, as I myself bless them: *In nomine Patris, et Filii, et Spiritus Sancti. Amen.*

* The Holy Father alludes here to a sermon which he preached in 1847 in the Church of St. Andrea della Valle.

**PASTORAL OF THE ARCHBISHOP
OF DUBLIN.**

Paul, by the Grace of God and the Apostolic See, Archbishop of Dublin, Primate of Ireland, &c., &c., to the Catholic Clergy and Laity of the Diocese of Dublin, &c., &c.

If the calamities that often afflict nations and peoples are to be recognised the scourges by which the Almighty in His wrath chastises their sins, we have reason to apprehend, beloved brethren, that our transgressions are calling out for vengeance, and that the rod of Divine anger, still lifted over us, is ready to strike us again.

After seven years of wasting famine, which now seems happily abating, are we not warned by the hovering of the cholera on our confines that it is perhaps about to break out among us again with a fearful violence, and to hurry to the grave a multitude of those who have been spared by the ravages of famine?

It may be that a merciful Father now threatens, as He did the Ninivites of old, in order to arouse us to repentance, and that if we turn from our evil ways He will avert from us the impending stroke; but whatever may be the mysterious designs of Providence, let us not delay, to be reconciled with Heaven while there is yet time; let us not put off our thorough conversion to the moment when imminent danger and the spread of contagion may fill us with dismay, and render us unfit for regulating the concerns of our souls. A timely preparation reconciling us with God, and filling our hearts with confidence and consolation, is a protection against panic and the predisposition to cholera, which great fears are well known to generate. You have been very properly adopting measures of a sanatory nature against disease: it is your duty to continue to do so, and to co-operate with the public authorities in their laudable efforts for this purpose; but be not less provident in employing spiritual precautions. Do penance for your sins, correct your evil ways, refrain from drunkenness and other degrading vices, which provoking the anger of Heaven, render the soul deserving of eternal perdition, and bring disease and death upon the body. Be not like those children of the world, who think that they are to have recourse to Heaven only when temporal means have altogether failed. No; filled with the spirit of faith, well instructed in the efficacy of prayer knowing that all things are regulated by an all-wise Providence—that famine, wars, pestilence, are instruments in the hands of the Lord of Hosts, lift up your hearts in humble supplication to His throne, laying before Him both your spiritual and temporal necessities, and imploring of Him to lend a favourable ear to your supplications. With full submission to His holy will, and entire conformity to the dispositions of His providence, whatever they may be, send up to Him your petitions through His Immaculate Mother to spare His people, to stay the hand of His angel, and let not the land be made desolate, nor destroy every living soul.

The grace of our Lord Jesus Christ be with you.—Amen.

✠ PAUL CULLEN, Archbishop, &c.
Dublin, Feast of St. Catherine, 1853.

**ADDRESS OF THE VENERABLE
CHAPTER, AND OF ALL THE CLERGY,
SECULAR AND REGULAR, OF
THE DIOCESE OF DUBLIN, TO
THE ARCHBISHOP OF FREIBURG.**

MOST ILLUSTRIOUS AND MOST REV. LORD,

Permit us to express the deep sympathy with which we have heard of the persecution raised up against the Church over which you preside, and at the same time to assure you that your faithful testimony for Our Lord, and your courage in defending the rights of His holy Church, have filled us with consolation.

When we think of the trials of the venerable and aged Pastor, and of the affliction of his faithful Clergy and loving flock, we cannot but grieve, for we are members one of another, and if one member suffer, all the members must suffer with it; or if one member glory all the members rejoice with it.

But while we share in your sufferings, we rejoice, Most Illustrious and Most Rev. Father, for the great mercy shown to you by Our Lord, who has freely chosen you out of all the Pastors of His flock to receive at this time so great and distinguishing a token of His love and favour, having given to you not only to believe in Him, but also to suffer for His sake. We rejoice for the crown of glory, which, through His loving mercy, is laid up for you against that day in the kingdom of Our Father.

We rejoice evermore in the certain assurance of successes, victories, and triumphs yet to come for the Churches of Germany, of the salvation of many souls, and the greater glory of our dear Lord and Master.

The Catholics of Ireland well know, by the experience of three hundred years, that the Church ever prospers most and strikes root most deeply into the hearts of her people when she is suffering persecution for her Lord; that the members of the Crucified overcome not by strength but by weakness.

Yet as lovers of peace, we look for the time when the rulers of this world shall have learned the lesson, which God, by His providence, has so manifestly been impressing upon them in latter times, that their true danger lies, not in the spiritual power, but in the lawless passions and unruly wiles both of princes and of people.

This danger they may repress and hold down by the sword, but can never remove it. The cure of the evil can be effected only by that power which alone addresses itself, not to the earthly passions and temporal interests of men, but to their hearts and consciences—that is, by the Catholic Church. If statement ever come to understand aright even the temporal interests of nations, they will cease

from the vain and wicked attempt to enslave the Church of God, and to turn her aside from her high mission either by blandishments of temporal prosperity, or by threats of temporal sufferings. Rather they will rejoice at her fidelity to her Lord as the source of an influence invaluable to the world, but which the world could never have given, and which they will fear to injure by any unauthorised interference either as her friends or as her enemies.

Assuring you of our constant prayers that, nobly persevering to the end, you may obtain the crown through Him that hath loved us; and commending ourselves to your charitable prayers that we may ever imitate your sincere attachment to the See of Peter, and your noble devotedness in maintaining the freedom of the Church of Christ, and that we as well as you may be found faithful to Our Lord whenever He is pleased to try us, we remain, Most Illustrious and Most Rev. Lord, with sentiments of the most profound respect and veneration, your faithful servants in Christ,

W. MEYLER, Dean,	} In the name	of the
JOHN HAMILTON, Arch- deacon,			} Chapter.
WM. YORE, V G.,	} On behalf of the	Secular Clergy.
W. MEAGHER,			} On behalf of the	Regular Clergy.
JOHN CURTIS S.J.,		
B. RUSSELL, O.P.,		

Dublin, 6th December, 1853.

MAZZINI AND HIS FOLLOWERS.

(From the *Times*.)

Certain instructions were recently found in the possession of Felice Orsini, "Leader of the National Band, No. 2," destined to rise in the province of Lamigiana, and certain letters written by the same person, and seized by the same authority. The province of Lumigiana, contains portions of the duchies of Modena and Parma, and also of the kingdom of Piedmont, and we find the exhortations to rise given with no distinction as to the states comprehended within it. In a letter found on the same person at Sarzana, the frontier city of Piedmont, we find an exhortation, signed by Mazzini, "to act by surprise, as the people of Milan tried to do, and will again." Then follows this remarkable sentiment—"The dagger, if it strike unexpectedly, does good service, and supplies muskets." The next of those flowers of revolutionary literature is the "order of the day" to Central Italy by the said Felice Orsini. The first article declares that no quarter is to be given to the enemy, and the second extends these provisions to all Italians giving to the enemy assistance, either direct or indirect. The fifth article of this document we give entire;—

"Whoever, either by writings, or newspapers, or conversations, *attempts to insinuate doctrines* which, under the guise of liberty, are directed

to the introduction of schisms among the troops, of the insurrection, or which are contrary to the regular course of the military system, will be shot. More than twelve hours must not elapse between the arrest, sentence, and execution of the culprit."

The first thing which strikes us in considering these detestable documents is, that they seem to be levelled with perfect impartiality against constitutional Piedmont and against despotic Austria.

The eyes of Mazzini and his followers do not discriminate between limited and absolute monarchy, and the constitutional liberties enjoyed by the Piedmontese fall too far short of the frantic license of the coming republic to command the slightest respect in the eyes of its votaries. Italy must be freed at once from real and imaginary misfortunes, from the cruel yoke of the stranger, and from the gentle restraint of self-regulating and self-tempering liberty.

If the lower classes can only be induced to murder and plunder in the name of liberty, what more can be needed for the triumph of popular rights? Plunder all who disagree, and massacre all who show a desire to oppose, and the triumph of liberty must be complete. The best and the worst forms of government are in this point of view absolutely identical, and destined to one common destruction; and by what horrible means is this destruction to be carried out? By surprise; not that surprise with which an active and energetic military officer often overwhelms his antagonist, but the surprise of the midnight murderer, of the base and cowardly assassin. Regenerated Italy flies to the dagger as her national weapon, and trusts to its unexpected use as her means of success. Mazzini, the model of republican virtue, inculcates its employment. And, when the poignard has done its work, and the musket of the murdered soldier rewards the treachery of his assassin, how is he instructed to wield it? The enemy is to receive no quarter at his hands, and his own countrymen, who side with them, are to meet with a like fate. Every success of republican arms is to be preceded by secret assassination and followed by open massacre. History furnishes no instance, amid the darkest of her pagan annals, of war waged on the principles which the modern regenerators of Europe fearlessly avow and inculcate. The dagger for the unwary sentinel, the bayonet for the disabled combatant—it is in this spirit that Italian liberty is hoped to be reconquered; but even the brutal ferocity inculcated towards the enemy is less than the arbitrary and relentless cruelty which the heroes of the revolution are directed to practice upon each other. Whoever attempts to insinuate doctrines which, under the guise of liberty, are directed to the introduction of schisms, or contrary to the regular course of the military system, is to be shot, and, for fear this vague and unintelligible sentence should be too carefully interpreted, not more than twelve hours must elapse between the arrest and the execution. No mercy to the enemy, no justice to each other! A cruel revenge and a relentless inquisition, assassination for adversaries, and judicial murder for friends

—these are the principles, these are the maxims, this the conduct on which it is sought to found the deliverance of Italy from a foreign yoke, and the spread of peace, harmony, and unity among her people! It were indeed an unpardonable weakness of expression to say that such sanguinary wretches do not deserve to conquer. So long as these are the weapons and these the counsels of revolutionary Italy, Radetzky may sleep secure in Verona, Gyulai may tyrannize at his ease over the burghers of Milan. A righteous cause repudiates the weapons of iniquity; a just cause refuses to be served by means which would shock the conscience of an Indian savage; and a holy cause disdains the foul and cruel orgies by which it is sought to be initiated. Liberty has grown up the faster and firmer when watered by the blood shed by her martyrs on the field or on the scaffold, but not by the blood which follows the dagger of the assassin, or the sword of the savage and remorseless fanatic.

MELBOURNE-ERECTION OF A NEW CONVENT.

On Tuesday evening, September 13th, there was a numerous and respectable meeting held in Saint Francis' Seminary, to consider the most appropriate site for the convent, for the erection of which the sum of 3,500*l.* has already been collected; his Lordship the Right Rev. Dr. Goold presided. After mature deliberation, it was proposed by Mr. O'Brien, M.L.C., seconded by Mr. James Shanley, and unanimsly adopted:—

“That his Lordship be requested to advertise for plans and estimates of the convent, to be so designed as to admit of future enlargement, and that a sum of 25*l.* be paid for the approved one.”

Before the close of the meeting several subscriptions were paid in, and a resolution also passed that the collectors of the different wards of the city be particularly called to the great necessity of immediately completing the collections of their respective district.
—*Catholic Tribune.*

BURIAL CLUBS—THE MODEL PROTESTANT COUNTRY.

We invite the attention of those writers who are fond of pointing triumphantly to the pretended social superiority of Protestant England over Spain or Naples, to the following article from Monday's *Times*:—

“The grand jury at the Liverpool assizes, presided over by the enlightened and dispassionate member for South Lancashire, are unanimously of opinion that the interference of the legislature is imperatively called on to arrest the frightful progress of this crime—to arrest it by preventing the pecuniary temptation afforded by burial clubs. As matters

now stand, a parent may insure in one or several of these societies, and by a small weekly subscription secure the payment of several pounds in the event of a child's death, for the vain consolation of a handsome funeral. A payment may be secured far beyond the wants of the occasion, and, in order to procure a few pounds, that must soon be dissipated, as the wages of crime always are, there are found parents who will put a child into several burial clubs, carefully pay up for several weeks, and finish the horrible speculation by the murder of the unsuspecting child, and the mockery of a mournful ceremonial. This crime is said to be increasing. The grand jury has no doubt that the system of burial clubs operates as a direct incentive to murder, and that many of their fellow-beings are year by year hurried into eternity by those most closely united to them by the ties of nature and of blood, if not of affection, for the sake of a few pounds. Such is the state of things, such the tendency, such the new era opening to us in the middle of the nineteenth century, after generations of philanthropy, education, and reform. In a time of ease, fulness, and security, the worst horror of the besieged city is perpetrated, not to satisfy the ravenous appetite of a delirious mother, but, on a sober calculation, to buy a few days' holiday, a dress or two, and some superfluous comforts. Scores of such cases have been detected and punished; many more are suspected; they are pronounced frequent and increasing; and the legislature is invoked to withdraw the irresistible pecuniary temptation.

“To stop the practice of burial clubs, or to put them under such limitations and rules as shall render the loss of a child no gain to the parent, is a practical measure, which goes to the root of the crime in its actual and developed form. To that there can be no objection, ignominious as it must be to the senate of this great empire to recognise so hideous a crime, not in a subject tribe, but in its own manufacturing population at home. At the risk of publishing the scandal in the ears of all our enemies and calumniators, this must be done. As to the value of the other suggestion offered by the grand jury, there may be different opinions. For our own part, we cannot help fearing that, if nature proves insufficient to keep the mother from murdering her child, education can do little more. This is not an offence against knowledge, but against instinct, ‘and the first laws of our physical and moral being. ‘Can a mother forget her sucking child?’ Can she learn more than nature teaches her? Can she acquire at school a

feeling which maternity has failed to generate?

"Such a crime is more than a crime; it is a prodigy—a portent—and has it horrid significance. A deed scarcely more hideous and substantially the same, but with more temptation, marked the character of an awful siege, and the doom of a protected but then abandoned people. When the mother had forgotten her sucking child, then Heaven forgot its chosen race, and surrendered it to the fury of the nations. The people whose land was thus first defiled, and then profaned, had left their deliverer and the guide of their youth. The general wreck of natural feeling was consummated and represented in one hideous act. But, when we find among ourselves not one act alone, but a prevailing and still increasing practice of the character thus denounced, ought we not to draw the most fearful surmises as to the general depravation of domestic feeling?"—*Tablet*.

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS RAISED AGAINST RELIGION.

By the Abbé Ségur.

XV. OBJECTION.

It is much more convenient to be a Protestant than to be a Catholic; you are a Christian, and it is almost the same thing.

ANSWER—Yes, almost; just as false money is almost the same as true. The only difference being that the one is true, whilst the other is false.

The chief point to be considered in the momentous question of religion, is not which is the easiest or most convenient, but which is the true one.

We will start from this self-evident principle, *There is no medium between truth and error.* That which cannot be called true must be false, and that which is not false is true.

In religion this principle is of greater importance than in any other subject. We have seen that there is but one true religion—and that is the religion of Jesus Christ, which embraces all ages, all nations, all mankind, and which for this reason, is called CATHOLIC or UNIVERSAL.

Protestantism is not this Catholic religion of Jesus Christ's; then it cannot be the true religion; it is a false religion, an error, a corruption of Christianity.

This would suffice for our present purpose. But we will go further and examine more minutely.

Jesus Christ, the founder of Christianity, is its sole master and head. No person has ever had the audacity to deny this. Therefore, no man has a right to teach or preach this religion if he has not been charged to do so by Jesus Christ.

Suppose now for a moment that I came and said to you—"My friend, I believe you are a

Christian. Am I right in my supposition? The Christian religion teaches you such and such doctrines, imposes on you such and such duties. Well! I am come to reform and do away with all these things. Instead of believing as you have hitherto believed, believe only what I shall teach you. I will relieve you of such and such duties which are most irksome to you, and impose no painful restraint upon you; I will allow you what your present religion forbids, etc."

Suppose I were to speak to you in this strain, you would certainly look at me with unfeigned astonishment and reply—"Who are you, that you take upon yourself to act and speak in this manner? My religion owns no master but Jesus Christ, no authority but his. Did he send you? Prove your mission? Where and how did he send you? Where are the proofs of your Divine mission?" Very well, when M. Chatel and his companions, in our days; and Luther, Calvin, Zinglius, Henry VIII., etc., three hundred years ago, came forward and proposed themselves as reformers of the Christian religion, this same difficulty rose in the minds of those endowed with the commonest, simplest good sense, and might have arrested their first steps. Many proposed the question to them, but they could give no reply; * evil natures alone accepted their new religion, because it gave the passions fuller, freer scope.

This new religion, in fact, was very convenient and easy. It suppressed everything which imposed anything like a restraint upon man; obedience to the true pastors of the church, the necessity of good works, corporal penances, fasting, abstinence, confession, communion, the celibacy of the clergy, the vows of religious perfection, the fear of losing God's grace, etc.; and each followed no other rule but the Bible, which he could understand and twist to suit his own caprices, or maintain his own extravagances. It is only those then who have been sent by Jesus Christ, who have a right to teach his religion. But where are these chiefs of religion, these pastors legitimately sent and authorised to teach the Christian world? How shall we discover and recognize them? By two very simple means.

The first is, by simply reading the passages in the Gospel where our Lord Jesus Christ established the Apostle Peter, Supreme Head and Chief Pastor of his Church, (that is of all Christians) and where he gave him, as well as all the other apostles, a command to teach his religion to all nations.

The second is a great historical fact, so evident

* Calvin wished once to perform a miracle to resolve this difficulty and prove his Divine mission. Unfortunately, his measures for this end were not well arranged, or rather God disconcerted them and baffled his design. He had paid a man to feign himself dead, in order that he might afterwards pretend to raise him from the dead. But when Calvin arrived with his friends at the place appointed, they found the hand of God had struck his guilty accomplice, who was really dead.

Luther got into the greatest rage with some one who asked him for the Divine proofs of his mission, calling his indirect questioner—"An ass, a pig, a devil, a Turk &c.

and well-proved, that honest, good Protestants never think even of attempting to deny it, namely, that the Pope, the actual Bishop of Rome, and head or chief of the Catholic Religion, can trace his succession by an unbroken line of Sovereign Pontiffs to the Apostle St. Peter himself.

—
A Letter from the REV. FATHER BROUILLON,
Superior of the Missions of the Jesuits in
China, to his Mother.

• “Chang-hai, July 16, 1851.

“My Good Mother,

“My letters are few and far between; I am so busy! but I never let a day pass over without thinking of you at the holy altar; it was in the holy communion that we made an appointment to meet for ever; I am faithful, as you are, to the engagement.

“Nor do I content myself with merely thinking of you; I speak of you frequently to my Christians who often ask me: ‘Father, are your parents still living?’ I answer that I still have a mother. ‘And your father, how long is it since he died?’ I then relate to them that in 1840, I was informed of my father’s illness, at the moment when I was on my way to the Cathedral to be there ordained priest. I speak to them of my tears which I could not restrain during the whole ceremony. ‘You must have been almost stifled with grief, Father; how you must have been troubled!’ Yes, I was broken-hearted, when a few hours afterwards, amid the preparations for saying my first mass, amid the rejoicings of the collegians who were arranging the chants for the next day, my lively disquietude was still further increased by the arrival of my brother-in-law. The nocturnal journey which I made with my poor mother, to convey to my father the Holy Viaticum and receive his last breath; that first mass which I celebrated in such a state of agony; the impatience of my dying father who awaited, said he, my arrival to expire; these the first days of my sacerdotal life, are highly interesting to my good Chinese. The Christian women asked my mother’s age, and the young girls whether my sister could not come and establish a House of Mercy. They then promise to pray fervently for both of you; for they imagine that my absence must be to you a source of great affliction. Some of them are deeply moved, when I assure them that you voluntarily make this sacrifice for the love of God and their salvation.

“Last year, in the month of October, the Lord called away from us one of the noblest souls I ever knew. This was the third daughter of the family Lo, the most important in Chang-hai, and one of the most benevolent persons in Kiang-nan. This pious young lady, called Lucy, had vowed her purity to the Mother of God. Her whole life was angelical. She was not only the model, but also the chief counsellor of the family. Her father, a worthy man, a good Christian, a generous benefactor to religion, but of an exceedingly excitable temperament, allowed himself, however, to be guided by his patient daughter.

Her brother paid the greatest respect to her advice, and feared her affectionate reproaches. Being wholly engaged in business, and pre-occupied with somewhat extensive temporal affairs they doubtless required to be sometimes recalled by her to more important cares. In cases of serious quarrels among the members of her family, she was always the angel of peace. One person alone was incapable of appreciating so much virtue, or rather, appeared to take offence thereat; and this was a step-mother, a female pagan converted to Christianity, more perhaps from the circumstance of her marriage with Lo, than by the inspiration of faith or a change of heart. Maltreated, calumniated, persecuted even until her last agony, Lucy made no complaint. She wept at the foot of her cross, or before the image of our Lady of the seven dolours which I had given her, sometimes by the side of her young sister Angela, who shared in her tears. If she did at any time venture to resent the unjust reproaches that were brought against her, even in the mildest terms, her words seemed only to excite the anger of her persecutors; and if she resolved to suffer in silence, she was treated as a hypocrite. She consequently determined to sigh out her grief in secret. As soon as I became acquainted with her and her position, I pointed out to her the best means of perfecting her actions, which was to act and to suffer with supernatural intentions. She followed faithfully this method of sanctifying herself, and began to make more frequent and more worthy confessions and communions.

“She nevertheless continued to expend her means and employ her talents, in the promotion of enterprises for the good of religion. Many of our young Christian females, and even mothers of families, receive into their houses the abandoned children of infidels, whom they baptize, and bring up as if they were their own. Lucy and her sisters were not allowed to follow this praiseworthy example; all they could do was, to encourage the efforts of those who were more fortunately situated, by the abundant alms which they contributed to those acts of charity. One day, not being fully aware of the obstacles that were thrown in the way of their zeal, I held up to them the example of many poor persons, who were not afraid to add to their indigence by the reception into their homes of poor orphan children; and I added, these poor boat-women are the lowest in the world; you ladies who live in the town, look down upon them with contempt. But the day will come when these humble boat-women shall present themselves before God, under the protection of the little angels whom they have sent to heaven, and who shall there form their crown of glory. And you fine ladies will be left in the inferior regions of paradise, and will witness your indigent sisters exalted above you; for you will have no protecting angels either to carry you up higher, or form your crowns. Lucy and Angela, profoundly moved by these words, retired into their oratory.

“The next time I saw them, they said to me: ‘Father, we have asked permission to receive pagan children; we have entreated, but

we have met with an absolute refusal. But we have found out a means of promoting the good work in which we are forbidden to participate, and that is, to devote to this object all the small sums at our disposal, and which we purpose giving to the poor women who take charge of the children. As soon as we become master of our own actions, we will make compensation by doing so much the more.' Their project was put into execution; but Lucy fell ill of a disease which defied the application of every remedy. Her constitution became undermined by grief, and she fell into consumption. Angela frequently kissed her sister before me, saying to her at the same time: 'When you are in heaven, call me to you; what will become of me in this world without your support?' As to Lô, he was in an agony of despair at the thought of losing his beloved daughter. Lucy, however, although zealously occupied in preparing for her death, which she met with like a saint, continued to give daily to those around her consolation and advice. She confessed and communicated often, meditated incessantly on the Cross of the Saviour, and on the dolours of His holy Mother, holding her crucifix and her medals pressed upon her lips, that she might stifle even the thought of a complaint. One evening, when Angela said to her: 'The Father is not yet aware of all the persecutions which you have endured, nor of the extent of your misfortunes.' She replied: 'The Father knows every thing that he ought to know; the Lord knows all.' I was myself dangerously ill at the time when she gave up her soul to God. I am told that she was praying for me at the moment of death.

"Your devoted Son,

"N. BROVILLON, S.J'.

PERSECUTION IN SWEDEN.

No. III.

"Copenhagen, Nov. 7th, 1853.

"I have just received a letter from M. — (the writer of letter No. II.), who informs me that they are just bringing an action against a number of persons whom they wish to condemn to exile for having embraced our holy religion.

"The following are the names of the accused; I transcribe them from the act of accusation now before me:—J. P. Muller, teacher of languages; Charl. Chr. Palmgren, wife of J. Funk, silkweaver; Mary Chr. Palmgren, wife of Offerman, domestic servant; Catherine Sophia Frischerfeld, wife of Goth. Chr. Muller, confectioner; Mary Anne Sandberg, wife of C. T. Schutze, mate; Anne Clare Olsson, wife of John Ch. Anderson, baker; Sophia Wiln Sundergren, and Catherine Forsman, wife of Wahlander.

"Here, then, are eight persons, among whom are six mothers of families, whom they want to tear from their children and their family, whom they want to send into exile.

And why? Because they have wished to save their souls in a way different from what the civil law allows in Sweden; because they have had the audacity to believe that the religion professed by two hundred millions of men is preferable to that which the Swedish government has been pleased to declare to be alone true, alone pure."

Propagation of the Faith.

The Pupils of St. Xavier's Male Free School, for February,	Ra.	0	4
Mrs. M. Simeon, for ditto,		1	4
Rev. J. McCabe, for Jan. and Feb.,		2	0

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

Mrs. H. C. Lackersteen, for Jan.,... ..	Ra.	5	0
Miss Lackersteen, for ditto,		5	0
" D'Rozario, for ditto,		6	0
" Carbery, for Oct. and Nov.,		2	0
" E. Carbery, for ditto,		2	0
Mrs. R. J. Carbery, for January,		2	0
Mr. P. S. D'Rozario, for ditto,		32	0
" S. P. D'Rozario, for ditto,		5	0
" N. O'Brien, for ditto,		0	0
" R. J. Carbery, for ditto,		4	0
Messrs. T. D'Souza, and Co., for Jan.,... ..		8	0
Mr. J. Younan, for ditto,		1	0
Mrs. L. D'Souza, for ditto,		2	0
H. M., of <i>Burdwan</i> , for January last,		20	0
A Catholic, thro' Rev. Mr. D'Mello,		30	0
Capt. Campbell, Pay-Master, H. M. 18th Royal Irish, the amount of the Bequest of the late Private McCabe, of the same Regt. for the B. C. Orphanage,...		117	10
Miss Gomes, for the Orphanage, thro' Rev. Mr. McCabe,		4	0
Rev. John McCabe,		5	0

For St. Xavier's Retreat.

Rev. J. McCabe, monthly Subscription,...	5	0
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Donations towards the College of All Hallows, Dublin.

✠ Archbishop Carew,	Ra.	50	0
Rev. J. A. Tracy,		25	0
Rev. J. Prendergast,		25	0
Rev. W. Stephenson,		10	0
Rev. J. McCabe,		25	0
Rev. S. Reardon,		10	0
Rev. J. Fitzpatrick,		5	0
Doctor T. O'Brien,		10	0
Mr. P. S. D'Rozario, thro' Rev. Mr. D'Mello.		10	0

TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 11, 1854. [VOL. XXVI.

THURSDAY, JANUARY 26.

Dr. O'Shaughnessy has addressed a letter to the Editor of the *Delhi Gazette*, stating that the present line of Telegraph to Benares is only "a flying line." The posts will hereafter be exchanged for pillars of iron wood, masonry, and iron, but meanwhile before six months are over, Delhi will be in hourly communication with Calcutta.

The *Calcutta Morning Chronicle* animadverts on the want of attention to the weights and measures used in the Bazaar. He says, the stone weights are false, and supplies instances from his own experience. We are opposed to police surveillance as a general rule, but the weights and measures, and the illegal currency of Bengal both need reform. The poorest classes are cheated hourly, both in quantity and price. They make their purchases in cowries the value of which fluctuates fifteen per cent. in a week, and they receive them according to stone weights, the accuracy of which can be tested only by the seller.

The *Englishman* states, that four River Steamers are aground a little below Ghazapore. One is the *General Macleod*, belonging to the I. G. S. N. Co., the second the G. S. Co.'s *Mirzapore*, and the other two are Government Steamers.

FRIDAY, JANUARY 27.

The *Hurkaru* questions whether there is any coal in India equal to English coal. We believe, the Sylhet coal has been tested over and over again, and always found equal to the best English fuel. It does not reach Calcutta simply because the tramway recommended more than ten years ago, has not yet been constructed.

SATURDAY, JANUARY 28.

The *Voice of Burmah* states that the Sitang, hitherto believed to be unnavigable, is now constantly used by boats laden with government stores. The great objection to the Sitang, we believe, is the violence of the bore, which is twice as strong as that of the Hoogly. A small vessel if taken unprepared has no chance of escape.

The *Citizen* reduces the question of the production of iron in India to figures. He says, 160,000 tons of iron is the utmost which the Railway Company can be expected to purchase in six years. That is, the manufacturer in India, if unusually successful, would have a monopoly of the supply of some twenty-seven thousand tons a year, which "Wales would spare without feeling the difference, but which when required from a country a hundred times the size of Wales, is to produce miracles in the way of 'development of resources.'" Our contemporary forgets that the Railway Company would not be the only purchaser. A Mining Association which could produce 27,000 tons a year, would be able to supply Madras as well as Calcutta, would secure a monopoly of the iron required in Asia, and perhaps, as the Porto Novo Company essayed to do, obtain a permanent footing in the European market. The demand of the Railway Company is only an encouragement something certain to begin with.

MONDAY, JANUARY 30.

The *Delhi Gazette* says, that the 8th April is the day fixed for the opening of the Ganges Canal.

THURSDAY, JANUARY 31.

The *Bombay Telegraph* and *Courier* notices the arrival in that harbour of the Screw Steamer *Norma*. She is of 1030 tons and 230 horse power. She belongs to the P. and O. Company, and is intended for the Bombay and Aden line.

The *Englishman* says that the P. and O. Company's Steamer *Bengal* made a splendid run to Suez. The distance was accomplished in seventeen days and ten hours.

THURSDAY, FEBRUARY 2.

The *Scindian* combines the rumours prevalent in Kurra-chee as to the movements of the Persians. According to one account a large Persian Army had quitted Teheran for Tabreez, when it was suddenly recalled, and the British Agent and the Turkish Ambassador were ordered to quit the country. The Army at Teheran was expecting to move towards Cabul and Candahar, where it would effect a junction with the Russians and threaten India. Other accounts stated that it would move upon Bagdad, and attack the Turkish Provinces. We imagine the route towards India is the more probable. The Persians, unless aided by Russian officers and Artillery are quite destitute of a treasury is empty, and the entire country thoroughly disorganized.

Calcutta has been hoaxed. An individual who appeared to be a German, advertised that on Wednesday afternoon, he would fly from the foot of the Ochterlony Monument to Hastings Bridge, upon India rubber steam wings. According to the *Hurkaru*, hundreds of persons attended, and of course returned without seeing the aeronaut. This joke invariably succeeds. The belief in the possibility of the feat appears to survive alike argument and experience. The "Aerial Machine" convinced hundreds.

The *Hurkaru* states upon the authority of the latest letters from England, that Lord Palmerston has resumed his seat in the Cabinet. The rumour appears to be very generally believed, but it is remarkable that an event which would excite an intense interest on the continent, should not have reached India by Electric Telegraph. If war, as the *Calcutta Morning Chronicle* of yesterday reported, has really been declared, the coincidence, to say the least, is not favourable to the theory that Lord Palmerston went out on the Reform Bill.

The Paris correspondent of the *Englishman* asserts most positively that the allied fleets have entered the Black Sea. This step is considered all over Europe equivalent to a declaration of war.

FRIDAY, FEBRUARY 3.

The *Citizen* mentions, that the establishment of the Bulhon Depot in Pegu is only a temporary measure. Its object, however, appears to be unknown, unless the native coinages are all to be called in.

The *Bangalore Herald* complains of the practice of excluding East Indians from the ranks of the European Army. Recently the son of an old servant of Government applied for admission into the Artillery. He was refused, worked his passage to England, prevailed on the Company's recruiting officer to embark him, came out to India, and was selected for the Artillery. The act proved that he was not wanting in the energy in which the class are supposed to be deficient. The rule, however, we believe, has been rescinded.

The *Agra Messenger* publishes the official report of the prices obtained at the recent sale of Kumaon tea. They were

	Average per lb.
Green teas..	Rs. 1 7 5
Black teas..	.. .. 2 2 8
Bouca teas..	.. .. 1 2 2

The Bombay papers inform us that Lord Elphinstone has issued orders to permit all natives of whatever rank access to himself. The permission has been occasionally taken advantage of by natives of the poorest class, who are delighted by his Lordship's accessibility. There is little doubt that such a practice may prevent or remedy occasional cases of individual oppression, but the majority of our Government find it difficult even to get through indispensable business.

SATURDAY, FEBRUARY 4.

We perceive from the Calcutta journals, that the barque *Margaret Skelly*, has been totally destroyed by fire off Calpee.

MONDAY, FEBRUARY 6.

The *Englishman* states that there is too much reason to fear the destruction of the *Margaret Skelly* was wilful. The fire broke out under the place where the crew were berthed, and in a spot to which they had access. The fire was discovered at six A. M. on the 3rd instant. By nine, the vessel was destroyed. The Serang refused to work, and but little assistance was rendered by the lascars. The crew are all under arrest, and there is, therefore, more than usual probability, that the origin of the crime may be discovered. This crime will never be suppressed by English law. It needs to be met after the Asiatic manner. Every lascar on board a vessel which takes fire before it is fifty miles at sea, ought to receive six months' imprisonment with labour.

TUESDAY, FEBRUARY 7.

The *Hurkaru* reports that the establishment of the monthly line of communication between Calcutta, Akyab, and Kyouk has greatly increased the traffic. Both the last steamers were so full, that further applications for freight were declined, and the Government has been compelled to send the Buoy vessel *Grappler* with its own stores.

WEDNESDAY, FEBRUARY 8.

A Meeting of Planters and "others interested in the Mofussil" was held in Calcutta on the 6th instant. The Meeting resolved to appoint a Committee, to draft a report containing all the information they are able to collect upon the social condition of Jessore. It was resolved also to form a Planters Association, the objects of which are to "promote unanimity among an increasing and influential body, who hold a large stake in the country and are deeply interested in its welfare, to watch over and protect the interests of its members, and to afford such information to Government regarding the state of the country and its requirements, as may be found requisite for promoting the general improvement of the country and developing its resources."

The number of cases of drunkenness "noticed" by the police of Bombay during 1853, was 1039. No less than 1493 persons were arrested, and 1279 convicted on this charge. Of these, less than one-fourth were Europeans. The number does not appear large, when it is remembered that Bombay is a great sea port, and liquor almost as cheap as in Bengal.

The *Bombay Gazette* mentions a report, that the French Steam Packet Company, whose Steamers now run between Marseilles and Alexandria, intend to establish a line between Bombay and Suez. The authority for the statement is not given, but it is not in itself impossible.—*Friend of India*.

DENMARK.

HAMBURG, Sept. 3.—The accounts received here from Copenhagen, of the 3d instant, continue to mention the decreasing effects of the cholera. From the 31st of August to the 1st of the present month nine cases only have been officially made known, of which six were fatal; and again the same number from the 1st to the 2d, or which eight were deaths, making the grand total of 7,450 attacks, and 4,029 deaths.

In the province of Jutland the cholera continues to make great progress, and is visiting many small towns and villages with considerable virulence, especially the town of Odense.

From Sweden the accounts are gloomy, from the effects of cholera, and up to the 31st of August the total number of cases in Stockholm is officially given at 715, of which 275 have proved fatal, being, however, lower in proportion than the Danish capital of deaths over attacks.

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The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English education, viz., Reading, Writing, Arithmetic, History, Geography, use of the Globes, &c. &c.

Terms to be paid in advance Rs. 6 per month.

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THE BENGAL CATHOLIC HERALD.

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

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 18, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 18.

SCENES AND THOUGHTS IN
FOREIGN LANDS, BY CHARLES
TERRY, LONDON: W. PICKER-
ING, 1848.

IN accordance with the promise, we made in our issue of last Saturday, we now proceed to notice some other statements contained also in Mr. Terry's publication, "Scenes and Thoughts in Foreign Lands." The passage on which, we purpose to animadvert at present, is that, in which Mr. Terry undertakes to describe the Christmas Midnight Mass at the Calcutta Catholic Cathedral, at which he says, he was present in the year 1843. Mr. Terry tells his readers that on the Night in question, he went to the Cathedral to witness the Midnight Festival and that soon after twelve o'clock it was over.

Now, although in itself the mis-statement here made is of trifling moment, yet as we have to do with a writer, who presumes to censure and condemn in no measured terms both the doctrine and discipline of the Catholic Church, we

deem it of importance to notice those inaccuracies into which he falls, especially on points on which his own personal presence precluded the possibility of his error being excusable. The solemnity of the Christmas Night Mass begins, as most of our readers familiarly know, at 12 o'clock, and terminates usually about 2 o'clock A. M. or a little before that time. Now to describe, as Mr. Terry does a solemnity which begins at Midnight and ends two hours after, as terminating soon after twelve o'clock, is to say the least of it, a very loose mode of writing, and one which would leave a very wrong impression on a reader ignorant of the true state of the case. An author capable of writing so loosely as Mr. Terry does, even upon what came under his own observation, will not be deemed worthy of much credit on other matters, on which, as not having come under his own notice, he was more liable to fall into error.

Mr. Terry is also mistaken in saying, that the *Festival* concluded together with the Midnight solemnity. For as any Catholic who knows his Catechism will inform him, every Festival in Religion begins as the Sunday does at 12 o'clock on one Night and continues until the same hour of the succeeding Night.

In the same paragraph which we now notice, Mr. Terry tells his readers, "that

the Bishop went through some marvellous ceremonies; and at one time he had such a succession of garments laid on him, that I pitied him." No doubt, it will be consoling to the Bishop, to learn, even after the long lapse of the ten years, which have passed away since Christmas 1843, that Mr. Terry then so humanely sympathised with him, and took such care moreover to make known his sympathy to his Fond Uncle and the public. It is, indeed, fortunate for humanity, that one whose pity is so easily excited did not continue long amongst us, as there would be reason to fear, that the too frequent demand that would be made on his sympathies, were he to repeat his visits to our Churches, would exhaust his Spirits, and prove injurious to his health, especially were he, to witness "the taking of the Veil" or the celebration of a Pontifical High Mass during the hot season. For, if even during the cold of a Christmas Night, the oppressive weight of the Bishop's robes excited his compassion for the officiating Prelate, his pity, at a repetition of the same painful spectacle during the hot season, would, doubtless, be charitably proportioned to the height of the Thermometer on the occasion, and this his too sensitive nature never could endure.

What "the marvellous ceremonies were" which Mr. Terry informs his readers, the Bishop went through previously to "the succession of garments laid on him," we, although we have made the most diligent enquiry, could not learn, and on referring to the Roman Pontifical, we could only discover therein certain concise prayers prescribed to be read by the Bishop, whilst he puts on each of the Sacred Vestments.

This being so, we must charitably conjecture, that Mr. Terry's imagination, owing to his nervous excitement and sympathy for the suffering Prelate, supplanted his judgment, and conjured up before it scenes, which no other of the numerous congregation then present witnessed.

In publishing his offensive remarks on the ceremonies and vestments prescribed by the Catholic Ritual, Mr. Terry, no doubt, like many other Protestants, who write upon Catholic doctrine and discipline without any knowledge of them,

or any regard to the proofs on which these rest, flattered himself, that he was doing good service to the cause of Protestantism, and especially to what its advocates so often wrongly designate as the Scriptural simplicity of its worship. Strange that Religionists, like Protestants, who, in all that appertains to Civil or Military etiquette and dress, uphold the rules that regard these subjects, as indispensably necessary, in order both to impart dignity to official personages and to secure from their subordinates and from Society at large the exhibition of a respectful demeanor, should, when there is question of the public worship of God in his own temple, adopt in theory and practice principles the very reverse of those, which their own experience and common sense pronounce to be necessary to be observed, in the intercourse of all classes with their respective Superiors. Every where, in the Palace of the Sovereign, in the Camp, in the Courts of Law, the ceremonial upon dress and etiquette is enforced with the utmost exactness, no matter how inconvenient its ordinances may prove to individuals; and any deviation from its rules is regarded as both as a personal and a public violation also of the reverence due to the Supreme authorities in each of these departments.

In the ancient dispensation we see, that hardly had God made known his revelation to Moses, when he prescribed, with the utmost minuteness of detail to that patriarch, every thing that related to the vestments, which the High Priest and the Levites should make use of in the service of the sanctuary. We may learn even from St. Paul, that the patterns of all these sacred robes were shown to Moses during his converse with God on the Mount of Sinai. The whole Chapter of Exodus which treats on this subject is so interesting and instructive, that we shall give it at length for the benefit of our readers.

The holy vestments for Aaron and his sons.

TAKE unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abin, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of

wisdom, that they may make Aaron's vestments, in which he being consecrated may minister to me.

4 And these shall be the vestments that they shall make. A rational and an ephod, a tunick and a strait linen garment, a miere and girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

6 And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

7 It shall have the two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also and all the variety of the work shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold linked one to another, which thou shalt put into the hooks.

15 And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

17 And thou shalt set in it four rows of stones: in the first row shall be a sardius stone, and a topaz, and an emerald:

18 In the second a carbuncle, a sapphire, and jasper:

19 In the third a ligurius, an agate, and an amethyst:

20 In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the names of one according to the twelve tribes.

22 And thou shalt make on the rational chains linked one to another of the purest gold:

23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.

24 And the golden chains thou shalt join to the rings, that are in the ends thereof:

25 And the ends of the chains themselves thou shalt join together with two hooks on both sides of the ephod, which is towards the rational.

26 Thou shalt make also two rings of gold which thou shalt put in the top parts of the rational, in the borders that are over-against the ephod, and look towards the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod.

28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

29 And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

30 And thou shalt put in the rational of judgment doctrine and truth which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunick of the ephod all of violet,

32 In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunick round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

34 So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

35 * And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, Holy to the Lord.

37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre.

38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased, with them.

39 And thou shalt gird the tunick with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.

40 Moreover for the sons of Aaron thou shalt prepare linen tunicks, and girdles and mitres for glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their nakedness from the reins to the thighs:

43 And Aaron and his sons shall use them

when they shall go in to the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.—EXODUS, 28 Cap.

It is true that in the ancient dispensation the prescribed ceremonial for public worship was designedly made grand by the Almighty, because it was intended for a carnal people. But it also no less true, that the object of our Lord in instituting it, was to gain over by means of it to himself, and to his worship the hearts of his people, and to detach them from the alluring rites, with which the worship of false gods was then so often celebrated. Now although in the New Law we are exempted from the cumbrous ritual, which was deemed necessary for the Jews, yet as man still continues greatly under the influence of his senses, the Church deems it expedient, to profit of this susceptibility of his corporal nature, in order through that medium to fix the attention of his spirit, and to elevate it to the contemplation of those grand truths, which are symbolized in her ceremonies.

The Holy Council of Trent, thus concisely and clearly expounds the spirit and object of the Church, in sanctioning the use of the various solemn ceremonies, which accompany the celebration of her public worship. "Such," says that sacred Council, "being the nature of man, that, without exterior aids, he cannot be easily elevated to a meditation on Divine subjects, on this account our pious mother, the Church, has instituted certain rites: for instance, that some parts of the Mass should be pronounced in an under-voice, other parts in an elevated tone. She has also employed ceremonies, such as mystic benedictions, lights, incense, vestments, and other things of this kind, in accordance with Apostolic discipline and tradition, for the purport not only that the majesty of so great a sacrifice might appear in becoming splendour, but that the minds of the faithful might, by these visible signs of piety and religion, be excited to a contemplation of those sublime things which lie hid in this sacrifice." Council of Trent. Session 22. C. 5.

(To be continued.)

CHRISTMAS EVE.

(From Scenes and Thoughts in Foreign Lands by C. Terry)

I went to the Roman Catholic Cathedral to witness the midnight festival of that Church.

It was gaily decorated, and the high altar illuminated with as many wax lights as could be tastefully arranged about it.

The Church was crowded, a great proportion of the congregation being of Portuguese extraction, and half castes.

The Bishop went through some marvellous ceremonies; and at one time he had such a succession of garments laid on him, that I pitied him. A very eloquent Jesuit preached in English; and soon after twelve o'clock the festival was over.

I must not omit a little circumstance which occurred, and which disturbed my seriousness altogether. I happened to be seated next to an Englishman, whom I had never seen previous to that night. The pew-opener, after some time, informed us that we must remove to another pew: my neighbour hesitated; but we removed, as requested; when, to my amazement, he told the man audibly, and significantly, that if he again disturbed us, "he would turn Protestant, and d—n the Pope."

His manner was to me even more ludicrous than the threat: It had its effect, and we were not disturbed again from our seats.

Calcutta, Dec. 1843.

CONVERSIONS TO THE CATHOLIC FAITH.

In the course of the present week a young Lady, a Protestant, of Irish Parentage, was received into the Catholic Communion and baptised at St. Thomas' Church by the Rev. Mr. Stephenson.

On last Wednesday an East Indian young Woman, a Protestant, was received at the Catholic Cathedral into the Church by the Rev. Mr. Riordan and admitted to conditional Baptism.

BENGAL CATHOLIC ORPHANAGE.

DEAR BROTHER FRANCIS,—Permit me to offer four Rupees for the Orphan boys.

Trusting you are in the enjoyment of good health.

Your's faithfully,

M. A. NAMEY.

16th Feb. 1854,

CORRESPONDENCE.

CHITTAGONG.

THE ORDINATION OF MONS. MERCIER.

To the Editor of the B. C. Herald.

DEAR SIR,—The friends of Religion will be pleased to learn, that the *first* Ordination of a Clergyman was held in Eastern Bengal, took place here on the 22d ult., when Mons. Mercier, a Frenchman, and a member of the new Institute of *Sainte Croix*, or *Holy Cross*, established at Mans, was promoted to the order of Subdeaconship. On the Sunday following he was ordained Deacon, and is destined to accompany a Priest to undertake the new Mission of Sylhet and Cachar &c.—Rev. Mr. Mercier is a very promising young man, and the entire of this Vicariate may promise itself abundant fruits, in time, from his labours, and those of his Reverend *Confreres*. The Ordination Sermon was preached by the Rev. Mr. Fitsimons.

Your's truly,
ORDO.

Chittagong,
Feb. 9th, 1854. }

MISSION OF MIDNAPORE.

To His Grace the Most Rev. Dr. Carew,
Archbishop, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—In compliance with your Grace's orders I visited Midnapore last week, where I remained eight days, to afford the Catholics of that Station an opportunity of complying with their Christian and Religious duties.

I am happy to inform Your Grace, that my visit was highly appreciated by the Catholics of the place. Every possible mark of attention and respect was shewn to me. They, in fact, rivalled each other in their kindness and courtesy towards their Priest. Out of many I will select one illustration. The Adjutant of the Regt. of Loodianah, at present stationed at Midnapore, gave directions that a Palanqueen with six bearers should be placed at my disposal during my stay. The Quarter-Master of the same Regt. wished to do the same, and desired that the bill for the bear-

ers should be sent to him. Mr. Sinaes Senr., seeing these two Irish gentlemen vieing with one another in providing for the comfort of the Catholic Clergyman, generously said, he would pay himself all the expence. He also offered me the use of his carriage, as did also Mr. Cantopher.

On hearing of my arrival, the heads of the Catholic Community waited on me to pay their respects; grateful thanks were given to Your Grace for having so promptly complied with their request in sending them a Priest. I visited, as soon as possible, the Chapel-house where I found about twenty boys, some of whom are not Christians, assembled at School: I was highly pleased with all I saw. The boys answered very well the questions I put to them, much credit is due to Mr. Andrews, the School-Master, for the care and attention he pays his pupils. Five of those children are taught gratis, as their parents are too poor to give any remuneration.

An altar has been lately built in the house permanently given by Mr. Sinaes Senr., for a Chapel, and dedicated to the Immaculate Heart of the B. Virgin. This I blessed, and had the happiness of celebrating the Divine Mysteries there daily during my stay. On Sunday last I administered the Holy Sacrament to about thirty of the Congregation *

The roof of the Chapel is unfortunately thatched, and is in a leaky state. To remedy this inconvenience I convened a meeting of the Catholics, and pointed out to them the propriety of having a strong good *Pucka* roof erected over their Chapel. They willingly complied with my suggestion, as your Grace will perceive from the accompanying subscription list. To encourage them in the good work I took the liberty of heading the list with your Grace's name for 50 Rs. relying on your great zeal wherever religion is concerned. The sum subscribed at Midnapore will not I am afraid be sufficient to cover all expences. I trust your Grace will use your high influence with the charitable people of Calcutta, to enable the Catholics of Midnapore to have a suitable house of worship.

* Three children were also baptised on this occasion by me. J. A. T.

The pottah of the ground and other papers regarding the transfer of the property to the Mission were handed over to me by Mr. Sinaes (scnr.) to be given to your Grace, which I now have the pleasure of doing.

With every sentiment of respect,
I remain,

Your Grace's very obedt. servt.

J. A. TRACY.

Calcutta, 16th Feb. 1854.

List of Subscription and Names of Subscribers, for making the Roof of the Chapel pookah.

His Grace the Most Rev. Dr.		P. J. Carew, V. A. W. B., thro'	
Rev J. A. Tracy,		Rs.	50 0
The Rev. J. A. Tracy,	...	10	0
Mr. J. O. Coello,	...	25	0
Mrs. J. O. Coello,	..	5	0
Mr. J. W. Cantopher,	...	10	0
Mrs. J. W. Cantopher,	..	5	0
Mr. J. Donovan,	...	20	0
Mrs. J. Donovan,	..	20	0
Mr. J. D. M. Sinaes,	...	25	0
Mr. E. D. M. Sinaes,	...	10	0
Mrs. D. M. Sinaes,	...	2	0
Mr. W. Andrew,	...	5	0
Mr. R. Sinaes,	...	5	0
Mr. L. Merianda,	...	5	0
Mr. R. Rennel,	...	2	0
Mr. J. Silvester,	...	10	0
Mrs. J. Silvester,	..	5	0
Mrs. C. O'Connor at the request of			
Father Tracy,	...	10	0
Lieut. Mara,	...	50	0
Mrs. P. Gomes,	..	10	0
<i>Maduapora Chapel-House,</i> }			
14th Feb. 1854. }			

Selections.

CONVERSIONS.

Last month, at Kurrachee, a native Woman (Mussulman) and a Protestant Soldier were received into the Catholic Church by Revd. Father Andrew, Station Chaplain.—*Bombay Catholic Examiner.*

LIST OF THE PRINCIPAL CONVERTS TO THE CATHOLIC FAITH IN 1853.

[From the *Catholic Directory* for 1854.]

CLERICAL CONVERTS.

Rev. Lord Charles Thynne, Vicar of Longbridge, Deverell and Prebendary of Canterbury, uncle to the Marquis of Bath.

Right Rev. Dr. Ives, Protestant Bishop of North Carolina, U.S.

Rev. Norman C. Stoughton, of the Protestant Episcopal Church, at Catskill, New York.

Rev. W. Pope, B.A., of Christ's College, Cambridge, nephew of Dr. Whately Protestant Archbishop of Dublin.

Rev. Mr Pritchard.

Rev. Edward Beard a zealous primitive Methodist Preacher at Cambridge.

Rev. Frederick W. Pollard, M. A., Rector of the Episcopal Church at Nantucket, New York.

Rev. M. Oliver A. Shaw, Rector of All Saints, Philadelphia.

Rev. M. Hasert, Rector of Bunzaw, Germany.

Rev. Dwight Lyman, Episcopalian Minister at Colomba, Pennsylvania.

Mr. Sands, of Mouutrath, formerly a Protestant Minister.

The Pastor Lukemutter, and all the members of his family.

Rev. Joseph Kennan, a Baptist Preacher at Benton, Scott County, Mo., United States.

LAY CONVERTS.

Lord Huntingtower.

Francis Wegg Prosser, formerly M.P. for Herefordshire, and of Ball College, Oxford.

Lieutenant Allen Bathurst, F.N., grandson of the late Dr. Bathurst, Bishop of Norwich.

Major James Dodwell, at Lisbon.

Hon. J. R. Chandler, Member of the American Senate.

Mr. George Baily, Wigan.

Charles Thompson, Esq., of Tunbridge Wells.

Joseph Vanaco, Esq., of Castletown.

Mr. Thomas Drummond, of Balbriggan.

Edward Lucas, Esq., of Croydon.

Count Pfiel Von Biersdorf, at Breslaw.

M. Rochus Von Roehow, at ditto.

M. Beer the celebrated Author.

J. T. M. Nichol, Esq., of the Royal Navy, son of the late Right Hon.—Nichol, M.P. for Cardiff.

Mr. Price, Editor of the "Dublin Evening Packet," deceased. R.I.P.

Mr. T. P. Wait, Esq., Under-Graduate of Oxford F Fagar Esq., of Tuam Ireland.

Daniel Potter, Esq., Solicitor, of Tuam, Ireland—also his two sons and a daughter.

Mr. Thomas Richardson, of Derby and Dublin, the eminent Publisher.

Lieutenant Colonel Count Degenfeld Schomberg, formerly Ambassador for Wirtemberg at Vienna.

The Chevalier L. Olseenwski de Potrisson.

Henry Douglas, Esq

M. de Florencourt, *Reducteur en Chef* of

the principal Catholic Journal in Germany, the "Volkshalle Cologne."
 M. Muglich, Editor of the "Sion."
 M. Haas, Editor of the "Nouvelle Sion."
 M. Blender, Author of the excellent "Encyclopedie Catholique."
 Mr. Thomas Becker, of Vincennes, U.S., and his five children.
 Professor T. Blume, of Calvert College, New Windsor America.
 Mr. Henry Bunn, Manchester.
 Thomas Joseph Trilleway, Esq., Barret Wadder, Esq., London.
 Richard Meady, Esq., of Cloudesley Bittern, Southampton.
 Lyman W. Case, Esq.
 Stephen Church, Esq., of the Grove, Londonderry.
 Thomas Robert Dean, Esq., Barrister-at-law, Tipperary, a fortnight before his death. R.I.P.
 Mr. Richard D. Scofield, student of the University of Notre Dame du Lac, America.
 Messrs. W. W. Sutcliffe, of Burnley.
 Mr. Joseph Ross of Bramley.
 Mr. J. W. Wade, of St. Dunstan's London.
 Mr. Caldwell, of Newcastle-on-Tyne.
 Mr. John Talbot, and his three sisters, at Nenagh.
 Mr. Charles Hall and family of Plymouth.
 Mr. James Sealy, Jeweller, Galway.
 Mr. John Fox, of Mullagh, County Cavan.
 Mr. Charles Rackham, of Cottenham.
 Mr. R. Fell, of Tipperary, shortly before his death, R.I.P.
 Duchess of Hamilton.
 Princess de Salm-Hoogstraeten.
 Lady Charles Thynne and family.
 Lady Henry Kerr.
 Lady de Trafford, R.I.P.
 Princess Wasa and her daughter, the Princess Caroline Wasa.
 The Misses de Pau (3) daughters of the Marquis de Pau, France.
 Mrs. Dayman, wife of the Rector of Shillington.
 Miss Gordon, sister the Rev. Father Gordon, of the Oratory.
 Miss Julia Desha, daughter of General Robert Desha, of the United States army.
 Mrs. Hall, daughter of the late Patrick Newlands, Esq., of Glasgow.
 The Misses Pope, Sisters of the Rev. W. Pope.
 Miss Matthews, daughter of the Rev. Mr. Matthews, of York.
 Mrs. Cole and Mrs. Mason, of Ruardean, Gloucestershire.
 Mdlle. Boulanger, of St. Helier's Jersey.
 Mrs. Francis Arnold and her three daughters, Lismore, Ireland.

Mrs. C. A. Kavanagh, of Craigal House, Carlow.
 Mrs. Charlotte Kernan, daughter of J. Kernan Esq., Solicitor, Nenagh.
 Miss Sarmon, of Notting-Hill. Southampton.
 Mrs. G. Baily, at St. Mary's, Wigan.
 Mrs. Mourlin, and Mrs. Woodhall, at York.
 Mrs. Ryan, widow of the late Dr. Ryan, of the 56th Regiment.
 Miss Ann Potter, of Tuam.
 Miss Eliza Potter of Manchester, a member of the Unitarian persuasion.
 Mrs. Beard, Cambridge,
 Velli Olkner, a Jewess, at St. John's Lateran, Rome.
 Miss Morris, of Newcastle, on-Tyne.
 Mrs. Curley, of Norval, in Canada West.
 Mrs. Hall, of George Town in Canada West.
 Mrs. Dickens an American Lady.
 Mrs. Letitia Preston Floyd, of Virginia, daughter of the late General Floyd, formerly Governor of Virginia.
 Miss L. J. Browne, youngest daughter of the late Col. Browne, of Browne-Hall, County-Mayo.
 Miss Stanley, an English Lady, at Paris.
 —Catholic Standard Dec. 17.

Your readers will observe from the following table that there are now no less than eighty Catholic Bishops in the British dominions:—

England (including Bishops Morris and Hendren.)	...	...	16 Bishops.
Ireland	...	...	30 "
Scotland	...	...	4 "
Mediterranean	...	...	4 "
India, &c.	...	...	14 "
Africa	...	...	3 "
Oceanica	...	...	9 "
Total	...	...	80 "

[Tablet.]

SECOND LETTER FROM A PROTESTANT FRIEND TO MR. WARD, AUTHOR OF THE IDEAL OF A CHRISTIAN CHURCH.

LETTER II.

MY DEAR WARD,

One of the first things that struck me in France, indeed it is obvious to any one—the behaviour of the people in the Churches. There was something which one saw at once to be quite of another kind from that correct demeanour which a sense of propriety dictates. A general sense of the purpose for which we go to Church, and due consideration for others, will lead to a regulated and attentive conduct

when there. But an attitude of active devotion cannot be mistaken for this; and to see, as you never fail to do on entering any Church, large or small, in France, many, of the lowest class wrapt in that visible absorption of mind which shews at once that a real communication is going on between the soul and God, is indeed a cheering sight,—a spirit of prayer and supplication is seen to belong as much now as ever to the body of the Christian people. Often the posture of the worshipper is careless, and would little meet the taste of those who dwell with rapture on the forms of middle-age art, or whose ideas of prayer are formed on such representations as in the offensive archæological jargon are called “a St. Francis nimbéd”—the regulations of the Churches may be thought irreverential, the system of chairs introduces a continual traffic, and never-ending circuits of a noisy beadle rattling the money he is collecting sadly breaks up the ideal some are apt to form of the still and solemn ceremonial,—with all this, there is that in the appearance of the people which shews at once that they come there not from curiosity, from habit, or from fashion, but for a definite act to join heart and soul at the great sacrifice in communion with the faithful living and dead. Fashion may carry the French to sermons, but not to mass or to private prayer in the Church. The theory of Catholicism may be fashionable, but submission to its rules in practice is very far from being so. It is not many years since a priest could not appear in his habit in the streets of Paris with out risk of insult—and the king himself, though suspected of going privately, durst not go publicly to mass, for fear of losing his character, for good sense. The increase of popularity of the clergy, the crowds of intellectual young men, lawyers, and students of the University, who flocked to Notre Dame in Advent last to hear Lacordaire—signs of a change of feeling in the public which the French Catholic Press is never tired of proclaiming,—these are the mere ebb and flow on the surface—far more valuable is that genuine old Christian leaven deep in the heart of the country population, which even the Revolution could not root out, quite distinguishable from that fickle patronage which the present generation is disposed to hold out to a visionary middle-age theory. I felt much less satisfaction in seeing a crowded audience in Paris listening to a favourite preacher, than in entering early in the morning a village Church in a distant province, and seeing the country people drop in before going to work for a few minutes of private devotion. This was the genuine product of

the religion—the harvest where S. Martin had sown.

The same practical air was visible where I least expected it. I had fancied a procession as merely ornamental; a poetical portion of the ceremonial intended to aid and captivate the imagination. I was struck therefore with the business-like air it wore. Those engaged in it seemed performing a real act of devotion, to which they were given up, the assembly accompanying them with their prayers—the one party not thinking of admiring, the other not aiming at effect.

Every one notices the subdued, regulated manner almost universal in foreign priests. This arises from their habitual consideration of the Divine Presence. It must be a very superficial observer who can think it accounted for by the constraint of the peculiar habit. But it is not any matter of surprise that they should be able to preserve this, when one sees the education they go through for the Priesthood. The Seminary of S. Sulpice is the principal establishment for this purpose. Many persons are offended at continually recurring comparisons between our own institutions, and the corresponding Catholic ones, and attribute such to a fretful, captious, spirit. But they should remember that it is only the natural process of the mind to judge of the unknown by the known, of the new by the familiar. Open any book of travels, and whether he is describing the shape of a wheel, or a mode of harnessing a horse, the writer's first impulse is to compare it with the fashion of his own country. It was impossible for me to see S. Sulpice without comparing it with the education we give our clergy. There the world was shut out, not because it was unknown, but because it was understood that the process of hardening by exposure to it is one incompatible with the innocence which is the required foundation for a religious character. Here I understood for the first time what it was to make religion the one business of life—not merely a handmaid, a means towards living well and happily. There was no cant of language, no affectation of discarding the customs of common society, but religion reigned without effort in the whole system. A young man bringing up for the priesthood where the Church is scantily paid by the State, knows that he resigns the common objects of ambition. Hard work and contempt is what he must expect. There is, as might be expected, a strong esprit de corps, which gives great offence to the world, which they vent in the epithet ‘narrow-minded’ But even were it so, habits of devotion, and a bracing religious discipline, would be cheaply purchased

at a greater sacrifice than this. An occasional religious service introduced into a day the whole of which is given to secular studies, secular conversation, and secular amusements, is an irksome formality. But where the whole day's business is made one religious service, interposed, as it were, between the hours of prayer, the mind must either openly revolt, or be raised to partake of the pervading tone. I was edified to see many of the students taking the brief space allowed to recreation after dinner, for retirement to some shrine or image (with which the grounds were filled) for prayer or recollection. It was not considered necessary to avoid intruding on them—they were taught to form the habit of abstraction from what was going on about them.

The professors (though without any Gallican bias) did not at all share in that eagerness for the visible triumph of the Church which L'Univers is so anxious for. There was among them no active sympathy with any political party—and that in a country where, much more than with us, every one is a politician.

The Priests are, in general, shy of strangers, of the English in particular. Hence the accounts of travellers of a Protestant bias must be read backwards. If such a person falls in with a Priest more lax than others, who is willing to converse on the topics of the day with him, he entertains a better opinion of him as 'superior to the prejudices of his order,—but exactly in proportion as he observes earnestness of devotion and exclusiveness, the traveller's anger is roused at the 'bigotry, intolerance, hypocrisy, &c., of the 'poor creatures.'

Yours very truly,

JOURNAL OF THE ALBERT NATIONAL AGRICULTURAL TRAINING ESTABLISHMENT.

A small monthly publication with the above title has reached a second number. "The Albert National Agricultural Training Establishment" is or was the Model School at Glasnevin, which underwent a change of name on the occasion of the recent royal visit to this country. The journal contains some readable and useful papers. We extract as follows from one which is upon a subject of general interest:—

VISIT TO THE AGRICULTURAL REFORM SCHOOL AT RUYSSKLEDE, IN BELGIUM

The farm school or "colony" of Ruysskede is situated in the flat sandy plain of West Flanders, nearly four miles from the

Bloemendael station on the Ostend and Ghent Railway.

We reached it by the early train from Ghent on Friday, the 23d of Sept. For our letter of introduction we were indebted to the kindness of M. Dupétioux, the Inspector-General of Prisons, to whose superintendence, four years ago, the Belgian government entrusted the organisation of this colony, being the first of the schools of reform sanctioned by the law of the 3rd April, 1848.

The establishment occupies an extensive range of buildings, formerly a sugar manufactory, but largely added to and adapted to their present purpose at the expense of the government in 1849-50.

The entrance is flanked by two handsome residences, occupied by the director, the Chaplain, and the other principal officers of the institution. In the open space between them have been erected the masts and rigging of a schooner, reminding one of Norwood. Beyond is the long front of the main building, three stories high, comprising, on the left, two spacious square school rooms, on the right, the dining-hall, and overhead the four dormitories, each containing 124 beds, and measuring about 150 feet by 40.

Passing through the central gateway, under the belfry, we found ourselves in a spacious quadrangle, enclosed on its three remaining sides by a range of workshops and other offices, one story high, and of regular architecture, with the chapel in one corner. Outside this quadrangle, on the east, lie the kitchen gardens, and on the south the farm buildings.

Under the guidance of the chief superintendent we made the tour of these buildings, commencing with the dormitories; and then passing through the long dining-hall to the kitchen and engine-room. The steam-engine (four-horse power) is conveniently placed at the corner of the quadrangle, so as to chop vegetables, and boil them for the boys' dinner on one side, thrash and winnow corn and boil cow meat on the other, and serve the cooperage and forge shops on the third.

The inspection of the workshops occupied more than two hours, and most interesting it was; the boys were all at their several trades, and seemed to work with alacrity and cheerfulness. Silence is required in all the workshops. Each is presided over by a master tradesman, who gives occasionally a lecture to his class upon the work in which they are engaged. These lectures are a recent experiment, and are attended with the best results. The following schedule gives the proportions in which the colonists are distributed through their several occupations:—

Tailors, menders, and darners, ...	84
Shoemakers,	26
Strawplaiters, and hatmakers, ...	63
Flaxpickers, dressers, and winders, ...	22
Spinners and weavers,	65
Joiners, cartwrights, and coopers, ...	23
Blacksmiths, locksmiths, and mecha- nists,	20
Bookbinders,	2
Moveable brigade, breaking stones, &c.,	30
Total in workshops, ...	—335
Washers,	12
Cleaners, &c.,	31
Cooks, bakers and servants, ...	30
Porters, trumpeters, &c., ...	6
Total in household work, ...	—79
The rest are employed in the farm or garden:—	
In the kitchen garden, &c., ...	50
With the teams, &c., ..	9
About the cowhouses, pigstyes, poul- try, barnes, &c. &c., ..	24
Total in agriculture, ...	—83
Making in all,	497

The total number of colonists at the time of our visit was 527; some were in the infirmary, some few on leave, and two or three undergoing the punishment of confinement.

The proper business of the institution being "the reformation of destitute, mendicant, and vagrant juveniles," the discipline is, of course, its most important feature. And here there is a marked difference between Ruysselede and the Rauben-hans or Mettray. In these latter colonies the children are grouped in families, and the order is that of the family throughout: at Ruysselede the discipline is military, and the arrangements resemble those of a barrack. The effect of this system appeared remarkably in the alacrity and precision of all their movements.

They are called each morning (at five o'clock) by a trumpeter; twenty minutes are allowed for washing, prayers, and making beds. They are then drilled for an hour and a half in the courtyard, and, after breakfast, march off to their work in brigades to the sound of fifes. At eleven o'clock the most deserving are taken from their works, as a reward, to practise instrumental music. They greeted us with the air of "God save the Queen," played admirably well on brass instruments. After dinner they are allowed half an hour for recreation; then an hour and a half of schooling, and three hours of industrial work. After supper, school again till eight, when they are summoned by the trumpeter to the muster-call, prayers, and bed.

Thus throughout the day they are under

active supervision; nor is it relaxed at night. All night the lamps are burning in the dormitories, and each room has its superintendent. To this constant oversight, and, still more, to the persevering efforts of the Chaplain and school-masters to bring religious influences to bear upon them individually, the rare need of punishment is to be ascribed. When reproof or degradation is disregarded, the only kind of punishment resorted to is solitary confinement for a day, or perhaps two days. Fifteen cells were pointed out to us adjoining the chapel, and within hearing of the services, resembling in their arrangements those of our model prisons. When one considers the class from which those 500 boys have been drawn, it is satisfactory to learn that more than two or three of these are seldom occupied at once. The rewards are public commendation, stripes of honour on the sleeve, promotion to offices of trust, admission to the band, and, finally, on the expiration of their time, apprenticeship to some trade or service in the establishment.

The military effect is increased by the uniforms of the officers, and by the constant use of the trumpet instead of the bell. The boys' dress is very much what it would be if they were at their homes; and, unless one sees them in the mass, one hardly finds out that it is a uniform. If the superintendent called boys to take messages, fetch keys, &c., they moved briskly and seemed alert. There was no skulking, and no appearance of being afraid. Whilst we were in one of the rooms a little fellow came in to fetch something with his hat on; the superintendent called to him directly, "ou est votre chapeau?" He smiled and took it off; he had lately come. They did not look merry, nor particularly happy, but certainly not the reverse. Perhaps this was partly due to the rule of silence during work.

Of course, the only sure test of success is to be found in the behaviour of the colonists after leaving the establishment. Thus far it has been highly satisfactory.

Of 36 colonists discharged in 1850 and 1851.

- 31 are reported irreproachable;
- 2 conduct themselves tolerably;
- 1 has been lost sight of;
- 2 are ill conducted.

Of 135 discharged in 1852.

- 116 are reported irreproachable;
- 10 are conducting themselves tolerably;
- 3 are lost sight of;
- 1 is dead;
- 5 have relapsed into vagrancy or begging.

Of these 135, the average stay in the establishment had been two years. 95 of them were sent back to their several communes on

the demand of the local authorities. 40, more particularly distinguished for good conduct, were placed out by the care of the director. There is a fund to meet their wants on first going out.

The officers appear to be unanimously of opinion that agriculture is the best kind of employment for boys undergoing reformatory training. The necessity of accommodating the arrangements to this specific purpose, as well as the poverty of the soil, ought to be taken into account in estimating the results of the agricultural operations.

The area of land now under cultivation is about 256 English statute acres.

At a time when the abolition of transportation is directing general attention in our own country to the subject of reformatory schools, this experiment, which has been so successfully tried at Ruysselede, cannot fail to be regarded with the greatest interest.—(Pp. 19—21.)

FLORES CATHOLICÆ.

The life of man should be a continual fete; every day, every hour should be sanctified, and every moment of our existence should be a swell anthem of gratitude, praise, and adoration to Him who created us. But alas! such is our weakness, such our pre-occupation with worldly affairs, that our Holy Mother the church, in her tender solicitude for our spiritual welfare, has determined to set apart certain days and special times in which we are commanded to purify our hearts by prayer, fasting, and meditation on the eternal truths, so that by thus preparing our hearts, we may more fitly rejoice in the happy feelings of conscious innocence on her great festivals. The beginning of the Ecclesiastical year is marked by one of these salutary epochs—the season of Advent—the four weeks which precede the coming of our Salvation. The word *Advent* signifies coming; and these four weeks are specially consecrated by our holy mother the church to prepare her children by fasting, penance, and prayer, for the worthy celebration of the festival of Christmas; that our hearts may be cleansed and purified so as to become a fitting cradle to receive the infant God who is coming to us clothed in our frail humanity under the sacramental veils, on this great, this holy feast. These four weeks represent the four thousand years during which the prophets and patriarchs awaited His coming,—and they will not appear to us too long if we consider the ineffable mystery which is to follow them. Ah! if the children of Israel prepared themselves so carefully to receive the Divine law which was to be promulgated from Mount Sinai, to cross the Jordan, and to enter the promised land,—if such great preparation was required to fit them for a participation in the figurative sacrifices of the Old Law—what ought to be our preparation to receive the God of heaven, the Eternal Word, the supreme legislator, the spotless victim, the eternal reality of all feasts, of all sacrifices—our

infant God? Oh! it is penetrated with these holy yet consoling thoughts that the church has instituted her season of Advent to smooth the way for the Messiah into our hearts. Her altars and her priests are clothed in the purple hue of penance, the voice of the organ is hushed, flowers no longer adorn the steps of her tabernacles, the Alleluia disappears from her prayers during the week, and the song of the angels, the “Gloria in Excelsis,” is heard no more; and though she would have us weep, yet still she would also bid us to hope. For though she unceasingly exhorts us to penance, still ever and anon with her holy exhortations are mingled sweet and dulcet sounds of hope and consolation. With an energetic voice she bids us in the beginning of this holy season, in the words of the great apostle—“Arouse from sleep, for the night is fast passing and the day is at hand,”—to “throw behind us the works of darkness, and clothe ourselves with the armour of light.” Then taking up the words of the prophets, she bids the “weak to be comforted for their salvation is drawing nigh.” Though she would have us weep, it is only in the spirit which the apostle describes when he says—“As sorrowful yet always rejoicing.” The origin and antiquity of the season of Advent cannot be determined precisely, though there are writings and sermons of the holy fathers for this holy season which date as far back as the fourth century. The discipline of the church varies with regard to the length and duration of the fasts of Advent; but it is evident that the time of Advent is a time of prayer and penance. If the fast is retrenched and is no longer of obligation, as in this diocese, with the exception of the Ember Days and Christmas Eve, still it is not less certain that the spirit of the Church during these four weeks is a spirit of prayer and penance—and that it is incumbent on her children, as much as in them lays, to enter into her sentiments. Marriages are forbidden during Advent as well as in Lent, in order that no worldly rejoicings may interrupt the grave meditations and holy thoughts to which the faithful ought to devote themselves, as a preparation for the birth of the Saviour. The church neglects no means which could reawaken in her children that ancient fervour which animateth our fore-fathers,—and is she not wise in this? Has she not great and manifold reasons for so doing? Is the little infant for whose birth we are preparing less amiable, less holy, less deserving of our love than he was of theirs? Are we better or more fervent than they were? Have we more ardent faith, more devotion, more fervour? Ah! no—for as the Ark rose higher and higher on the bosom of the troubled waters of the flood, and drew nearer to the pure heavens, so the fire of persecution the fiercer it rages renders our faith firmer and stronger. In our days of comparative peace and security we have wondrously degenerated from the holy ardour of our persecuted fathers, and many an old man and woman will tell how in the days gone by your fathers kept the fasts and feasts of the church. Is not the gentle infant the friend of those who are pure of heart, and is it not as necessary for us as it was for them to receive him into our souls? Alas!

though eighteen centuries have been sufficient to witness the downfall of idolatry and paganism in many parts of the world still how many idols and delusive pleasures does not self-love still create in our hearts, at whose shrine we obstinately persist in worshipping. But now, children of the church, let us beseech of you to enter in the sentiments of our holy mother, who is so solicitous to form in your hearts worthy sentiments of repentance and love to receive the infant of Bethlehem. For our fathers every day of this holy season was a day of fast and prayer, for us let it then be at least a day of repentance and prayer. Although the church has clothed her altars in the garb of sorrow, yet she bids you gather up a store of beautiful flowers to wreath in garlands around the lowly cradle of your infant God. She endeavours to excite in us double sentiments of hope and compunction, sorrow and love; by turns we hear in her holy offices the voices of Paul, Isaiah and John preaching on the banks of the Jordan, while ever and anon the voice of the Messiah himself mingles with the accents of the precursor. In the Epistle for the first Sunday of Advent the great apostle bids us arouse ourselves for our redemption draweth near, and to cast behind us the works of darkness; while to render this exhortation more impressive, the church recalls to our minds in the gospel the last judgment, and second Advent of the Son of God. It seems as if she would speak to our hearts in her own beautiful language and say—"Children, if you would wish to welcome this second Advent of the Son of God without fear, without alarm, prepare to receive him worthily now into your hearts when he comes to you as a Saviour, a God, a little infant in the arms of his mother, a humble virgin who sits, by the manger of Bethlehem." The second Sunday of Advent the church continues her instructions, and they become more distinct and marked as the great event approaches; the sun is now nearing the horizon, and its rays are partly seen. In the Epistle the great apostle again is heard, and he announces that Jesus Christ is coming to put an end to all types and figures, to unite Jews and Gentiles in one fold, while the gospel shows us the precursor recognising in the person of our Saviour, the redeemer so long expected, the Son of God. The nearer the solemn moment approaches the more she redoubles her exhortations. On the third Sunday (the Sunday called Gaudete) St. Paul again speaks to us in the Epistle and exhorts us to rejoice. The sun of our deliverance arises over the horizon, and we must now unite ardent desire to fervent prayer, begging of this infant God to come really and truly into our hearts; St. John the Baptist, he who is more than a prophet, is heard in the gospel of this day announcing to his hearers that the Messiah is already amongst us and we know him not. On the fourth Sunday as the Divine infant is on the point of entering the world, she ends her instructions by announcing that all flesh shall see the glory of the Lord—"Be prepared, the sun of righteousness, of justice, of truth, is about to rise upon the gloomy world, and shed his pure rays of light over the whole world—Jew and Gentile, rich and poor, learned and ignorant—all

flesh shall see the glory of the Lord." We must not content ourselves with merely admiring the wisdom with which the church composes her instructions, as we are gradually drawing near the end of this penitential season, but we must also enter into her spirit and increase in fervour the nearer we approach the birth of the desired of nations, who ought to be the sole desire of our hearts? What was man before the Incarnation? What is he now when he lives without this Man-God? Was he not a poor blind slave, a victim of the devil, of sin, of his own evil passions? What love and gratitude should animate our hearts as we contemplate this mystery. To deliver us, to redeem us, to regain for us our forfeited rights, how much it cost the Son of God, a God clothing himself in the form of a slave, enduring all our human miseries; a God earning his bread in the sweat of his brow, poor, humble, forsaken,—and oh! ineffable thought—an infant God! Children of the church, ponder deeply on these sacred consoling truths during this holy penitential season; he was born for all—he died for all—oh! why should any be lost? He sheds abundant graces on all who present themselves to him with hearts well prepared, and according to our dispositions to receive them his favours are proportioned. Pray fervently, meditate on your past infidelities, resolve to be more faithful; and mingle these resolves with the thought of the awful uncertainty of the future, so that we may all kneel together with the lively faith and devotion of the humble Shepherds at the holy crib of Bethlehem, on the approaching festival of the Nativity.

ADDRESS OF THE CATHOLICS OF GREAT BRITAIN TO THE ARCHBISHOP OF FREIBURG.

We, the undersigned Catholics of Great Britain, desire to tender to your Grace the tribute of our sincere and earnest sympathy in the afflictions by which the Church in your Grace's province is at present visited.

We have witnessed, with the warmest admiration, the calm courage with which, at a period of life when your Grace might naturally have hoped to reap in peace the fruit of your long labours in the service of religion, you have maintained, against the usurpation of the civil power the liberty, independence, and imprescriptable rights of the Church, the maintenance of which in their integrity is alike essential to the stability of the temporal and spiritual order.

We heartily congratulate your Grace on the spirit which your Clergy has exhibited of unhesitating obedience in a difficult crisis, and on the self sacrificing generosity with which the Faithful throughout your Grace's province and elsewhere have testified their anxiety to meet the exigencies of the occasion. Be assured my Lord, that we shall deem it a high privilege to bear a share in the burthen which the violent persecution and unjust exactions of the state have imposed on your Grace and your Grace's Clergy, and, through you, on all the members of the Catholic Church.

It would be strange if we, the Catholics of Great Britain did not take a special interest

in the circumstances of your Grace's trials, from the recollection of the many conflicts of a like nature which we had to sustain in times past, and from the encouragement which we receive from your Grace's noble example, and that of the Clergy and Faithful in your province, against any future struggle.

That it may please our dear Lord to appease the storm which now rages against the Church, and that the issue of the contest may be for the glory of God, for the well-being of religion, and your Grace's peace, is the ardent prayer of your Grace's very devoted and humble servants in Christ,

Earl of Arundel and Surrey	Aubrey de Vere, Esq.
Earl of Traquair	W. Vavasour
Viscount Fielding	Thomas Barnewall
Viscount Campden	
Lord Charles Thynne	Robert Berkeley
Lord Stourton	Robert Berkeley, jun.
Lord Petre	George Clifford
Lord Arundell of Wardour	Kenelm H. Digby
Lord Dormer	Richard Doyle
Lord Lovat	Ferdinand Euston
Hon. Alfred Stourton	Charles John Euston
Hon. John Arundell	A. G. Fullerton
Hon. Charles H. Clifford	John Herbert Washington
Hon. Thomas Edward Stoner	Hibbert
Hon. Simon Fraser (the Master of Lovat)	Philip H. Howard
Hon. Charles Langdale	William J. Leacher
Hon. Henry W. Clifford	William N. Marshall
Sir J. F. Doughty Tichborne, Bart.	W. Constable Maxwell
Sir Robert Trochmorton, Bart.	Peter Middleton
Sir Edward Blount, Bart.	C. J. Paliano
Sir Thomas Gage, Bart.	R. Riddolph Phillips
Sir William Lawson, Bart.	Ambrose Lisle Philipps
Sir Charles R. Tempest, Bart.	Francis R. Wegg-Prosser
The Count de Torre Diaz	Thomas Riddle
The Chevalier Don Pedro de Zulueta	Everard Strouton
George Bowyer, Esq., D.C.L. M.P.	William Turnbull, B.D.D.
	W. G. Ward
	Joseph Weld
	Charles Weld

Copies of the above address lie for signature at the principal Catholic booksellers in London. (See advertisement.)—*Tablet*.

A WOULD-BE MARTYR BAULKED.

The *Times* of Thursday makes the following remarks—rather strange in that quarter, it must be confessed, on this young lady's escapade:—

We have to announce the abrupt conclusion of a very pretty romance, in the liberation of Miss Cunningham. To the lady herself we beg to offer our condolence on so tame and unprofitable a result. As Rosa Madiai has, with much good sense, declined to be lionised it was a very natural idea to occupy her place, and after a little mild tribulation in the common gaols of Tuscany, to be the *Prima donna* of Exeter Hall, and the principal star of the provinces, for the next two or three seasons. This ingenious scheme has been nipped in the bud. Miss Cunningham has not been buried three floors deep in the cells of the inquisition, examined before secret consistories, stretched seven feet long, fed on black bread and water, or reduced to write her story with a nail on the walls of her dungeon. Somehow or other, it is not so easy to be a martyr as one might imagine. Besides the will there must be the opportunity. There is no Royal road to the stake, no short cut to immortality. People

ascend to these honours in a toilsome and regular way, as they do to a Post-captaincy, a berth of £8,000 a-year in the Excise, or a good way of business in the haberdashery line. Just as adventurers, who try to be rich all at once, generally come to a sudden smash, your furious aspirants for martyrdom only succeed in making themselves rather conspicuous. The Grand Duke, by judiciously getting rid of Miss Cunningham, has gazetted her as a spiritual bankrupt. That darling object of feminine ambition, a little interesting notoriety, is denied her, not only for the present, but, we should think, for a long time, till, in fact, she has changed her name. Should anybody be told that a lady had been sent to prison for distributing tracts anywhere in the world, all interest in the fair Quixote would be extinguished at once on the news that it was "only Miss Cunningham got into another scrape."

We are grateful to the Tuscan Government for having sent this puritanical propagandist on her journey homeward, and thus reduced herself and her case to insignificance and the contempt of all rational persons. That is the best punishment that could have been inflicted upon her. In this decision we also have an admirable answer and defence of the Tuscan Government against the furious invectives of the Protestant journals of this country during the Madiai excitement. Rosa and her husband not being British subjects the Grand Duke naturally repelled the impertinent interference of this country on their behalf; but his Imperial Highness has shown himself accessible to the respectful solicitations of the British Minister on behalf of a subject of Queen Victoria. Much too, is doubtless attributable to another circumstance connected with this case. We may easily comprehend the Grand Duke's making a concession to Lords Aberdeen and Clarendon which he would feel it a duty as an Italian Catholic potentate to refuse to Lords John Russell and Palmerston.—*Catholic Standard*, Oct. 15.

THE QUEEN v DUNCOMBE.—THE TRADE IN OBSCENE PUBLICATIONS.—In this case, which was tried at the Court of Queen's Bench on Wednesday before Lord Campbell and a common jury, the defendant pleaded not guilty to an indictment charging him with the publication and sale of indecent prints. The purchase of an indecent publication at the defendant's shop, 7, West-street, St. Martin's-lane, on the 9th of November last, having been proved, the defendant addressed the jury, and stated that he had been induced to sell the book in question by repeated applications, and by the offer of a large sum of money. Lord Campbell said the jury would decide whether the charge had been proved. The foreman shortly announced that the jury found the prisoner guilty, but recommended him to mercy. Lord Campbell exclaimed with warmth—"To mercy! On what ground? Let me hear the ground on which you recom-

mend him to mercy. For God's sake—for the sake of trial by jury—let me not hear such a recommendation." As the next case was of a precisely similar character, the evidence was heard before sentence in Duncombe's case was given. The second defendant was a man named Cannon. It was now proved in evidence that Duncombe had been convicted of the same offence some years ago, and that 94 prints, sixty-four books, 573 songs, and 60lbs. weight of letter-press of the same abominable character had been seized at the shop. At Cannon's there had been seized 3,205 prints and twenty-four books. Lord Campbell, in passing sentence, addressed both prisoners as follows:—You are sellers of poison. You are corrupters of the morals of the youth of this country, and you earn your bread by the most detestable traffic. The moral guilt that you have incurred is, in my opinion, much greater than if you were actually guilty of housebreaking. But, as the law now stands, you are only guilty of misdemeanour. For this offence the sentence of the court is, that you be respectively imprisoned for two years, and kept to hard labour. The defendants were accordingly removed in custody.—*Liverpool Mercury.*

CLIFTON—Mrs. M'Donnell, the wife of Francis M'Donnell Esq., of Uske Monmouthshire, was recently received into the Catholic Church by the Rev. Mr. Vaughan.—*Tablet.*

Propagation of the Faith.

Count Lackersteen, for the Misses Lackersteen, for six Months, ...	Rs. 3 0
Mrs. Shillingford, <i>Purneah</i> , thro' Chevalier O. R. Lackersteen, ...	15 0
Mr. and Mrs. Moran, for Feb., ...	2 0

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

Hon. F. J. Halliday, for the Orphanage, 100	0
Joseph Finch Esq. thro' Mother Philomena, for ditto, ...	138 0
X. Y. Z., for the Orphanage, through Rev. Mr. Riordan, ...	50 0
Mrs. Shillingford, <i>Purneah</i> , through Chevalier C. R. Lackersteen, for the Orphanage, ...	100 0
Mrs. Magrath, thro. Rev. Mr. O'Hagan, ...	4 0
T. D. thro' Mr. J. W. Robinson, ...	2 0
Mrs. D. Paniotty, ...	6 0
Mrs. J. Mendes, for January, ...	2 0
Madame Bonnaud, for ditto, ...	2 0
Mr. P. Bonnaud, for ditto, ...	5 0
" Jas. Rostan, for ditto, ...	4 0
" J. H. Rostan, for ditto, ...	1 0
" T. Sinaes, for Dec. and Jan., ...	2 0

Donation from the following.—Collected by H. J. Joakim, Esq.

Capt. T. Hill, ...	Rs. 10 0
Mr. J. C. Owen, ...	10 0

Mr. W. R. Stout, ...	10 0
" B. Bensley, ...	5 0
" J. Bartlott, ...	5 0
T. Gernon, ...	5 0

Through Mr. N. O'Brien.

O. B. S., ...	Rs. 10 0
J. C. Banerjee, ...	2 0
W. J. S., ...	2 0
J. M., ...	10 0
L. R. M., ...	5 0
W. W., ...	3 0
J. S., ..	3 0
W C., ...	3 0
Z S., ...	1 6
Z. I. S., ...	1 0
J. B., ...	2 0
H. W. Crawford, ...	5 0
J. C., ...	5 0
A. Mathews, ...	4 0
E. C. Mathews, ...	4 0
Mr. J. M., ...	5 0

For St. Xavier's Retreat.

Donation from Mr. J. H. Rostan, ..	Rs. 50 0
Joseph Finch Esq., for St. Xavier's Retreat, ...	138

BOW-BAZAR.

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

H., M., at <i>Burdwan</i> , for November and December last, ...	Rs. 10 0
Mr. F. Pereira, ...	2 0
" J. Baptist, for November last, ...	2 0
" Richd. Deefholts, ...	1 0
" Robt. Deefholts, ...	1 0
" E. Baptist, ...	1 0
" J. King, ...	1 0
" Chas. A. Pereira, ...	1 0
" J. F. Pinto, ...	1 0
" M. T. Lepies, ...	1 0
" J. Leal, ...	1 0
" F. Stuart, ...	1 0
Mrs. R. DeLallana, ...	1 0
" Hobson, ...	1 0
" Speede, ...	1 0
" M. B. Botelho, ...	1 0
" A. Powell, ...	1 0
" R. Pyva, ...	0 8
Mr. E. Botelho, ...	0 8
" Wm. Salvador, ...	0 8
" P. Gill, ...	0 8
" Wm. Martin, ...	0 8
" J. Andrew, ...	0 8
" J. Brown, for October, ...	0 8
Mrs. R. Lepies, ...	0 4
" E. Martin, ...	0 4
" E. Ambrose, ...	0 4
" J. Francisco, ...	0 4

Expenditure.

Paid Servants' wages and contingencies, ...	Rs. 23 2 0
Paid for a dozen bottles of Altar Wine, 12	0 0

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 18, 1854. [VOL. XXVI.

THE ARCHBISHOP OF MANILLA.

THE Catholic world in India are already aware that His Holiness the Sovereign Pontiff issued on the 9th of May last, signed with his own hand, the Apostolic Brief beginning with the words *Probe vestris*, addressed to all the Bishops and faithful throughout the East Indies, including Ceylon. The original had been forwarded to the Bishop of Dabie, Vicar Apostolic of Patna and Administrator Apostolic of Bombay; and printed copies had been dispatched from Rome direct, to all the Vicars Apostolic in British India. The Catholic public are also aware that the said Apostolic Brief, condemning the Goa-Schism, was published in all the Catholic Journals. In the Straits Settlements there was at that time no Catholic journal, but the Editor of a political and local paper, the *Singapore Local Reporter*, a member of the Catholic Community of Singapore, justly considered it his duty to issue an Extra to his paper, wherein to publish the Brief *Probe vestris*. We hear now that copies of this Extra have reached Manila, the capital of the Philippine Islands; and that His Grace the Archbishop of Manilla has ordered the Apostolic Brief to be read from every pulpit in his Diocese.

We have no doubt that this mark of deference and submission to the decisions of the Holy See by that august Prelate, shall prevent Spanish travellers, who on their way from Manila to their country, visit Singapore, from being induced, through ignorance of the existence of the Schism, to frequent the Church of the Goanese, who will now see, although they may perhaps not acknowledge, that their conduct is condemned by every sincere Catholic throughout the world.—*Catholic Echo*.

THE GOVERNOR GENERAL OF MANILLA.

H. E. Marquis de Novalesches, Governor General of the Philippines, on the 15th instant, arrived here in the Steamer *Catalpa*, on the way to Manila. H. E. landed that evening and next morning at 6 o'clock visited the Catholic Church of the "*Good Shepherd*," where he heard Mass.

We were cheerful in observing that not only H. E., but also His suite visited that Church, hearing Mass with great piety.—*Ibid*.

OVERLAND SUMMARY.—The steamer *Bontinck*, with the Mills of the 9th January, arrived in Calcutta, on Tuesday, the 14th instant. The intelligence is decidedly important. War has not yet been officially declared, but it has become inevitable, and all Europe is arming for the struggle. The last effort to obtain a pacific solution of the difficulty has been made, and there appears no doubt whatever that it will be as ineffectual as those which have preceded it. The note prepared by the Four Powers, was submitted to the Divan shortly after the news of the defeat of Sinope had reached Constantinople. It was accepted. The Porte, anxious even in the eleventh hour to maintain its character for dignity and moderation, offered for the last time to negotiate. The basis of such negotiation was to include the evacuation of the Principalities, the extinction of all treaties between Russia and Turkey, and the selection of some town other than Vienna for the final conference. The rumour of peace created almost a rebellion in the Capital. The students assembled in crowds, denouncing the cowardice of the Sultan, and it was necessary to banish some five hundred to the Isle of Candia before the disturbance was composed. The offer, nevertheless, has been transmitted to St. Petersburg, but the result is still unknown. The latest rumour is, that the Czar has given a distinct refusal, upon the

ground that the question is not European, but rests between himself and the Sultan alone. The authenticity of this rumour matters little. There can be no doubt, whatever, that the Czar, even if he temporises for a moment, will ultimately refuse. He is urging forward reinforcements, which will raise the Army of the Danube to 240,000 men. He has emphatically thanked Prince Woronzow for his conduct in the Georgian Provinces. He has publicly returned thanks to the Almighty for the success vouchsafed to Russian arms. He has requested the Swedish Government to aid him in closing the Baltic, and though last, not least, he has concluded a league with Persia. These are facts, and they indicate either that a clear-headed despot is madly straining his power for no end whatever, or that he means to contend with Europe for the "Key of my House." That this is the view taken of the probabilities by the Western Powers, is apparent from their decisive action. They have not waited for a reply from St. Petersburg. They have ordered the combined fleet into the Black Sea, and on the 3rd inst. two Admirals with forty sail of the line were cruising in its waters. The French Government also has published in the *Moniteur* a circular, addressed to all the European Courts. In this able paper, M. Drouin de Lhuys, after repeating once more the time honoured routine of the quarrel, calls the victory of Sinope a "deplorable fact," and declares:—

"It has become indispensable for us to measure ourselves the extent of the compensation to which we are entitled by right, for as the Powers interested in the existence of Turkey and the military positions already taken by the Russian army. We must have a pledge which assures us the re-establishment of peace in the East on conditions which do not change the distribution of the respective forces of the great States of Europe. The French and English Governments have consequently decided that their fleets should enter the Black Sea, and combine their movements in such a manner as to prevent the territory of the Ottoman flag from being exposed to an attack by the Russian navy. The Vice-Admirals Havelock and Dundas have just received orders to co-annunciate this to all those to whom it concerns, and we hope that this bold step will prevent conflicts which we should see but with deep regret. The French Government, I repeat, has but one object—that of contributing to bring about honourable conditions and a reconciliation between the two belligerent parties; and, as circumstances oblige us to arm ourselves against terrible casualties, we still hope confidently that the Russian Cabinet, which has given such numerous proofs of wisdom, will not expose Europe to useless wars—to trials of war from which the Sovereigns have saved her for so many years."

THURSDAY, FEBRUARY 9.

The following is the result of the last opium sale:—
 Behar, Chests 2855 Average 793-10 Proceeds 22,65,835
 Benares, .. 1170 .. 810-1 .. 9,17,800
 The decline in prices appears to have been checked.

The *Englishman* states, that a respectable mercantile House in Calcutta has been detected in smuggling, apparently to a considerable amount. Its servants evaded the payment of the export duty on a large shipment of indigo.

SATURDAY, FEBRUARY 11.

The *Citizen* gives us a detailed account of the discovery of the fraud recently practised on the Calcutta Custom house. A daily list of exports is published in Calcutta. An Indigo broker, reading this list, taxed the compiler

with insaccuracy. Some indigo shipped by a German firm, which had passed through the broker's hands, was understated. The books were consulted, and the entry was found to tally with the printed paper. This led to further enquiry, and it was at last discovered, that the Sircar of the firm in question had always presented a false statement. He has absconded.—*Friend of India.*

"We have most important news from Cabul, bearing date the 23rd of December last"

"Dost Mahomed was about to proceed on a tour, the ostensible object of which, was to inspect his late conquests in Tookiston; and to settle some boundary disputes in Khoolum and Mazar. His real object may be guessed from the following statement furnished by a Cabul correspondent whose communications have hitherto proved trustworthy:—

"The Russian Army had halted within two marches of Khiva and was employed in the construction of cantonments. Four Russian agents had reached Dost Mahomed, bearing a message from the Russian General. The message was to this effect. Dost Mahomed was solicited to proceed with his camp to the Banks of the Oxus; there to meet two Russian Envoys with letters from the Czar; one addressed to the Ameer himself and the other to the King of Bokhara; proposing the formation of a quadruple alliance between the Czar, the Khan of Khiva, Dost Mahomed and the King of Bokhara; the alliance to be agreed upon on the right bank of the Oxus. Should Dost Mahomed agree to the proposal, the Russian General would come in person to the right of the northern bank of the Oxus (in the neighbourhood of Chaugoree we presume) and await an interview with the Dost.

Dost Mahomed's reply was that he consented to the proposed negotiations; but that he would not cross the Oxus to meet his old enemy the King of Bokhara, unless the Russian General would in the first place cross to the Afghan side of the river, bringing with him as temporary hostages, the son and the Prime Minister of the King of Bokhara. On these terms he would not only treat with the King of Bokhara but would forgive all his past offences, the importance of quadruple alliance should throw all private quarrels into the shade. On these terms then, a treaty of alliance between Russia, Khiva, Bokhara and Cabul was on the point of settlement.

"It is also given out that the Persian Prince Alee Morad who is said to understand "the European language" whatever that may be, had quarrelled with his sovereign and fled into the dominions of the King of Bokhara, where he had taken service.

"A marked alteration had taken place in Dost Mahomed's demeanour since the completion of these arrangements. He seems to have become unusually cheerful on the strength of the promised alliances.

So far our Cabul Correspondent. Now let us ask—"what does all this mean?"

The term "Russo-phobia" requires a new interpretation. It now means, the fear of being laughed at for suspecting Russian designs. This is the fruit of reaction. We feared Russia when she was harmless. We are now too much inclined to depise her, when she is rendering herself formidable. The Russians have advanced on Khiva, but stopping short of the capture of the city have preferred to treat with and subsidize the Khan, and establish their cantonments under the walls. This, is their first step. Their next step is to forgive the king of Bokhara all his past offences, and to induce the ruler of Cabul to hold out the same indemnity to the same offender on the condition of his becoming a party to this portentous alliance. What the third step may be no man can now say. It will depend of course on the progress of events in Europe."—*Delhi Gazette.*

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THE BENGAL CATHOLIC HERALD.

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

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 25, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 25.

SCENES AND THOUGHTS IN
FOREIGN LANDS, BY CHARLES
TERRY, LONDON: W. PICKER-
ING, 1848.

In our preceding number, we quoted at length the very minute and imperative instructions given by God to Moses, on the subject of the sacred vestments to be worn by Aaron and his descendants, whensoever they ministered before the Lord in the sanctuary. That the principle and spirit on which these instructions are grounded are to be recognised in the New as well as in the Ancient dispensation, although by no means to the same extent as was required by the then existing state of things, may be easily established. For, as in the Old Law, a temple, a ministry and an outward form of public worship were ordained, so likewise in the Christian dispensation, however certain it is, that its followers are, according to the Saviour's words, to worship the father in spirit and in truth, yet, nevertheless, all the just recited material and sensible appendages are now admit-

ted by Christians of every denomination, to be ordinarily as indispensable for the due celebration of Divine service in the New, as they confessedly were in the Mosaic dispensation.

In effect, man, under the New as under the Jewish dispensation, being composed of body and soul, his very nature demands, that the Religious worship prescribed for him under the Gospel, should be such as would address itself to all his capacities, whether those of his senses or those of his memory, understanding and will.

Even with respect to faith itself, on which Protestants are so fond of unceasingly expatiating, although for the most part, very ignorant of its true nature and its distinguishing characteristics, the Apostle St. Paul teaches us, that the sense of hearing is the ordinary medium by which it is to be conveyed to men. "For," says St. Paul, "Whosoever shall call upon the name of the Lord, shall be saved. How then, shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a Preacher? and how shall they preach unless they be sent? As it is written: How beautiful are the feet of them that preach the Gospel of peace, of them, that bring glad tidings of good things!..... Faith then cometh by

hearing: and hearing by the word of Christ. Rom. C. 10.

Now, if even in the system of Low Church Protestantism, it must be conceded in virtue of this teaching of St. Paul, that, ordinarily speaking, faith comes by hearing, that is through the medium of one of the five senses of the human body, is it not reasonable to believe, that the same Providence, by whom this economy was ordained, should have also arranged, that through the instrumentality of the other senses with which man is endowed, his pious feelings should be acted upon and improved.

Again is it not the hypothesis very congruous, which supposes, that, as in the moral order, the senses are so many inlets through which sin often enters into man, the same agency should be also capable of being employed for the purpose of conveying to the soul and exciting therein impressions and sentiments favorable to virtue.

Things being so with regard to man's moral constitution, is it not most worthy of the Catholic Church, to manifest her wise and maternal solicitude for the spiritual welfare of her children, by studying to convert, by means of a splendid ceremonial, the senses, which are so often the occasion of sin to us into a happy channel, for the infusion into the mind of purifying and holy thoughts and affections? By following this salutary course, does not the Church, after the example of Holy David, defeat with his own weapons, Satan, the spiritual Goliath, the deadly enemy of God's chosen people.

It is recorded of the Infidel, Lord Bolingbroke, that having been present in the Cathedral of Paris at the celebration of a solemn High Mass, he was so struck with the religious and impressive grandeur of the ceremonial, that he declared, that if he were king of France, no other but himself should ever officiate as celebrant on such an occasion. Vicesimus Knox, an English Protestant writer, whose Essays are so well known to every person of education, affirms, that he has seen far more striking manifestations of faith and piety exhibited at a Catholic religious procession, than he ever witnessed in any Protestant congregation assembled together for Divine worship.

We have already made reference to

that passage in St. Paul's Epistle to the Hebrews, in which it is intimated, that the Lord showed to Moses on Mount Sinai the pattern, according to which the furniture of the Tabernacle, the Levitical Ceremonial and the Vestments of the Aaronic Priesthood were to be regulated "See" (said the Lord to Moses.) "that thou make all things according to the pattern which was shown thee on the Mount" Heb. c. 8. From the same Apostle, in the 13th Chapter of the Epistle just now quoted, we also learn, that even the minutest rites of the Jewish Ceremonial of Divine Worship were figurative of some corresponding and analogous events, which were to take place in the accomplishment of the Christian dispensation. Thus, for example, in the Mosaic Ritual it was ordained, that "the bodies of those beasts, whose blood is brought into the Holies by the High Priest for sin, should be burned without the Camp."

This apparently unimportant figurative ceremony, St. Paul tells us, had its fulfilment in Jesus suffering without the gate of the City of Jerusalem. "Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate."

Now if a rite, externally so trifling as that of burning without the Camp the bodies of those beasts, whose blood is brought into the Holies by the High Priest for sin, prefigured so important an event of the New dispensation, as that of Jesus Christ's suffering for our Redemption without the gate on Mount Calvary, are we not warranted in supposing, that in other points also, the Mosaic Religious Ceremonial was typical of what was to take place in our public worship, and was to find in that worship the accomplishment of what it shadowed forth, for so many ages before the coming of Jesus Christ?

CONVERSION TO THE CATHOLIC FAITH.

ON last Saturday the 18th. Instant a Hindoo Woman, an Inmate of a Christian Family after having been duly prepared by Rev. R. Lucas for the Solemnity, was baptised at the Cathedral by

Rev. Mr. Riordan and received into the Catholic Communion.

POETRY.

ON THE SILENCE OBSERVED AT MASS DURING THE ELEVATION.

(For the Bengal Catholic Herald.)

Habbaeuc II. 20. "But THE LORD is in His holy temple; let all the earth keep silence before Him."

Exod. xvii. 7. "Is THE LORD amongst us, or not?"

Silence O Earth! for in this holy place
Our veil'd Lord dwells with us for a space;—
Silence, my heart! e'en be thy throbbings still'd,
For now His Presence hath the temple fill'd!

Blessed are ye, the faithful who believe,
Who with meek hearts each holy truth receive;—
Who have not yet to ask, in doubt and woe,
'Is God indeed amidst His Church,—or no?'

Is He amongst us?—who oh who can doubt?
—Not yonder penitent, whose men devout,
And humbled head, bowed on his contrite breast,
Weary of sin, has sought and found his rest!

He owns that presence—feels the pardoning power,
And blesses silently the happy hour,
That bade him seek, with sorrow-stricken air,
The humbling rite that saved him from despair.

Is God with us? ask where yon pilgrim kneels,
Whose beaming face some long-sought boon reveals,
Some mercy underserv'd, some answered prayer,
Or some relief from load of earthly care!

Ah yes! he feels that presence, and he bows
In silent thankfulness to breathe his vows,
Before the altar where THE LORD descends
To bless his servants—nay, to own his friends,

Is God amongst us? Yes: the old, the young,
The eloquent of speech, the slow of tongue,
Priests, Nuns, that live from this gay world apart,
All own that presence in their inmost heart.

*Th' unreconcil'd! he knows it too—or why,
Why shudder as the Saviour passes by?
*Tis shame that brings him where the faithful meet,
O might it lead him to THE SAVIOUR'S feet!

There to dissolve in penitential tears,—
There to atone for sins of long past years;
To prove the truth,—how blest are they who weep,
For they such tears who sow, in joy shall reap!

But, silence, now! for in this holy place
Our veil'd Lord dwells with us for a space.
Silence, my heart! e'en be thy throbbings still'd,
For now his presence hath the temple fill'd!

M.

Sesagesima Sunday, 1854.

Selections.

LETTER OF THE REV. DR. CAHILL TO PRINCE ALBERT.

Oxford, December 22nd, 1853.

Monsieur le Prince—I owe your Royal Highness an apology for presuming to ad-

dress you, but the lofty place of imperial honour which, with universal consent, you hold, the confidence which your character has won from all parties, and the interest you are said to have evinced in the prosperity of Ireland, have induced me to lay before you, with feelings most profoundly respectful, the present perilous position of this country, and to beg your attentive and friendly consideration while I attempt to describe the disastrous condition of Ireland. I presume to consider you as a spectator, not an actor in British policy; and my respectful views in the present communication are intended for your perusal more in the character of a diplomatic essay, than of a political discussion. Your temper, or your prudence, or both, have never interfered in any of the party struggles of these countries; and hence it would be unjust and ungracious to intrude one word which could have even a remote appearance of involving as an accomplice a prince, so detached as you are, in our foreign or domestic policy.

The resignation of Lord Palmerston is coupled in the minds of many, who think they know him well, with the well-founded suspicion that this manœuvre is a mere ruse to recover his former position in the Foreign Office, from which Lord John Russell was compelled to remove him, at the imperative demand of Austria. If this suspicion shall be realised at the opening of parliament, every Catholic country in Europe will, beyond all contradiction, receive his appointment as the commencement of a renewed attack on their respective constitutions; and every revolutionist in the world will hail this event as the signal for universal rebellion. I must beg to tell your Royal Highness that I know Lord Palmerston very well; and I beg further to inform you that I have precisely the same facilities of observing his diplomatic character and of knowing his unextinguishable hatred of Catholicity, as the very first minister in the service of the Queen. The Catholic Church has not at the present time in the whole world, and perhaps has never had in any age or country, a more plausible, a more crafty, or a more determined enemy than Lord Palmerston. In the present attitude of European politics such resumption of office, such a public sentiment of antagonism as it would awaken, must be most disastrous to the interests of England; and while it would arm all nations against our sincerity in our Turkish policy, it would add a new explosive element to the burning ardour for war which has already ignited the conflict of powerful armaments in the East. Taking it for granted that his absence will derange and

weaken the present cabinet, and that, in order to propitiate his ambition, and to silence the powerful opposition of his restless supporters he shall be reinstated in his former career of revolution (for such it decidedly was) of '47 and '48 I undertake to say that, in the very hour of his appointment, the government of England will kindle a flame in Spain, in Portugal, in Italy, in Hungary, in France, and in Switzerland, which at any time would require the undivided power of England to extinguish, but which, in our present manifold military and naval serious occupations, may rise into resistless conflagration, beyond our strength, and which may send its consuming fire nearer to our shores than will be consistent with national security. England is very powerful, no doubt; but she cannot conquer all nations at the same time. She has been, up to this time, more than a match, in field or flood, for several surrounding kingdoms; but she cannot be expected to subdue confederated mankind. The records of history inform us that the madness and tyranny of long victory have been as often the ruin of nations as the meanness and degradation of long slavery; and the history of Greece, of Rome, and of the late empire of France, are grave lessons to warn England against the risks of universal empire. England cannot do battle with all the world; she cannot fight Burmah, and at the same time govern India with thirty six thousand reliable English troops, mixed with three hundred thousand native soldiers, hating her rule, and abhorring her name. She cannot for ever chain down Canada in the borders of a republic which despises her, nor keep this people in subjection, who avow their intention of separation whenever they are able. She cannot always spare regiments and ships for Australia, where every emigrant ship lands a cargo of sworn enemies to her constitution; she cannot permanently maintain twenty thousand military and police in Ireland, to choke the complaints and to silence the cries for bread and justice raised by the poor victims of national misrule. These cries are raised every morning in Ireland, as regularly as the sun rises on the horizon; they have rung in the ears of England during centuries of ceaseless woe; they have been heard all over the earth, and have ever been silenced by the eloquence of the hulk, the logic of the mock trial, or the terrors of the rope. Great as she has been, she cannot always maintain this Irish army, and this obstinate legislation, concomitantly with all her other foreign friendly relations. But if the government, in the frenzy of long impunity, shall add to this perilous policy of ages the appointment

of a man, whose name is the very firebrand of European constitutional monarchy, the conduct of England becomes in '53 the undisguised revolution and the infidel anti-Catholic movement of '47. And powerful as England now avowedly is, the time is unquestionably not far distant when indignant Europe will make her repent of the bigotry of Russell, and the relentless anti-Catholic vengeance of Palmerston.

The Emperor of France has declared more than once that he considers himself called to the throne, in order to fulfil three primary duties, namely, to uproot Socialism, to advance the glory of France, and to protect the interests of religion. These words are the rigid translation of his expressed sentiments; and the result of his imperial declaration has been, amongst the well disposed classes of all nations, a universal confidence in his character, the progress of national order on the European continent, and a total change in the infidel and revolutionary paroxysms of France. The constitutions of Spain and Portugal, which England forced on these countries through her money and her infidel agents in the Peninsula, have derived unusual temporary stability from the Empire of France. These two constitutions were cradled in revolution, and were maintained by violence, and treachery, and bribery, by the well-known English party in these kingdoms. But of late they have enjoyed some national repose (owing to the neighbourhood of France) from the distractions, conflicts, oppositions, parliamentary dissolutions, which derange these five countries, wasted by war, plundered by enemies, betrayed by friends, and treacherously robbed by foreign intrigue of their ancient constitutions. But the hour is fast approaching when the work of England will be *undone* in these countries, and when (as sure as the sun will rise to-morrow) the universal population, undismayed and protected from England, will restore their ancient laws by a bloodless but invincible reaction. France, the centre, the heart, the first power in Europe, has thus lent confidence to the neighbouring states; and in her protection of those, and in her indirect assistance of Naples and Austria, she has, indeed, crushed Socialism, raised the fallen glory of her ancient name, and replaced the genius of religion in its former lofty pre-eminence.

But if the Queen of Great Britain, or the minister of the day, should in an evil hour call Lord Palmerston to his former place in the Foreign Office, the Hungarians, the Swiss, the Lombards, the Neapolitans, the Romans, the French, the red republicans of all nations, the Spanish and Portuguese infidels, who

butchered the Priests and expelled the Nuns in '33; in a word, all the rebellious spirits and cut-throats of Europe, seeing their friend and correspondent restored to his former career of universal disorder, will, of course, from new conspiracies against monarchy and constitutional law. The Mazzinias, the Garibaldi, the Cierouacchios, the Astrazais, the Paolis, the Greburns, the Kossuths, and all the biblicals of all the world will again be complimented and feted by their adviser and advocate, Lord Palmerston; and England, in place of being what she ought to be, the refuge of the oppressed, the asylum of wounded liberty, will be, as it has been, the focus of all the rebels, vagabonds, infidels, Socialists, and miscreants of the whole world. The character of England, and the honour of the Whigs, will never recover the disgrace which Russell and Palmerston inflicted on this country since the year '47. Only think, Sir, of all our glorious and illustrious embassies being filled with swaddlers called ambassadors; think of our attachés, writers, messengers, servants, and entire suites (men and women), being employed as Bible-mongers and tract distributors! and old generals, admirals, captains, and decayed old nobility, ordained preachers, in Bologna, Modena, Florence, Naples, Madrid, Vienna, Lisbon, and Jerusalem!! What an amusing and awful paragraph the future historian of England can write, while he describes Lord Palmerston sending Bibles and bullets to Switzerland, piety and powder to Hungary, devotion and daggers to Rome. Let Lord Palmerston resume his former office, and, as a matter of course, we shall soon have the Achillis, the Gavazzis, and all the Monks whom crime or bribery can bring to England, to instruct the English people (by preaching in Italian), and to advance the cause of religion by the publication of the grossest immoralities, and the avowal of palpable infidelity. His return to the former office will send correspondents to Lisbon, Madrid, Naples, and Vienna, to ridicule kings, and queens, and Bishops, and nobles, and courtiers, and religion: in a word, everything and everybody which is not English: and in less than six months we shall have the same old European tragedy acted over again, with new actors and actresses, under the same old manager, till the name of England will be again scouted with universal abhorrence, our policy met by universal opposition, and the religion of England unmasked before all mankind, as a system of hypocrisy and revolution. If, with all these amiable accompaniments to my Lord Palmerston in the Foreign Office, we shall have withal to fight one Russian fleet

in the Black Sea, a second squadron (here is the rub) in the Indian Ocean and at the mouth of the Ganges; and if we shall have to meet the Persians and the old Seiks on the old Indus; and if we shall have also to watch Canada, to convert Ireland to God by perjury, and a tax of one million sterling a year, and finally, if we shall have to repair our coast defences, and keep an eye on the movements of one million soldiers in France, there can be no doubt that England will have a warfare on her hands in '54 such as had never been contemplated by Marlborough, Nelson, Drake, or Wellington. Your Royal Highness must not misunderstand me—I am attached to the British throne on duty; a subject loyal from the very obligations of my profession, one of a class that has bled in France, in Spain, in Portugal, and in Ireland, for our undying devotion to the ruling powers of our country; do not misunderstand me—I raise a warning voice against the machinations that have degraded England, and, if persevered in, will reduce this country to the public infamy of being the propounder of infidelity, and the disseminator of undisguised revolution.

But, alas! what matters it to the poor Irishman if the whole world were at war, if he could have any relaxation from our hereditary bondage, and the cruel miseries of his illfated country. Since the Earl of Aberdeen became our Prime Minister, Ireland has had comparative relief from public insult; and Catholic Europe has been freed from the pest of Biblical diplomacy; Exeter Hall has partially ceased its ferocious harangues to exterminate the Irish for the love of God. Novelists have given up the Biblical literature of executing gross stories of Priests and Nuns; some English Biblical (i.e., lying) newspapers have been expelled by an order in council from Naples, from Spain, and from Portugal; and truth, and justice, and mortality have been largely encouraged. Lord Aberdeen is no bigot; he is the friend of toleration; he is opposed to religious persecution; the cause of education and religious liberty owes him much; and the people and the Clergy of Ireland feel towards him a deep and everlasting debt of gratitude. Yet Ireland is only breathing from the woes of ages, and, above all, from the famine, the pestilence, the relentless extermination, and the religious persecution of the last six years. The bigotry which Lord John Russell published on the Continent, through the Mintos, the Howards, the Peels, the Cannings, and the entire *corps diplomatique*, was inflicted with redoubled fury on Ireland, where the Protestant Clergy, and the Protestant landlords, with large funds, and a numerous staff

of school-masters, teachers, readers, tract-distributors, local agents over depots of coals, food, and clothing, set in motion and vast scheme for exterminating, banishing the poor starving Irishman, or compelling to the alternative of forswearing his faith, perjuring his conscience, and with sad despair and dishonour joining the rank of men whom he believed fiends inhuman shape.

I am far from disputing the right of any Clergyman to preach his own doctrine in his own pulpit, or even in the public places; but I feel confident no Christian, no man of sound, social, or political feeling will defend men standing on tables in the public highways calling the Roman Catholics by the odious names of idolators and Priest-ridden slaves—designating the Roman Catholic worship as encouraging the murder of heretics, perjury to men, and violated allegiance to the throne—offensive tracts pushed into men's pockets, thrust under the doors, public insults in the streets, quarrels, retaliation from the people, arrests by the police, trials in courthouses, fines and imprisonment, have rendered this Biblical system in Ireland the most unendurable of all previous persecutions, and has converted Protestantism into a scheme of falsehood, bribery, hypocrisy, perjury, and social tyranny. The idea of bribing a man into faith, perjuring him into sanctity, doing the acts of the Devil to make him acceptable to God—sinking him down into the lowest depths of infamy to arrive at sanctification—making him hold down his head in shame, and despair, and self-conviction in order to place him before society as an object of Divine grace and public edification—all this devilry is such a monstrous aggregate of incongruous iniquity that unless one saw the case by an evidence clear as noonday it could never be believed by any human being that there could have ever existed a society calling itself Christian capable of such insane and such flagitious frenzy. The infidel exterminating agents of this unfortunate Bible Society have been hovering over the hovels of the poor Irish, like birds of prey over the field of battle, to see and watch if the poor wretched inmates of the awful cabin could be caught in the last agony of destitution in order to tempt him, with money and food, to betray his creed in a moment of despair and hunger; and this is the Gospel of Redemption—this the scheme which these wretches call charity, and to which the generous English people contribute tens of thousands of pounds annually for this insult to God and man. No one but an Irishman can conceive the entire ruin which the bigotry of the last five years has brought on the universal interests of Ire-

land. It has pervaded all ranks of Protestant society—has infected all classes, from the peer to the peasant, from the chancellor to the lowest officer of the court, from the grand juror to the parish beadle. It is found on the bench, sits in the jury-box, and preaches from the pulpit. It lives with the landlord, arms the Crowbar Brigade, speaks from the lips of the cruel agent, and draws the ejectment for the extermination of the poor. You read it on the forehead, observe it on the brow, see it in the looks, notice it in the sneer, and can't mistake it in the carriage and the gait of the oppressor of the poor. It travels on railroads, stands behind counters, is heard in schools, and is found in every office and title, from the duke down to the very scullery maid, in great, civilized, impartial, and free England. Alas! for the nation that encourages such frightful tyranny, and doubly, alas! for the religion that defiles God's Gospel with such sanguinary infidelity.

(To be continued.)

CONDITION OF THE LABORING CLASSES IN ENGLAND, AND OF THE HIGHER CLASSES.

From Ward's Ideal of a Christian Church.—London, James Toovey, 1. cadilly, 1844.*

5. But the ideal I am endeavouring to draw out though even at last it must needs be very incomplete, still will be far from sufficiently specific to suit the necessary exigencies of my purpose, unless I proceed from these generalities, to consider the peculiar circumstances of some among the various classes into which England is divided; and trace in imagination the demeanour of an ideal Church under those circumstances. And first I will consider those, far the dearest objects of affection to the Church as to her heavenly Master, the little ones of Christ, the poor; that class to whose number belonged the Apostles, St. Mary, our Blessed Lord Himself; that class whom He begins by pronouncing blessed; that class whom he vouchsafed to single out from the rest, and say especially that to them the Gospel was preached. And in default of practical knowledge, let me make my statements on the authority of a work recently published,† which can labour under no possible suspicion of advocating the general views which I humbly support; but which, I believe, has received a very general testimony from the public on the substantial truth of its statements, and which shews indeed, in its whole composition, that the writer has been at the utmost pains to unite dispassionate accuracy of statement with that warmth of benevolence and

* At the time that this work was written by Mr. Ward he was an Anglican Protestant Clergyman, a Graduate of the Oxford University. He is now a Catholic.

† 'The Perils of the Nation.'—Seeley, London, 1843.

zeal against oppression, which are such attractive characteristics of his production.

"In England, the population compelled to labour for daily bread may be arranged generally under the following heads; manufacturing, mining, commercial, and agricultural." p. 15.

"*The Manufacturing Poor.* The employment in nearly all its branches is unhealthy, wearisome, and irksome; the confinement severe, and the numbers crowded into a given space such as to *impregnate both the physical and moral atmosphere with poisonous qualities* . . . Twelve hours in the twenty-four is the minimum for young persons in the mills and factories, which constitute a main department of this branch, and no precise limit is set to the toil of adults . . . The ordinary day's labour in these employments, with the time required for going and returning, *occupies fourteen or fifteen hours out of each four and twenty* . . . What distinction can be drawn between the forcible wresting away of a poor man's Bible, and the *exhaustion of his bodily powers* to such a degree, that the very little time allowed him for rest scarcely suffices to recruit them, and *leaves him neither leisure nor ability for intellectual or spiritual improvement?*

"*Vice and demoralization reign unchecked in these establishments.* . . . There are masters who take an interest in the well-being of their servants, . . . but what proportion do they bear to the bulk of their brethren? Is it as one to twenty? one to fifty? one to a hundred? *we fear it is not.* This then is the all but universal character of a factory: the labourers consist of persons of both sexes and of all ages, from the hoary transgressor, whose . . . long experience in iniquity renders him no less effectual in Satan's service, down to the little child that cannot yet *attach a meaning to the foul expressions which its ears drink in.* These persons, contributing each some share to the common stock of evil communication, . . . from the element in which they live, an ocean of *reckless, raging profligacy,* are prepared to over-power and engulf every new victim cast upon the surface of its bottomless abyss." pp. 18-24.

"*Mining Poor.* The horrors of this department have, like their sable treasures, been long hidden from the light of day. . . . In many of the mines now working the roads or passages do not exceed *eighteen inches in height.* The closeness of the place would speedily produce suffocation, were it not ventilated from above. . . . If the ventilation be imperfect, the heat in the workings becomes most offensive; and the character of the gases combined, the moisture where the drainage is not very complete, and animal effluvia, render it *the most noisome, most horrible atmosphere that man's lungs can inhale.* . . . No ray of natural light, no breath of unfettered air, . . . ever visit the miner's place of work; but perils fearful to contemplate impend over him, requiring above almost any other predicament of human life, that his way amidst the bowels of the earth should be cleared of *all unavoidable enticements to transgression,* and the solemn truth allowed to bear with full force upon his conscience, that 'there is but a step between him and death.' . . .

"The nature of the ordinary employment in

coal mines is to the stout heart of man appalling, to his vigorous intellect debilitating, to his sinewy frame, in its full maturity, exhausting. . . . What a man by the utmost efforts of willing labour can earn, is often utterly insufficient; whence it follows, that *ere his wife and babes can eat, they must be immersed in the untold horrors of those subterranean hells.* . . . Little creatures of eight, five, yea, four years are chosen, whose fathers carry them down to the pit even in their night gowns, as the evidence has shewn, place each poor babe behind a door, and leave it, crying with cold and terror, in total darkness, *for twelve or fourteen hours,* with no one variation of its wretched employment.

"*The most abandoned vice reigns in the mines,* transforming the female character into something so depraved, that their language and conduct are far worse than the men's. . . . Added to the powerful influence of constant persuasion to sin, is *the total absence of all restraining principle*" pp. 29-46.

"*Workshop Labourers.* In the iron manufactures . . . the children are put to the vice as early as seven years of age. . . . One even of the more respectable employers admits . . . that he has carried on his works sometimes for nineteen or twenty hours a day, with *boys as well as men.*

"In screw manufactories the *females* constitute 80 or 90 per cent. of the whole number employed." In manufactories generally "these poor children (girls and boys) are subjected to the" most incredibly "brutal treatment, 'beaten with a seat-rod—a stick as thick as a finger—every week,' with 'a whip with four lashes to it and tied in knots;' one boy's master 'cut his head open five times, once with a key and twice with a lock; knocked the corner of a lock into his head twice;' another's 'hit him on the head with a hammer—the blow cut his head open and he fainted away.'

"Dreadful also are the sufferings of these poor children from the mere want of food.

"The inevitable consequence of this utter disregard of all the obligations of parent or employer, is seen in the *fearful depravity which prevails among these poor creatures* . . . 'Moral feelings and sentiments do not exist among them. They have no morals.'" pp. 51-62.

"*The Commercial classes* A young man opens a small shop: . . . in former times what would have been his plan? He must have commenced in a moderate way according to his means; and by sound goods, fair prices, and steady attention, endeavoured to establish a character, &c. Such times however are unhappily at an end; a new system is in operation, &c. A young man . . . cannot long contend against present loss, decreasing custom, and the feverish anxiety inseparable from so exciting a conflict. He perhaps becomes more reckless in his dealings, and by the discovery of unquibical frauds is overwhelmed with disgrace, &c. What his future lot may be, no one can predict; but the ranks of our army, the walls of our work-houses, and, alas! *the hulks of our convict ships,* could exhibit many a living illustration of this statement.

"*Another class more extensive* —to begin with

stationery . . . a reduction, the amount of which we should be ashamed to calculate, enables the epistolary world to save a farthing on every dozen billets they despatch, at the trifling cost of driving to starvation, prostitution, or some summary mode of self-destruction, the succourless young females, whose bread is thus wrested away" pp 68-73

"*Agricultural Poor.* The distress existing among the agricultural poor is great; it is also increasing. . . . The utter absence of any powerful motive to honest labour, resulting from the fact that nothing to which he puts his hand is or can be his own, . . . is enough to cramp the energies and deaden the feelings of any man. He feels himself a supernumerary on the earth's surface; he has no proprietorship in any thing, save perhaps in a helpless family, whose hunger he knows not how he can appease. . . . He becomes a reckless, if not a demoralized being; and the contrast which he cannot but draw between his own condition and that of the landed proprietor whose soil he tills, engenders feelings of *envy, hatred, and a disposition to violence*, of which many are eager to take advantage. . . . Our agricultural poor are wholly and hopelessly dependent on what they can gain by toiling for others; they dwell in hovels, single or clustered, destitute of comfort, cramping the body and depressing the mind. . . . And thus, *as among the other working classes personal respectability becomes a chimera: they follow the lowest instincts and impulses of animal life, and are perfectly prepared to become the scourges of those orders in society who have trampled them down to so wretched a level.*" pp. 81-87.

"England is one vast mass of superficial splendour, covering a body of festering misery and discontent. Side by side appears, in fearful and unnatural contrast, the greatest amount of opulence, and the most appalling mass of misery. . . . Where once was sociable and merry England, we have care and caution in the countenance of the rich man, in the working discontent, in the poor man misery and depression." p xv. 8.

It has been most justly and admirably said, that 'the Church is the poor man's court of justice. He has no other. It is a saying in the mouth of every one, that laws are made to protect the strong, not the weak. The laws cannot concern themselves with small things. They assert principles, and so are a political testimony to the obligation of justice. They can do little more, as far as the poor are concerned. Nor should we wish to see it otherwise. A multiplicity of particular laws made for the poor, would increase their misery, and be utterly ineffective; for law cannot reach their position, any more than it can the relations of parent and child, husband or wife. Law protects chiefly its own creations, wealth and privilege. . . . Generally speaking, the rights of the rich can be asserted by law; generally speaking, the rights of the poor cannot, because they are matters, not of

positive institution, but of nature, of feeling, and of custom. When the moral tone of the country is unchristianized, it is all one whether the poor are serfs by law, or citizens by law. Their poverty in both cases is equally weak, contemptible, and ridiculous. It devolves on the Church, therefore, to assert in her own courts the rights of the poor. She must exhibit a picture of Christian equality, as an edifying lesson to the world; and put her poor and helpless in that honourable position, which shall render any thing which injures or degrades them an obvious offence against the Church, and shocking to the common feelings of Christians."

And it is for such reasons, among others, that 'the Church when free, has ever assigned to Christ's poor a quasi-sacramental character.'†

6 From the poor we proceed to the rich. And here, when we bear in mind the appalling denunciations against wealth which we read in Scripture, how marked and authoritative an attitude should we not expect such a Church to assume, in her dealings with this class of her children! how urgent and impressive her admonitions to them, to 'place no trust in those riches, but live as 'poor in spirit'!

A careful and accurate observer of men and things in their secular phase, I should say the most so of any contemporary English writer, I mean Mr. John Mill, gives us the following result of his experience:—

"There has crept over the refined classes, over the whole class of gentlemen in England, a moral effeminacy, an inaptitude for every kind of struggle. They shrink from all effort, from every thing which is troublesome and disagreeable. When an evil comes to them, they can sometimes bear it with tolerable patience (though nobody is less patient, when they can entertain the slightest hope that by raising an outcry they may compel somebody else to make an effort to relieve them). But heroism is an active, not a passive quality; and when it is necessary not to bear pain but to seek it, little need be expected from the men of the present day. They cannot undergo labour, they cannot brave ridicule, they cannot stand evil tongues; they have not hardihood to say unpleasant things to any one whom they have the habit of seeing, or to face, even with a nation at their back, the coldness of some little coterie which surrounds them. This torpidity and cowardice, as a general characteristic, is new in the world; but, modified by the different temperaments of different nations) it is a natural consequence of the progress of civilization, and will continue until met by a system of cultivation adapted to counteract it."

And what is to supply such a system except the Church? So capital an evil, so ensnabling us in all our efforts to benefit the poor or spread the Gospel, so crushing to all growth of Christian perfection, nay, so contradictory to the elementary idea of the Christian character, which is, to fight Christ's battle here on earth, will not long continue uncontrolled, when a pure Church confronts it. Bringing from her trea-

* See British Critic, No. lxxv. pp. 271, 2. Indeed the whole of that very beautiful article 'on agricultural labour and wages,' forcibly illustrates the position of the writer whom I am quoting.

* British Critic, No. lxxiv. p. 489.

† 'On Arnold's Sermons,' p. 303.

‡ London and Westminster Review, April 1836, p. 18.

sure things new and old, she will be at no loss for a remedy; nor will she be, from respect of persons, lukewarm or hesitating in its application.

The same accurate and dispassionate observer remarks:—

“The civilization advances, . . . the only motive to action which can be considered as any thing like universal, is the desire of wealth; and wealth being in the case of the majority the most accessible means of gratifying all their other desires, nearly the whole of the energy of character which exists in highly civilized societies concentrates itself in the pursuit of that object. . . . Thus it happens that, . . . particularly among ourselves, the energies of the middle classes are almost confined to money getting, and those of the higher classes are nearly extinct.” p. 12.

And ‘the love of money is the root of all evil!’

PROTESTANTISM METHODISM &c. &c. REVIVALS IN AMERICA.

*Absence of public or private Amusement—Churches and Chapels—Influence of the Clergy—A Revival By Mrs. Trollope.**

We had not been many months in Cincinnati when our curiosity was excited by hearing the “Revival” talked of by every one we met throughout the town. “The revival will be very full”—“We shall be constantly engaged during the revival”—were the phrases we constantly heard repeated, and for a long time, without in the least comprehending what was meant; but at length I learned that the un-national Church of America required to be roused, at regular intervals, to greater energy and exertion. At these seasons the most enthusiastic of the Clergy travel the country, and enter the cities and towns by scores, or by hundreds, as the accommodation of the place may admit, and for a week or fortnight, or, if the population be large, for a month; they preach all day, and often for a considerable portion of the night, in the various Churches and Chapels of the place. This is called a revival.

I took considerable pains to obtain information on this subject; but in detailing what I learned I fear that it is probable I shall be accused of exaggeration; all I can do is cautiously to avoid deserving it. The subject is highly interesting, and it would be a fault of no trifling nature to treat it with levity.

These itinerant Clergymen are of all persuasions, I believe, except the Episcopalian, Catholic, Unitarian, and Quaker. I heard of Presbyterians of all varieties; of Baptists of I know not how many divisions; and of

Methodists of more denominations than I can remember; whose innumerable shades of varying belief it would require much time to explain, and more to comprehend. They enter all the cities, towns, and villages of the Union in succession; I could not learn with sufficient certainty to repeat, what the interval generally is between their visits. These itinerants are, for the most part lodged in the houses of their respective followers, and every evening that is not spent in the Churches and meeting-houses, is devoted to what would be called parties by others, but which they designate as prayer-meetings. Here they eat, drink, pray, sing, hear confessions, and make converts. To these meetings I never got invited, and therefore I have nothing but hearsay evidence to offer, but my information comes from an eye witness, and one on whom I believe I may depend. If one-half of what I heard may be believed these social prayer-meetings are by no means the most curious, or the least important part of the business.

It is impossible not to smile at the close resemblance to be traced between the feelings of a first rate Presbyterian or Methodist lady, fortunate enough to have secured a favourite itinerant for her meeting, and those of a first-rate London blue, equally blest in the presence of a fashionable poet. There is a strange family likeness among us all the world over.

The best rooms, the best dresses, the choicest refreshments solemnize the meeting. While the party is assembling, the load-star of the hour is occupied in whispering conversations with the guests as they arrive. They are called brothers and sisters, and the greetings are very affectionate. When the room is full, the company, of whom a vast majority is always women, are invited, entreated and coaxed to confess before their brothers and sisters all their thoughts, faults, and follies.

These confessions are strange scenes; the more they confess, the more invariably are they encouraged and caressed. When this is over, they all kneel, and the itinerant prays extempore. They then eat and drink; and then they sing hymns, pray, exhort, sing and pray again, till the excitement reaches a very high pitch indeed. These scenes are going on at some houses or other every evening during the revival, nay, at many at the same time, for the churches and meeting-houses cannot give occupation to half the itinerants, though they are all open throughout the day, and till a late hour in the night, and the officiating ministers succeed each other in the occupation of them.

It was at the principal of the Presbyterian

* Mrs. Trollope is a Protestant of the English Church.

churches that I was twice witness to scenes that made me shudder; in describing one I describe both, and every one; the same thing is constantly repeated.

It was in the middle of summer, but the service we were recommended to attend did not begin till it was dark. The church was well lighted, and crowded almost to suffocation. On entering we found three priests* (Ministers) standing side by side, in a sort of tribune, placed where the altar usually is, handsomely fitted up with crimson curtains, and elevated about as high as our pulpits. We took our places in a pew close to the rail which surrounded it.

The priest (Minister) who stood in the middle was praying; the prayer was extravagantly vehement, and offensively familiar in expression; when this ended, a hymn was sung, and then another priest took the centre place, and preached. The sermon had considerable eloquence, but of a frightful kind. The preacher described, with ghastly minuteness, the last feeble fainting moments of human life, and then the gradual progress of decay after death, which he followed through every process up to the last loathsome stage of decomposition. Suddenly changing his tone, which had been that of sober accurate description, into the shrill voice of horror, he bent forward his head, as if to gaze on some object beneath the pulpit. And as Rebecca made known to Ivanhoe what she saw through the window, so the preacher made known to us what he saw in the pit that seemed to open before him. The device was certainly a happy one for giving effect to his description of hell. No image that fire, flame, brimstone, molten lead, or red hot pincers could supply; with flesh, nerves and sinews quivering under them, was omitted. The perspiration ran in streams from the face of the preacher; his eyes rolled, his lips were covered with foam, and every feature had the deep expression of horror it would have borne, had he in truth been gazing at the scene he described. The acting was excellent. At length he gave a languishing look to his supporters on each side, as if to express his feeble state, and then sat down, and wiped the drops of agony from his brow.

The other two priests (Ministers) arose, and began to sing a hymn. It was some seconds before the congregation could join as usual; every up-turned face looked pale and horror-struck. When the singing ended, another took the centre place, and began in a sort of coaxing,

affectionate tone, to ask the congregation if what their dear brother had spoken had reached their hearts? Whether they would avoid the hell he had made them see? "Come then!" he continued, stretching out his arm, towards them, "come to us, and tell us so, and we will make you see Jesus, the dear gentle Jesus, who shall save you from it. But you must come to him! You must not be ashamed to come to him! This night you shall tell him that you are not ashamed of him; we will make way for you; we will clear a bench for anxious sinners to sit upon. Come, then! come to the anxious bench, and we will show you Jesus! Come! Come! Come!"

Again a hymn was sung, and while it continued, one of the three was employed in clearing one or two long benches that went across the rail, sending the people back to the lower part of the church. The singing ceased, and again the people were invited, and exhorted not to be ashamed of Jesus, but to put themselves upon "the anxious benches" and lay their heads on his bosom.

"One more hymn we will sing," he concluded, "that we may give you time." And again they sung a hymn.

And now in every part of the church a movement was perceptible, slight at first, but by degrees becoming more decided. Young girls arose, and sat down, and arose again; and then the pews opened, and several came tottering out, their hands clasped, their heads hanging on their bosoms, and every limb trembling, and still the hymn went on; but as the poor creatures approached the rail their sobs and groans became audible. They seated themselves on the "anxious benches;" the hymn ceased, and two of the three priests walked down from the tribune, and going, one to the right, and the other to the left, began whispering to the poor tremblers seated there. These whispers were inaudible to us, but the sobs and groans increased to a frightful excess. Young creatures, with features pale and distorted, fell on their knees on the pavement, and soon sunk forward on their faces; the most violent cries and shrieks followed, while from time to time a voice was heard in convulsive accents, exclaiming, "Oh Lord Jesus!" "Oh Lord Jesus!" "Help me, Jesus!" and the like.

Meanwhile the two priests (Ministers) continued to wait; among them; they repeatedly mounted on the benches, and trumpet-mouthed proclaimed to the whole congregation "the tidings of salvation," and then from every corner of the building arose in reply, short,

* Not Priests but Ministers, in the principles of Presbyterians, Methodists &c. Mrs. Trollope repeatedly misapplies the Word Priest in this Chapter.

sharp cries of "Amen!" "Glory!" "Amen!" while the prostrate penitents continued to receive whispered comfortings, and from time to time a mystic curse. More than once I saw a young neck encircled by a reverend arm. Violent hysterics and convulsions seized many of them, and when the tumult was at the highest, the priest who remained above again gave out a hymn, as if to drown it.

It was a frightful sight to behold innocent young creatures, in the gay morning of existence, thus seized upon, horror-struck, and rendered feeble and enervated for ever. One young girl, apparently not more than fourteen, was supported in the arms of another, some years older; her face was pale as death; her eyes wide open, and perfectly devoid of meaning her clam and bosom wet with slaver; she had every appearance of idiotism. I saw a priest (a Minister) approach her; he took her delicate hand, "Jesus is with her! Bless the Lord!" he said, and passed on.

Did the men of America value their women as men ought to value their wives and daughters, would such scenes be permitted among them?

It is hardly necessary to say that all who obeyed the call to place themselves on the "anxious benches" were women, and by far the greater number, very young women. The congregation was, in general, extremely well dressed and the smartest and most fashionable ladies of the town were there; during the whole revival the churches and meeting-houses were every day crowded with well-dressed people.

It is thus the ladies of Cincinnati amuse themselves; to attend the theatre is forbidden; to play cards is unlawful; but they work hard in their families, and must have some relaxation. For myself, I confess that I think the coarsest comedy ever written would be a less detestable exhibition for the eyes of youth and innocence than such a scene.

A CHRISTIAN MARTYR.

We deeply regret to learn from the subjoined letter, that the persecution of the French and Native Missionaries in Cochin China and their flocks has been actively renewed, and that one of the first victims on this occasion has been a Cochin Chinese Priest, trained at the Pinang College and long a zealous and unflinching propagator of Christianity in his native country. The heroism and devotion which this Cochin Chinese displayed to the last, confirm the high estimation in which the character of his race is held by the French Missionaries, compar-

ed with that of the neighbouring races. We understand that there are about eighty thousand Christians in Annam and two hundred thousand in Tonquin, the latter being the most flourishing of the Eastern missions. In some parts of the country whole villages are Christians, and the rites of the Roman Catholic Church, openly celebrated.

Letter from Dr. Lefevre to the Superior and directors of Polytechnic College Pinang.

GENTLEMEN,—Honor and glory to the College of Pinang! One of its columns, the Rev. Philippe Minh has become a glorious Martyr. You have already been informed that on the 26th February, the 19th of the moon of the Chinese year, this venerable Priest had been arrested in the Christian village of Mac-bac. As he had constantly refused to give a mark of apostacy, by trampling over the Cross, it was generally believed that according to the tenor of the edict published in the beginning of the reign of Tuduc, the now ruling monarch, he would be sentenced to perpetual banishment. The Mandarin of the Province had framed a sentence in accordance with that edict. The good Priest was to be banished to Tonquin, and six Christians apprehended with him, were to receive *pro forma* a hundred strokes of the rattan, and then restored to liberty. This sentence had been forwarded to the Capital to receive the royal sanction, as it is usual in such cases. Instead of being confirmed by royal authority, the sentence was cancelled, and the King directed his Mandarins to frame another one according to the tenor of a new edict of persecution, enacted long ago, but hitherto unpublished. In that new edict it is stated that the native Priests are to be treated with the same rigour as the European Clergy.—viz. their head to be cut off and thrown into the sea. Such was the final sentence passed over the Rev. Philippe Minh. On third of July it was brought to the town of Vinh long, where the generous Confessor of the faith was kept in confinement.

It was enjoined on the authorities to have the sentence carried into execution without delay. They accordingly used the utmost diligence to comply with the royal order, and also to prevent the gathering of both Christians and Pagans, which inevitably would take place were the rumour of the approaching execution noised abroad. The poor Priest was so ally ignorant of all that was going on and knew nothing of his impending fate when at noon on that very day, a Christian that had come to visit him in prison and was returning home, heard two soldiers coming

out of the Court house; saying to each other: "it is a great pity! poor Priest! A little while more, and they will have done with him." The Christian hastened back to the prison, and told plainly the good father, that they were preparing every thing for his immediate execution. He coolly replied; that is my affair. Whereupon he forthwith knelt down to implore from above the aid he needed under such circumstances, and to offer to God the sacrifice of his life. Whilst engaged in prayer, he was asked as to the place where he desired his body should be interred, he answered in a few words, that he had not to concern himself about that, and calmly continued his prayer. A quarter of an hour had scarcely elapsed, when the Soldiers came to take him to the place of execution. The generous Soldier of Christ, delivered up himself to them, supported by his heroic courage. He was praying all the while, stopping several times along the road that he might the better recollect himself, and pray with a renewed fervour. Having reached the spot where he was to be beheaded, he knelt down and asked for a few moments to go on with his prayers. His request was granted. When his prayer was finished, he made the sign of the Cross and told the executioner he was ready. Then holding out his head like an innocent lamb, he fearlessly received the deadly stroke. His lifeless body stretched on the ground was taken care of by the only Christian present at the execution—the head which a soldier was carrying to the nearest river, to be thrown into it, was redeemed by the same man, with the consent of the mandarins. It was subsequently sewn up with the body. The mortal remains of the glorious Martyr, were buried secretly, but with as much decency as circumstances would allow. The Pagans themselves were wont to say—the good Priest is gone to Heaven.

He is the first Martyr that has come out of the Pinang College, but it is probable that he will not be the last. The King has granted a reward of fifty ligatures (about 12 dollars) to each of the three wretches that have betrayed the Rev. Pp. Minh. Their diabolical activity in the arrestation of this Minister of religion, has received a fresh impetus by the hope of further gain. They and many others similarly disposed, will, no doubt, make every exertion to bring new victims before the Authorities.

You would do me a very great favour by granting, on the reception of this letter, a holiday to the students of the College, and saying to them that they need to prepare themselves leisurely for Martyrdom. For as the Almighty mercifully stretches his

hand, I believe that we are now entering into one of the worst phases of that persecution that has been so long lasting. Tu-duc proves himself to be one of the most cruel persecutors of the Cochin Chinese Church. His frenzy against Christians, is further increased by the sudden disappearance of his elder brother, his competitor for the supreme power. No one knows what has become of that Prince, and to what place of concealment he has retired. The devil seems to have hammered into the King's mind, the suspicion that this evasion of his rival has been planned and executed by the help of Christians, and that they are actually concealing him. But God protect us.

Accept Gentlemen and dearest fellow labourers in the Lord's vineyard, the expression of my most affectionate feelings.—*Pinang Gazette.*

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Kate Gearey; or, Irish Life in London. A Tale of 1849. By Miss MASON. Dolman. Small 8vo. 1853.

We are seldom induced to peruse tales of fiction, with which the press in most countries is now so much occupied; but there was something in the title of this small volume which allured us, and the gratification experienced causes no regret for an hour mispent. It is a powerful picture of a portion of society neglected and despised amid a Mammon-enslaved population, on which it is often too fearfully avenged by the communication of the evils of fever and pestilence, engendered by the absence of sanitary regulations and common animal comforts. The tale, originally, we believe, although not so stated, published in the *Rumbler*, is more than founded on facts—it is actually composed of them; as the humane authoress informs us that she was a personal witness of most of the scenes which, combined, form the story, during the ravages of the cholera in 1849; and these are depicted with the graphic skill of a Dickens, without the too painful minuteness which frequently characterizes his heart-rending sketches. Throughout this work, the practical efficiency of the priesthood, and the influence of our holy religion among the poor and afflicted, is shown in strong contrast to Protestantism, even where its efforts are well-directed and intended. "Kate Gearey" and Mr. Price's "Sick Calls" are cognate publications, equally deserving the perusal of adults, and suitable for the recreative instruction of youth. Miss Mason's testimony to the labours of the clergy during the frightful scourging of 1849, demands quotation:—

"Never, probably, had the priests of the London district to contend with such an accumulation of physical sufferings, distress, and misery, as during this eventful summer; and it is here worthy of remark, that although continually exposed to contagion, hard-worked during the day, and with scarcely two consecutive nights' rest unbroken by sick-calls, not one of them fell a victim to a disease whose ravages were felt by every other class of society. Yet their exertions were almost superhuman; for although the locality where I have fixed my tale belonged to a chapel, neither considered to possess so large or so poor a congregation as many in the metropolis, it might, perhaps, excite some surprise in the bosoms of those who accuse Catholics of 'neglecting the education of their poor,' and making no effort 'to keep pace with the age,' were they told this *small* congregation averaged *twelve thousand*, of whom, during the year, full *ten thousand* at one season or other require relief, some only occasionally, others at all times; about a thousand subsist on their own industry; and the remainder are able, in a greater or less degree, to assist their poorer brethren, and to contribute towards the support of a Church which, in this country, depends entirely on the piety of its members, and their zeal for the religion they profess. Now to contend with this mass of human wretchedness, how many were the labourers in the vineyard? Four! at the best of times inadequate to meet the spiritual wants of their flock; but the demand for priests over the whole district being so great, no additional assistance could be procured. So they girded themselves for the task; the harvest to be reaped was plentiful, and they prepared to enter the field in the very teeth of death itself, not only without a murmur, but with joyful alacrity; not from any enthusiasm of the moment, but with the same lofty resolve, the same generous self-denial, which characterize the pastors of God's Church even to the end of the world. It is true the Catholic priests, though their numbers, when compared to the ministers of the Established Church in the immediate neighbourhood, were as but one to twenty, possessed over the latter an advantage which more than compensated for this deficiency. The black banner of plague was unfurled, the red flag of famine met them at every turn; but *they* had no home-ties to keep them back; their bride was religion, their children the poor; and whilst a coin remained in their purses, they could share it with the destitute without a scruple of robbing those whose prior claims were advocated by Nature herself. Nearly three years have elapsed; we can now look back upon that fearful time as on an event that is past; the excitement is over; we view things as they *were*, and it perplexes us more and more when we reflect how much was done, how little left undone. The numerous offices of the Church proceeded as usual; there were the seven services on Sundays and holidays of obligation, the daily masses, marriages, baptisms; the long hours spent in the confessional oftentimes stretched for into the night, for the fear of impending death drove many to that sacred tribunal who had absented themselves for years. Even from

this would the priest be summoned to the bed of death; did he find rest on his return? No; one duty accomplished, he hastened to another, never dreaming of refreshment or repose whilst one soul remained to which he could either afford consolation or assistance; and then, when these offices of charity were done twenty chances to one but a portion of his breviary still remained to be recited; and when, at last, he threw himself on his bed, it was only to be roused by a fresh sick-call, almost before his eyes were closed to sleep. There are few Catholics to whom all this is not well known; but if, perchance, these pages should reach the eye of any who differ from us in creed, let them remember that these are the men (not indeed these very individuals, but the class of which they are a fair sample) on whom the Protestant journals consider no calumny too gross to be heaped, against whom the orators not only of Exeter Hall, but of assemblies where more toleration might be expected, inasmuch as their members are considered superior both in point of birth and intellect, publicly declaim; whilst in more private meetings they are gravely accused of violating the whole criminal code from petty larceny up to murder, and that too with an impunity which, in a country so remarkable for the vigilance of its detective officers, is, indeed, little short of miraculous. These, too, are they to whom the epithets 'slothful,' 'avaricious,' and 'designing,' are the milder terms applied in every-day conversation, and on whose actions the most glaring misconstructions are placed: and all this is done or said by the prejudiced and illiterate? No, but by those who on other points exhibit a clear-sightedness and depth of judgment which cause them to be looked up to by their fellow-creatures: thus adding the poison of influence to the arrow already barbed, we would fain hope, by ignorance."

The pestilence of 1849 is again at our doors; let the reader carefully think on the above.

SYMPATHY OF PORTUGAL FOR THE ARCHBISHOP OF FREIBURG.

The Lisbon journal *A Nação* has opened a subscription for the Catholic Clergy of the Grand Duchy of Baden. The editors of this courageous journal are themselves, at this very moment indicted before their own tribunals on the charge of having published during the last 4 months, and of still continuing to publish in their columns, the protests of the Catholic Laity and Clergy from all parts of Portugal, against the outrages offered to the Holy See at the tribune of the Lisbon Chamber of Deputies in July last, and against the deplorable obstinacy of the Portuguese Government in continuing to support the Goa Schism.

Some months back the *Nação* opened a subscription for the famished poor of Galicia and was enabled by the generosity of the subscribers to send them plentiful supplies. It is in the following terms that it proposes the sub-

scription for the Clergy of the Grand-Duchy of Baden:—

“Let us imitate our brethren in Germany, France and England: let us pray for the persecuted and for their persecutors.

“In the venerable Arch-Bishop of Freiburg we behold a worthy successor of the Apostles; let us all unite our efforts to aid those who are about to be dragged for their faith before the Protestant tribunals of Baden.

“We are poor and persecuted ourselves; but what does that matter? Our mire, like that of the widow in the gospel, will be only the more valuable, our prayers the more readily heard. Our poverty leaves us but little to give, but that little will be of immense value in the eyes of God and of his servants. Let us pray for those who like us are suffering persecution for having publicly confessed their faith. We, who have suffered, can the better appreciate the value of such assistance.

“Some months back, we had the satisfaction of begging alms for our brethren who were dying of starvation; some lives were saved, perhaps; children were restored to fond parents, parents were saved for despairing children, a work of mercy corporal was accomplished. We call on you to-day in behalf of those who are suffering for justice sake; we invoke your charity in behalf of a venerable Pastor, of his Clergy, of his flock; to day as heretofore we have full confidence that our call will be responded to, because it is to Catholics and to Portuguese that we address ourselves, and because we call upon them in the name of Jesus Christ in behalf of their persecuted Brethren.”—*Univers* 24th Dec.

Propagation of the Faith.

Contribution received for the Propagation of the Faith

C. R. L. and Associates, for Jan. and Feb. at 14 per month,	Rs.	2	8
Mr. Fred. Greenway, and Associates, for Feb.,		2	12
Mr. and Mrs. Bentley for themselves and Family, for Jan. and Feb.,		2	0
Mr. J. W. Robinson, and Associates, for Feb.,		3	8
Mr. R. F. Serrao, for Feb.,		0	8
Collected by Mr. Jas. Rostan,		3	4
Ditto by Mr. Mylan, “		1	4
Miss D’Rozario, and Associates,		2	4
<i>Collected by Miss D’Rozario.</i>			
Mrs. Frewin, and Maid-Servant,		3	0
“ W. Gonsalves,		1	0
Mr. and Mrs. Mercado and Children, ..		0	8
<i>Collected by Mr. Corcoran, Sen., for January.</i>			
J. N. E. O. N. L. L.,	Rs.	0	6
Sergt. Fitzpatrick,		0	8
Ditto Flynn,		0	8

Ditto Minahan,	0	8
Ditto Kinsell,	0	8
Ditto Haffernon,	0	8
Ditto Keane,	0	8
Ditto Comber,	0	8
Ditto Hayes,	1	0
Conductor Haslam,	0	10
Ditto Halpin,	1	0
Ditto Shanahan,	0	0
Ditto Clarke,	0	0
Ditto Courtney,	0	0
Ditto Corcoran,	0	0
Mr Hafferan, M. Dept.,	0	0

Ditto ditto, for February thro’ ditto... 15 8

31 0

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

Donation from a Catholic, thro’ Mrs. Mendes,		300	0
Mr. Vogle, for the Orphanage,		5	0
Mr. and Mrs. Cunningham,		25	0
Mr. C. Cornelius, for Oct. Nov. and December,		6	0
Mr. R. F. Serrao, for Feb.,		0	8
A Friend, thro’ Mrs. J Piaggio,		5	0
Mr. P. Bonnaud, towards the Orphan Institution,		50	0
* * thro’ Mr. J. W. Robinson,		3	0
Messrs. J L and P. Fleury,		7	0
Lieut. Mara, thro’ Rev. Mr Tracy,		20	0
A Friend, thro’ ditto,		10	0

Through Mr. N. O’Brien.

P. J. E.,	4	0
W Raddock,	4	0
J P. W.,	8	0
N. B. B.,	5	0
J. W. Watson,	5	0
R. B.,	5	0
T. M.,	2	0
B.,	1	0
W. H. G.,	5	0
H. Z. D.,	6	0
J. C. G.,	5	0
J. Z. F.,	4	0
J. W.,	4	0
N.,	5	0
D.,	3	0

LORETTO HOUSE, BRANCH FEMALE SCHOOLS AT THE CATHEDRAL AND AT BOW-BAZAR.

Day Schools for young Ladies under the direction of the Ladies who arrived from the parent house of the Loretto Institute in Ireland have been established at the Cathedral and at St. Xavier’s Chapel Bow-Bazar.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English education, viz., Reading, Writing, Arithmetic, History, Geography, use of the Globes, &c. &c.

Terms to be paid in advance Rs. 6 per month.

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 25, 1854. [VOL. XXVI.

The *Hurkaru* states, that the value of the Indigo, seized by the Custom house officers on suspicion of smuggling, is Rs. 85,000. He observes also, with considerable justice, it is almost incredible, that a respectable house should have descended to such practices for a few hundred Rupees.

The cholera, says the same journal, has broken out in Bombay. The average number of deaths is seventeen a day.

MONDAY, FEBRUARY 13.

The *Bombay Telegraph and Courier* is resolved that the British Government shall go to war with Persia. He says that if war breaks out, all the Steamers in Bombay, including those of the P. and O. Company, will be taken up to convey troops to the island of Kurruck. He has even fixed the number of troops to be despatched. It will not be less than six thousand men.

TUESDAY FEBRUARY 14.

The *Bombay Times* reports that Captain Gordon, Assistant Enam Commissioner, has been created by the Pope a Knight of Saint Gregory the Great!

The Report of the Seamen's Friend Society, quoted in the *Hurkaru*, acquaints us with the total number of vessels which entered Calcutta in 1823. The number was 736 with an aggregate tonnage of 303,500 tons. The subjoined table indicates the quarter from which they have arrived.

British,	507
American,	180
French,	65
Swedish,	8
Arab,	17
Dutch,	8
Danish,	6
Sardinian,	4
Russian,	3
Hamburg,	3
Bremen,	2
Austrian,	1
Belgium,	1
Norwegian, ..	1

736

The same journal states on the authority of an official Report, that the average mortality in the prisons of Bengal, amounted in 1853 to 8.01 per cent. This is nearly seven times the ordinary mortality of England. It is also considerably in excess of the mortality of previous years, and is attributed to bad drainage, imperfect ventilation, and overcrowding. The *Hurkaru* says, in some instances prisoners are kept twelve hours without food, and considers the period too long. Bengalees usually eat at 10 A. M. and 9 P. M.

The *Englishman* publishes an amusing letter from Rangoon, detailing the minor miseries to which British residents are there subjected. The soda water is flat, the beer is 7-8 per dozen, the wine is very dear, the servants are very impertinent and expensive, there are no good chairs, no shoes, and no saddlery. In short, Rangoon needs an Exchange.

The same journal tells us, that the Electric Light is in daily use in Paris. Some works for docks, a thousand feet in length, are completely lighted by two lights, thirty-two feet from the ground. The works, it is said, can proceed night and day, and the great difficulty in the way of this means of illumination, the absence of a continuous stream of light, has apparently been overcome. It must be much cheaper than gas, and the *Englishman* advises the Municipal Commissioners to pause before they sign their contract with the Oriental Gas Company.

WEDNESDAY, FEBRUARY, 15.

The *Englishman* supplies the following as the latest intelligence from Malta:—"By a French steamer from Constantinople last night (8 days out) we are in possession of the following:—Combined fleet (40 sail) entered the Black Sea on 3rd and 4th. H. M. S. frigate *Retribution* had been sent to Sebastopol on an important mission."

FRIDAY, FEBRUARY 17.

The *Hurkaru* is informed, that Dr. Campbell, Superintendent at Darjeeling, has discovered a copper mine at Pushok in the neighbourhood of that station. He has been authorized to expend one hundred rupees in ascertaining the quality of the ore. The *Hurkaru* considers the sum paltry enough, but we presume, it is what Dr. Campbell has himself submitted for sanction. The absurdity of the affair is that Dr. Campbell should be compelled to ask for authorization at all.

The *Agra Messenger* supplies the following analysis of the traffic on the Grand Trunk Road in 1853, through the district of Allyghur:—

Laden bullock carts,	6,30,298
Unladen,	72,741
Bullock train waggons,	56,602
Trunks,	29,806
Buggies, or 2-wheeled carts,	6,331
Ekkas,	10,775
Elephants,	971
Camels,	1,81,388
Buffaloes,	1,14,914
Bullocks,	1,58,035
Native ponies,	2,80,809
Donkeys,	2,78,725

At the last monthly Meeting of the Agri-Horticultural Society of India, a communication was read from Capt. G. E. Hoilings, containing further facts on the utility of the madar plant. The wood is the best for making the charcoal required in gunpowder. The leaves, soaked in water, are used for tanning. Wine may be made from the fibre, and fine cloth can be manufactured from the cotton found round the seed. Strong rope, it is believed, may, also, be made from the fibre, and lastly, the milk has most of the properties of gutta percha. According to Dr. O'Shaughnessy, however, it cannot be used to insulate the wire of the Electric Telegraphs.

The *Calcutta Morning Chronicle* reports, that ten thousand casks of beer and porter have been imported by the Government of India during the past year. This supply is intended for the consumption of the European troops in the Bengal Presidency.

MONDAY, FEBRUARY 20.

A correspondent of the *Bombay Gazette* suggests, that the people of Bombay may yet release themselves from the monopoly of the P. and O. Company. He would commence with one Steamer of 3000 tons to run between Hongkong and Suez, touching at Galle, Bombay, and Aden. The shares should be scattered over a large number of holders, who would thus become their own carriers, and the vessel, unbound by a contract, should run to Australia during the Monsoon. He calculates that £70 would be sufficient for a first class passage. The project has met with unusual favour in Bombay, but we fear the attempt, if it is really made, must be made upon a different plan, and with larger resources.

The same journal reports that the Engineers of the Bombay, Baroda, and Central India Railway Company, will complete their "flying survey" as far as Agra by April. Col. Kennedy, the most influential Director of the line, recently arrived in Bombay, stayed only one day, and un-

stantly marched along the Railway track. He says there is no difficulty whatever, and is now himself engaged in an amateur survey of the valley of the Taptee.

The *Sindian* reports, that the *Meteor*, a small steamer belonging to the Indus flotilla, has become a total wreck. She was proceeding from Kootree to Kurrachee, but struck on some rocks near Jerruck. So rapidly did she fill, that her commander felt it advisable to drive her on the nearest bank. The water soon rose nearly level with the decks, only the upper portion of her engines have been saved, and much of her cargo, indigo, has been damaged.

The *Citizen* states, that the Collector of Customs has terminated his enquiry into the recent case of smuggling indigo. It is discovered, that out of ten cases in which indigo has been shipped by the firm accused, the weight in eight instances is understated. The Collector, however, is not prepared to recommend that the extreme penalty, the forfeiture of all the Indigo, should be enforced.

TUESDAY, FEBRUARY 21.

The *Madras United Service Gazette* publishes a letter from a visitor to the Shervaroy Hills, which form apparently a kind of Indian Paradise. The climate is delightful, and game in abundance, from Woodcocks to Royal Tigers. Yercaud at the top of the hills is covered with houses and gardens well laid out, and the climate requires and permits the English style of construction. Supplies are abundant, and above all, it is almost impossible to sleep without a fire. The hills are 220 miles from Madras, and M. Doure and Co.'s transit carriages run to the foot. From thence to Yercaud the distance is about two hours' walk. The time occupied in the journey from Madras is about forty hours. —*Friend of India.*

St. John's College.

Calcutta: No. 10 Park-Street.

ST. JOHN'S COLLEGE is designed chiefly to educate youth for the Sacred Ministry, for the Vicariate Apostolic of Western Bengal. The abundant Benediction which it has pleased God to bestow on the Mission of Western Bengal, the constantly increasing numbers of the Catholic Community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand, that provision should be made here immediately to educate Candidates for the service of the Sacred Ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as may be bestowed on the Institution will be employed in adding to the College Library, and to its apparatus for the study of Natural Philosophy, Chemistry, &c., &c.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c., English Grammar, Geography, History; the Use of the Globes, Book-Keeping, Logic, Mathematics, Natural Philosophy, Chemistry, and Botany, and the Native Languages generally in use.

The several departments of the College are conducted by the following gentlemen:—

VERY REV. DR. KENNEDY, V. G. Rector, (absent in Europe.)	REV. MR. O'HAGAN.
REV. W. STEPHENSON, Offg. Rector.	REV. MR. HOYNE.
	REV. MR. FITZPATRICK.
	REV. MR. FERNANDEZ.
	REV. MR. FLANAGAN.

Ecclesiastical Students who assist in conducting the College:—Messrs. Michael Cornelius, Williams, and J. Charlton.

Moomshie, Wahed Khan, Teacher of the Native Languages.

Doctor T. O'Brien, Medical attendant, and Lecturer in Chemistry, Botany &c., &c.

No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month, when once entered upon to be charged for in full. An

extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary: an extra charge of One Rupee per month will be made for the use of Books and of One Rupee per month for washing; a moderate extra charge will be made for those Pupils who attend the Philosophical Lectures.

Reference for further information to be made to the Principal of the College.

CATHOLIC CATHEDRAL CIRCULATING LIBRARY.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most desirable opportunity even to the humblest members of our Community to provide on terms within the reach of all constant supply of good Books in each family. The terms fixed for each subscriber are the payment of One Rupee on admission, and of two annas per Month from the date of his admission. Proper security of course will be required for the restoration of each Book, unimpaired within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber, a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free School. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscriber's names and to supply such Books as may be called for.

Donations and Requests of approved useful Literary, Historical or Religious Books, for the above named Institution will be thankfully received.

LORETTO CONVENT BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, per month, Rs. 16

Entrance money for the use of furniture, 10

For day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorgy-hutta, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 9.] CALCUTTA: SATURDAY, MARCH 4, 1854. [Vol. XXVI.]

PASTORAL INSTRUCTION FOR LENT, A. D. 1854.

TO THE FAITHFUL OF WESTERN BENGAL:

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

BELOVED BRETHREN IN JESUS CHRIST:

OUR preceding Lenten Pastoral Instruction was addressed to you, from the Eternal City, whither we had gone, in compliance with Catholic discipline and also with the dictates of our own heart, to pay our homage to the August Successor of St. Peter, and to render to him, in accordance with the obligations of every Prelate in the Church, a faithful account both of our Stewardship, and of the State and Prospects of the Mission, under our immediate Charge. We have already made known to you, Brethren, the joy and consolation, which the Holy Father, together with the Sacred College of Cardinals for the Propagation of the Faith, derived from the gladdening intelligence on these momentous subjects, with which, it was happily in our power to cheer their hearts, so often pained as these are, by sorrowful tidings of the evils, from within and from without, which the Church has, almost every where, to encounter and contend against.

Another year has rolled away since the occurrence of the event, to which we have just alluded. During that interval, many great blessings have been mercifully added by a Beneficent Providence to those previously bestowed on the Faithful of this Vicariate.

And first of all, it is our duty to call to mind with becoming gratitude, that during the year which has just passed by, it pleased God, to exempt our Community, in common with our fellow-Citizens, from any of those general and direful visitations of Cholera or Small Pox, which, in other years, desolated the population, and filled the hearts of the Survivors with terror and anguish.

But whilst we bow down in all thankfulness to the Almighty, for having preserved us from these and such other general awful visitations, we ought not to forget, that in the course of the preceding twelve Months, the Angel of Death has summoned ~~from~~ amongst us not a few of our Brethren, who, in the last Lent, to judge from appearances, seemed as likely to enjoy a long life, as many of those, for whom this Pastoral will be read. Neither ought we suffer it to escape our recollection, that in some of these instances, death, always a just cause of fear even to the virtuous and best prepared for its approach, was rendered peculiarly awful, by the wholly unexpected suddenness with which it surprised its unwary victims.

Ah! My Brethren, remember this, and profit of the recollection for your own welfare in eternity, in order that the Visitation which befel those of whom

we now speak, and which seems so severe and so terrible in their regard, may be for us, one of tenderness and mercy, on the part of God, by the salutary warning it gives us to be always ready for our last end.

For unless we give way to a blindness and temerity, incompatible alike with the dictates of reason and Religion, it must be evident to us, that the judgment which unexpectedly befel those of our Brethren of whom we speak may be ours also, and that our only safeguard is to be found in being always prepared for death, agreeably to our Divine Saviour's repeated injunction to his Apostles, "What I say to you I say to all, be you always ready."

And, my Brethren, if you be resolved, as we trust you are, to correspond and co-operate with that merciful Providence, which has given to you time for repentance and reconciliation with God—a favor, which the severity of his justice has denied to others—what season more suited for giving effect to your holy purpose, than that, which is especially sacred to the commemoration of the Passion and Death of Jesus Christ for Man's Redemption.

For in the holy season of Lent, every circumstance connected with our faith and discipline, as well as with the public worship of the Church, is calculated, both to withdraw us from earthly pursuits and pleasures, and to incite us to repent of our past sins, and resolve to enter upon a new life for the time to come. The very color of the vestments, worn during Lent by the Priests of her altars, combines together with the general mournful appearance of her sanctuary, to inspire her children with a solemn and recollected spirit, and to dispose them to enter into themselves, for the purpose of putting in order all that concerns their eternal salvation.

What, for example, can be more affecting and impressive in our regard, than the striking solemnity, with which the church opens the Lenten Exercises on Ash-Wednesday? Who that has assisted with due dispositions at that expressive ceremony, has not felt himself more strongly and sensibly reminded of his last end and of the preparation he should make for it, than he ordinari-

ly is on other occasions, when attending at divine service.

Even the words, which accompany the putting of the ashes on the foreheads of the faithful, comprise briefly, but comprehensively, a summary of most salutary truths, respecting our first beginning and our last end, "*Be, mindful man, that thou art but dust; and into dust thou shalt return.*" For the Holy Ghost assures us in the Sacred Scriptures, that if a man be mindful of his last end he shall never sin. "In all thy works remember thy last end, and thou shalt never sin." Eccli. c. 7. v. 40.

And in order that, whilst the understanding is engaged in meditating on the awful truths contained in the words just recited, our corporal senses may be also made auxiliary in rendering them, as it were, palpable to us, the minister of religion, at the same instant, that he reminds the Christian in the sentence already repeated of his frail mortality, marking his forehead with the Blessed Ashes, makes on it the sacred sign of the Cross.

And he does so, in order that, whilst each of the faithful is solemnly reminded in this rite of his last end, he may be also taught simultaneously, to call to mind, that his Redeemer by dying on the Cross for his salvation, transformed death into a gate of entrance into everlasting life for those, who by faith and good works make their calling and election sure.

By the same brief but expressive ceremony, the Church would also teach each of her children, that, as a Christian, he must not be ashamed of the Cross, but, on the contrary, glory in it and in the sufferings, which on account of his faith, he may have to endure, holding ever in mind the words of our great master and model, Jesus Christ, "For the disciple is not above the master, nor the servant above his Lord." Matt. c. 10.

These were the sentiments, which animated the Apostles and first Christians, when they were subjected to calumny and sufferings for the sake of Christ and his holy Religion. Hearken to one of the many illustrations contained in the New Testament on this subject: "And they (the high priest and council)

calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them, and they indeed went from the presence of the council, rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus." Act, c. 5.

But it is not merely against the open persecution of the sword, that the faithful have to be prepared; our Divine Lord warns them also of the externally less appalling, but in reality far more dangerous snare of false teachers, who go amongst them in the clothing of sheep, but are inwardly ravening wolves. (Matt. c. 7.) Against these hypocrites, the Saviour denounces vengeance, saying, "Woe to you... because you go about the sea and the land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves. (Matt. c. 23.)

St. Paul, when instructing his beloved Disciple Timothy, how to war in the good warfare of the Gospel, tells him, to preserve his Faith in a good conscience, which (good conscience) some rejecting have, adds the Apostle, made shipwreck concerning the Faith. Now in order that his conscience be good, the Christian must faithfully fulfil all his duties towards God, his Neighbour and himself—and, if with respect to his Neighbour generally this obligation be indispensable, it is obviously not less imperative, with regard to his own family. For, as the same Apostle teaches "If any man neglect his own, and especially those of his own household, he hath denied the Faith and he is worse than an Infidel." Now, in what relates to the temporal or corporal welfare of his household, not only that Man would assuredly be guilty of gross neglect, who would positively introduce into his family for their use unwholesome food, but he also would be very criminal, who would culpably neglect to exclude from them access either to such food, or to any thing else likely to prove dangerous to their health. In the same way in the order of morality, not only is that Parent grievously guilty before God, who directly co-operates to the ruin of his Child's faith and piety, but he also is highly criminal, who exposes his Child

to the danger of losing its faith or piety, by allowing it, whether in School or elsewhere, either to mix, even transitively, in such society, or to have access to such publications, as are calculated to jeopard these virtues. For, if it be a most certain maxim of morality, that he who exposes himself to the danger of sin is guilty of sin, it is not less true, that he, who exposes to such danger those whom he is bound to guard against it, shall have to answer for it, at the peril of his own soul. No prospect of worldly temporal advantage, however flattering to human hopes or ambition, can excuse before God any deviation from the sacred inflexible truth laid down by Jesus Christ, "Seek first the kingdom of God and his justice"—a truth, which warns us that the things of this world are to be sought after, only when the attainment of them is compatible with the grand primary concern of the true Christian, namely, his own salvation and the salvation of all under his charge.

The truths we here inculcate are not only dictated by reason, but are more-over clearly indicated in the Holy Scriptures. If, for example, there be question of what religion teaches on Christian Matrimony. The Apostle Paul, whilst he announces, that it is lawful for a Widow to marry, subjoins this important condition—"let her marry to whom she will: *only in the Lord*" 1 Cor. c. 7. that is, let her marry, but let her marriage be regulated by the Rules of Religion as expounded by the Catholic Church, for, if she hear not the Church, then is she to be accounted as the Heathen and the Publican.

Again with respect to our intercourse with those who have rebelled against the Church and have rejected her teaching, St. John the Apostle of Charity thus admonished the Faithful whom he addressed in his 2nd Epistle: "Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. . . . If any man come to you and have not this doctrine, receive him not into the house, nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works."

Lastly, upon the important subject, which relates to our Rule of conduct respecting the use of Books, dangerous

either to Faith or Morals, we have a memorable example in the 19th Chapter of the Acts of the Apostles, which clearly shows what the doctrine and discipline of the Primitive Church were upon that momentous question. In the Chapter just referred to, it is stated, "that many that believed, came confessing and declaring their deeds. And many of them who had followed curious arts, brought together their books, and burnt them before all: And counting the price of them, they found the money to be fifty thousand pieces of silver. So mightily grew the word of God and was strengthened."

In this way does the Holy Ghost intimate to us, that the progress and success of religion in each portion of the Church very much depend both on the faithful confessing their deeds, and also on their renouncing every dangerous occasion of sin, whether it be the reading of bad books, or the avoiding of evil company.

To the Catholic Christian parent, who understands his duty and who desires to save his own soul and the souls of his children, it is unnecessary for us to say, that in order to act up to the principles we have here established, he will have to run counter to the notions even of some of his own Brethren, who pride themselves in a wisdom, liberality and enlightenment, which are of this world and are not of God. But, to sustain him in this trial, it is enough for him to know, that the Church of Christ, and by a necessary consequence, its divine head Jesus Christ is with him, and to remember, that if God be with us, what matter is it who is against us.

Contemplating in an ecstasy of admiration the future triumphs of the Church over her adversaries, the prophet Isaias says of her—"No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment thou shalt condemn." C. 54.

Moreover, my Brethren, not only the teaching of the Church, but also her practical discipline, as exemplified in the Holy mortifications and devotions both of Lent, and of other seasons of the year, shows, that, in concert with her Divine Founder, she unceasingly warns

her children, that they must strive to enter into heaven at the narrow gate: "for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat; and our Divine Lord speaking of the way that leads to heaven, exclaims, how narrow is the gate, and straight is the way that leadeth to life, and few there are that find it?"

If the truths we would now impress upon you, My Brethren, be hard sayings, painful to flesh and blood, remember nevertheless, that a compliance with them is declared by the Saviour to be indispensable for salvation, and when your frailty is tempted to prefer the flesh-pots of Egypt to the Manna of the Desert, call to mind the awful warning contained in these words of your Redeemer:—"For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul?"

Remember, moreover, my Brethren, that the Holy Ghost, through St. Paul, declares, that, whilst evil men and seducers shall grow worse and worse, erring and driving into error, all they, on the other hand, who will live godly in Christ Jesus shall suffer persecution. Neither is it permitted to us as faithful children of the church, to try to escape from such tribulation, by adopting and acting upon those false principles of liberality, which the world and its followers applaud and follow. For it is written again, that "the friendship of this world, is the enemy of God. Who-soever therefore will be a friend of this world, becometh an enemy of God" St. James. C. 4.

Let us, on the contrary, Beloved Brethren, instead of worldly wisdom seek first and embrace, not in words merely, but in practice also, that heavenly wisdom, which teaches us in all things to seek first the kingdom of God and his justice and earthly advantages only when they can be obtained without interfering with the great end of our creation and redemption, the knowledge and love of God here and the possession of his heavenly kingdom hereafter.

For the attainment of that beatitude, let us, like our holy predecessors in the faith, choose rather to be afflicted

with the people of God, than to have the pleasure of sin for a time, esteeming the reproach of Christ, greater riches than the treasure of the Egyptians and looking on Jesus the Author and finisher of faith, who having joy set before him endured the Cross, and now sitteth on the right hand of God, ever living to make intercession for us, and ever ready to confess before his Heavenly Father, all those who upon earth in word and work confessed him before men.

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

Given at the Cathedral House, the 25th day of Feb. A. D. 1854.

✠ P. J. CAREW.

Archbishop of Edessa,

Vicar Apostolic of Western Bengal.

J. A. TRACY, *Secy. to His Grace, the Archbishop, V. A. W. B.*

THE

BENGAL CATHOLIC HERALD.

Calcutta : Saturday, March 4. .

CONVERSIONS TO THE CATHOLIC FAITH.

ON Ash Wednesday last, an English Gentleman, educated at Oxford, and hitherto attached to the Anglican Protestant Church, was conditionally baptized by the Archbishop, Vicar Apostolic at St. Thomas' Church and received into the Catholic Communion.

At the Catholic Cathedral on Monday the 27th ult., a respectable young man after having been duly instructed in the doctrine of the Catholic Church, renounced the errors of Protestantism, and was conditionally baptized and received into the Church by the Rev. J. A. Tracy.

ST. PATRICKS' DAY.

ON Friday March 17th, the Feast of the Apostle of Ireland, a Grand High Mass will be celebrated at $\frac{1}{2}$ before 7 o'clock A. M. at St. Thomas' Church. The Archbishop will preach on the occasion. •

NOTICE.

CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

At the desire of the Rev. Vicar of the Dhurumtollah Church, the Archbishop, Vicar Apostolic of Western Bengal, permits Rev. Mr. Fitzpatrick of St. John's College to preach there a sermon in French on occasions on which Archbishop may judge, that he can do so compatibly with the other duties assigned to him. Rev. Mr. Fitzpatrick will deliver a discourse on to-morrow Sunday the 5th inst.

ON THE RIGHT THE CHURCH HAS TO THE POSSESSION OF TEMPORAL GOODS.

Translated from a late number of the Civiltà Catholica of Rome, for the Bengal Catholic Herald.

As every collection of human individuals has a right to the possession of property, so has the church with much stronger reason the same privilege; it being not only composed of men, but also possessing a more sublime title to existence than any other society whatsoever. Here below, man has not only need of perfecting himself as to what regards the present life, but is still more strictly obliged to prepare himself for a future state of existence. The interests of the latter are for him of much greater consequence than those of the former, and should always influence the labours and toils connected with his transitory sojourn on earth. Religion, then which has no other end than to promote and secure those vital interests, is of absolute necessity for man and much more indispensable than food, clothing and lodging, by means of which he provides for the exigencies of the physical life. Unprovided with these material succours, he could never fulfil the secondary end of his existence, deprived of religion, he should fail in the ultimate, to which all his exertions for self-preservation should tend. Again, man has been made by God to live and labour in a social manner. Sociability is for him an essential attribute of

which he cannot despoil himself, so bound up is it with his very being. In the supernatural order, this tendency so natural to man far from being weakened or destroyed is, on the contrary, strengthened and ennobled; it being the property of grace not to destroy nature but to perfect and elevate it. Revealed religion presents itself to man under the form of a perfect society with its common rites and sacraments, its appointed days and places for the exercise of public worship, its mutual participation of prayers and meritorious actions, its regular hierarchy of ministers and pastors. One supreme head, holding on earth the place of God, rules, teaches and guides this great congregation. Under him, bishops preside over different countries who are nevertheless subordinate either to primates or patriarchs. Partial groups of the faithful are committed to the care of a pastor, who more immediately superintends them, and who receiving the name of Parish Priest or Curate, is as it were the last link of the golden chain which unites the Catholic world with its supreme head. To this list may be added all the ministers of God, who by the preaching of the word and the dispensation of the sacraments, co-operate in the great work of leading the flock of Christ to the acquisition of a happy eternity. Among these, special mention should be made of religious orders, which form as it were the militia of the church; the members of them being always ready, at its command to take up arms in the combats it has to sustain against the enemies of religion and morality. Behold a brief sketch of the admirable structure of the divine society of the Catholic Church. This society though spiritual in its end, is nevertheless corporeal in the elements which compose it, and in the means it requires for the accomplishment of its functions here below. Some wish to infer from the spiritual end of the Church, that it has no right to the possession of temporal goods. But such an inference is a gross inconsistency. Every man, in as much as he is man, has a spiritual end, that is to say, eternal beatitude. Do you then conclude from this, that he has no right to temporal goods? But you will answer: that is the ultimate

end of his existence, the proximate is to preserve his physical life for the glory of God; and for this, he has need of temporal means. Now, may not the same be said of the Church? Has not its visible being to be maintained upon earth. It is composed of men, it has then need of all that is necessary for the preservation of human life. Material are the sacred edifices, the instruments and apparatus of external worship, the utensils and ornaments of temples, the decorations employed on solemn feasts to add to the dignity of the divine sacrifice, material are the expenses incurred for the education of ecclesiastical students in our seminaries and colleges; for the instruction of the faithful and the support of missions; for the libraries, destined to enrich with sacred and profane science those that are one day to be the teachers of nations by their sermons, the judges of consciences in the tribunals of Penance; the living oracles of the law of the Lord, the lawful interpreters of the Holy Scriptures. Add to this the relief of the poor, which Christ has deigned to make the principal duty of his followers on earth, delegating them as his representatives here below, and receiving as done to himself whatsoever is done to them. The divine society of Christ then, though ordained for a spiritual end, being composed of men, has indispensable need of material means to attain to this end. It has then a right to make use of those means, and to possess and procure them, if it is true, that from the obligation of fulfilling an end proceeds the prerogative, nay, the necessity of acquiring the succours, by the aid of which it may be obtained.

P O E T R Y .

JESUS IN THE GARDEN OF GETHSEMANI!

(For the B. C. Herald.)

"And taking him Peter, and the two sons of Zebedee, he began to grow sorrowful and to be sad," Matt. chap. 26. v. 37.

'Twas twilight. Jesus went apart to pray,
Not for himself—but Adam's fallen race—
He pray'd the bitter cup might pass away,
Yet, resignation in that wish we trace.
Father, thy sacred will—not mine be done!
Exclaim'd the suffering Saviour meek and mild,
Oh! Father I'm resigned—thy only Son
Must cancel thus the debt of man defild.

He wiped the bloody sweat from every pore,
 A shudder ran through all his sacred frame !
 As with Omnipotent eye he turned o'er
 The page, containing man's recorded shame.
 'Twas then he felt as only God could feel—
 'Twas then, a mountain weight of sin oppress
 That spotless, sinless ~~angel~~ who came to heal
 The broken heart, and give the sinner rest.

My God! then why hast thou such piercing grief?
 Why are those sacred eyes suffused with tears!
 Cannot thy lov'd disciples yield relief,
 And see thy anguish and allay thy fears?
 Ah no! thy guiltless agonising soul,—
 Sorrowful even unto death—must bear,
 Without one watching friend, the tragic *whole*,
 And seek relief in patience and in pray'r.

And Blessed Jesus! thy disciples sleep!
 One only hour can they not watch with thee!
 And yet for them, for me—for all you weep
 Tears of burning wo, unmeasured in degree.
 Thrice convulsed,—thrice in silence soft you came,
 To that fatigu'd much favor'd little band—
 Sleep on—take rest—were all thy words of blame:
 My hour is come—the traitor is at hand.

With meek submission Jesus calmly bow'd,
 And sweetly hail'd the unrelenting foe—
 No words but these, to the advancing crowd—
 "Judas, betrayest thou thy Saviour so?
 Have I done ought to thee, my friend, amiss!
 Have I not lov'd thee dearly, truly—well?
 Then why give me this cold and treacherous kiss,
 And why your God for thirty pieces sell?"

'Twas then for worthless, soul-destroying gold—
 For this vile dross that Judas play'd his part:
 My God! For it how often art thou sold,
 And thy rich treasures banish'd from the heart?
 Give me the gift of Grace,—then gold away;
 Its hollow charms and lures are vain for me.
 The gold of Grace and love knows no decay—
 It is Eternal! oh, my God!—'tis thee.

Selections.

LETTER OF THE REV. DR CAHILL TO PRINCE ALBERT.

(Concluded from page 104.)

It is said that it resides in our armies, that it bestows stripes, and sashes, and swords, and epaulettes, and truncheons, and nobility. Can it be believed that there is a difference made between Popish and Protestant courage? As there is no sex in virtue, I never fancied that there could be a *creed in bravery*. Is there such a thing as Protestant cannon—Biblical bayonets—Lutheran swords? or can the commingled blood which has flowed in all our fields of glory be distinguished by its Popish and Protestant colour? Alas! the poor Popish soldier can do no more than to pour forth his blood for his king and his country; and the Protestant commander can do no more to stamp that king and that country with dishonour than to reward that Irish devotion with ingratitude and scorn. It is even whispered that this feeling has found

its way into the barracks of the Irish constabulary—that these barracks have been used in some instances (as the newspapers stated), as the depot for parcels of offensive tracts through the Post Office, and it is even said that the accomplished Scotchman who commands this most useful force finds, from his vast police experience, that while Popery can fit a man very soon for rank and file, it takes a whole life before Popery can take command of a company! Good Prince, just see the list of the officers, and learn at a glance the place which Popery holds in our faithful, gullant, useful, loyal Irish constabulary.

Great Prince, when your Royal Highness will next honour this poor, persecuted Ireland with a happy visit, you can trace it with your own educated eye in the deserted village, the silent path, the tenantless fields, and the lonely hills of abandoned and forgotten Ireland. And, Sir, when presidents of societies, chairmen of committees, heads of clubs, mayors of corporations, fellows of colleges, and, more degraded than all, when the mean, worthless, fawning, Orange aristocracy of Ireland, will point out to you, as the foaming carriage flies in flashing speed, the golden harvest, the rich fields, the cultivated valleys, the bleating and bellowing herds that lie in the way of the royal route. O Prince! will you make one inquiry about the glutted, coffinless churchyards, the obliterated cabins, the evicted poor, who lie in thousands in yonder unconsecrated ditch, sleep at the bottom of the Atlantic, or toil beyond the Mississippi? English bullocks cannot man our navy, Scotch sheep cannot mount the breach, Swedish turnips cannot bleed for the honour and stability of the throne; and the heartlessness of Irish landlords, and the cruel ingratitude of some Irish orators, and the slavery of some Irish writers, cannot be better proved than to hear public applause bestowed on *that new condition of Ireland* which has been brought about by a national extermination, a universal devastation, a reckless expulsion of the Irish population, under circumstances of cruelty which have scarcely a parallel in the history of the civilised world. And what renders this condition of the Irish poor more terrific still is, that *Biblicism* (I don't wish to speak disrespectfully of the Protestant creed) has been the main element in this disastrous national depopulation of our country.

It is not a correct statement to say that this Bible mania is a mere religious question. This is not the fact. It is a question in which every interest in the country is involved; and it is a question of life and death to all the poor—what matters it what name

one gives it if it depopulate Ireland, and paralyses the whole material energies of the nation.

When Cromwell kicked the Commons out of the Senate House, beheaded Charles, cannonaded Ireland, butchered the women of Wexford and the children of Drogheda, his public declaration, "that all was done for the glory of God," did not render the cannon and the sword less terrible; this sentiment, on the contrary, adds fresh horrors to these atrocities, as it claims, in the name of God, honour for inhumanity, and commits crime as an act of virtue, without repentance or shame. It is a perjurious assertion to call Biblicalism in Ireland a mere religious question. No, it means everything and anything but religion. It means land, it means capital, it means employment, place, position; it means a house, existence recognition in the streets; it means the life and death of the poor; nor has this Biblical preaching and Biblical scheme any other meaning affixed to it by the universal burning decision of the country. In every newspaper one reads during the last seven years we see the workings of this persecuting Biblicalism. At one time a noble Biblical determines to clear off his land the Popish vermin, and in his Biblical mercy he shovels them out, as it may happen, in the frosty night of December. Alas! the remaining story is easily told—the poor wretches soon found a home in the friendly grave. A second holy Biblical decides on ejecting the Popish Faith in the sweet breath of smiling summer, and sends away the forlorn wretches to crowd the cellars and the garrets of the towns and villages, generate the burning typhus, and join their winter companions in their shroudless coffins during the golden departure of the calm sun, and thus they have the pleasure of dying and being buried by Biblical mercy, while the thrush and the black bird chant their funeral songs over their red forgotten graves.

Again, we see announced in the papers, amongst the news from Ireland, that a ship, freighted with the living Irish poor, sailed from an Irish port in the depth of the stormy winter; and in a few days the melancholy news arrives that during the rage of the tempest the hatches were nailed down, and that the poor victims of the Bible perished without relief during the terrors of the night. At another time, a vessel leaves Liverpool, with the ragged emigrants of Great Britain on board; and after several days of incredible sufferings we are told that they are all landed safe, from the foundered ship (not at the port of their destination) on an American island, where nine out of ten die of fatigue,

hardship, hunger, despair, and sickness, far, far from home, the wretched objects of Biblical persecution. At another time we read of an Irish emigrant vessel having struck on a rock in a storm, having lost her way and all on board having perished, with the exception of a mere few who clung to the rigging or swam to the shore, amongst whom was one poor Irishwoman with her two children, one a little fellow two years old, tied on her back with a shawl, the other a baby, six months old, clasped to her heart with one hand, while with the other she firmly held a spar that kept the noble hearted poor mother afloat, riding on the giant back of the sea with her helpless little children, and carried to the shore by the foaming and friendly billow. These statements have appeared every week, every day, in the sad records of Irish calamities and national woes; they could be multiplied into thousands and thousands of instances of despair and distress, such as no nation in the world has ever before endured.

Nothing so common, no news so constant as reading of Irish emigrant ships sailing from our ports with hundreds of poor Irish on board, and then, in months afterwards, hearing that she had never arrived at her destined port, but that her masts and rigging were seen floating with her name and some scattered spars on a foreign coast, every soul on board having perished.

O Prince! the famine has been terrible, when whole families were found dead at their firesides from very hunger; the pestilence was terrific, when the bodies of the poor Irish were left unburied for days—in some cases devoured by the dogs—when the stoutest heart was afraid to cross the path of the dead. But the Biblical persecution has embodied in its emaciating, crushing form, all the horrors of all the other scourges of God, and has made Protestantism in Ireland be the signal of vengeance, and the combined concentrated expression of all the curses and all the woes of our ill-fated country. Prince, I am stating facts which I have transcribed from the newspapers and copied, not on paper, but on the indelible, undying memories of my heart. And at this moment, at the end of seven years' flight from this Irish Biblicalism, the poor who still remain behind are collecting their scanty earnings, and waiting for remittances from their friends, to quit a country where the Gospel, they say, is preached by the same Devil in the mountains of Connemara and Clifden who quoted the same Bible heretofore on a high mountain to tempt Our Lord, and where the name of Christ is made the password—not of mercy, but of vengeance. The public ways are crowded, and the

emigrant vessels are still filled with the Irish flying from this land of terror, and seeking a home so far from England's laws as human civilisation can carry them. And each man carries with him to his new country the deep, the burning, the insatiable hatred of England; and he will teach it to his off-spring, and it will grow with their growth and spread with their numbers, and ripen with their power—and it will yet raise an avenging host in the Far West, which will, in coming time, return to England scourge for scourge for centuries of wrong, and for this long, cruel mockery of the rights of man and the laws of God. Wherever they are placed along the noble valleys of their new country they still turn to their suffering friends at home; and, as the day star rises over Ireland, these scattered and wandering children, like the captive Jews of old, turn towards their beloved Irish altars, and with a loud cry, which is heard from pole to pole, which nearly encircles the globe, and in their bitter, wild, mournful, fervid agony, they utter this united cry to the God of mankind for mercy and protection, and, with up-lifted hands, they appeal to the eternal cause of injured justice for future revenge.

Yes, great Prince, there is the rub; there is future work for England along with her other work. I believe it is true that she has never yet made one friendly colony—and all from the insane effort of Protestantising the whole world. America will yet teach her a lesson for her past mad career. There is a growing power and overgrown vengeance to England. I utter these words in sorrow not in joy. I paint this subject in painful conviction, not in wished anticipation. No, I could love England, if she would only do justice in the administration of law in Ireland. I like her noble people, her honesty, her truth, her arts, her science, her commerce, her civilisation. I am no rebel or revolutionist; but I hate tyranny, I abhor injustice, I detest bigotry, and I love my poor, persecuted country. England has been a cruel mistress, making through ages the fatal mistake which no time can cure, trying to Protestantise Ireland, and to preach a thing called the Gospel, but which, in reality, is the grossest imposture ever practised on the credulity of mankind, substituting falsehood, and lies, and immorality, and vengeance, and exile, and death, for the merciful laws of Christ, and the eternal charities of God. America and France will yet, in the secrets of a just Providence be made the scourge of this iniquity. Britain, now the ruler of the world, may well address the old genius of her empire, in reference to the future Irish American power, as Juno once bespoke the ancient god of storms

to destroy Aeneas and his wandering followers, as the pious hero and his faithful countrymen were proceeding in quest of new settlements, and to found the boundless empire of ancient Rome.

Musa, mihi causas memora, quo numine laesb
Quidve dolens, regina, Deum, tot volvere caedas,
Insignem, pietate, virum, tot adire Labores
Impulerit. Tanta animis coelestibus ira.

Progeniem sed enim Trojana a sanguine dact
Auderat, Ilias, olim quae verteret arces;
Hinc populum late regem belloque superbum
Venturum excidio Libys.

But the problem of the iniquitous working of Biblicism in this country is solved at a glance, when we examine the training of the Clergy at the Protestant universities. When one reads Lord Shaftesbury's report on the morality and the professional education of the Protestant Clergy of this country at Oxford and Cambridge, mingled feelings of indignation and contempt fill the bosom, when we see a class of men let loose on society, under the name of teachers of Christianity, whose loose character and total ignorance of their profession must necessarily eventuate in the infidelity and demoralisation of the community subjected to their control. Eleven fellows on their oaths, and all Clergemen, have made statements, which I have read, and which are too shocking to be told in the illustrious presence of your Royal Highness. One fellow swears, that for miles round the University it is one continuous den of infamy, where gambling, drunkenness, and crime are the daily practices of the students; where their physical energies are weakened or destroyed; where their mental faculties are prostrated, and where the whole moral character is obliterated. The oaths of other fellows go to prove that one of the most disastrous evils of the university is, that the divinity students have no class of theology, no divinity course; and hence the idleness and want of occupation in this department is the abundant cause of the disastrous immoralities and scandalous character of the Clerical aspirants. Can your Royal Highness wonder if men of this stamp and character (which is a recorded and undisputed fact) have rendered the profession of religion in England a mere mockery; have enkindled indifference or infidelity in all classes of the community; have driven all the reasoning portion of their congregation from their pulpits; have made a desert of their churches, and converted God's Gospel into a mere human traffic in the mouths of men, who have learned in college the science of iniquity and not of grace; and who stand before the public in many years the accredited libellers of virtue, the apostles of religious rancour, and the professors of

national discord? The history of the world affords no instance of such monstrous incongruity as to preach charity while laden with the plunder of the poor, to publish the love of God by promoting universal hatred, to make Christians by acts of infamy, and to convert the cross of Christ, the symbol of redemption, into a hostile standard, to mark the enemy's ranks, and to be followed in the name of God as the signal of vengeance.

I have no wish whatever to utter one word of disrespect towards the Protestant Clergy, many individuals amongst them being men of learning and distinguished virtue. I am drawing my opinions of them as a class from sworn documents of their friends, which, of course, admit of no contradiction, and which give the reasons to perfect demonstration why Protestantism has failed as a religion—why the public confidence has been withdrawn from its Ministers—why its ritual is split up into hundreds of varying hostile sectaries—and why naked, avowed hostility is openly taught and professed at the very doors of the Protestant Establishment.

How different the training, the studies, the conduct, and the character of the young Catholic Priest. Devoted in anticipated hope to the altar, he is dedicated, if I may so speak, from his childhood by the fond prayers of his pious, humble parents to the Priestly office. A child of Irish parents called to the minister at the altar is their highest ambition, their loftiest point of worldly happiness. All their aspirations, their actions in his regard, are all directed to this one engrossing, paramount accomplishment; their books, words, advice, injunctions are so many daily, hourly lessons, which make a deep and lasting impression on the young heart of the little, sober aspirant. This training, however, merely predisposes, but cannot, of course, perfect the vocation; but educated for years under the watchful eye of his Bishop, and placed, in a spotless and an untainted age, in college, he can never be absent a day, an hour, from the discipline of the establishment; while living men, his masters, his professors, his deans, his superiors, practise in his presence every day the perfection of the Gospel they preach—present to his mind Christianity speaking and walking—and, beyond all contradiction, teach him his duties in their own palpable character, by the attractive eloquence of the living, breathing example more than by the accuracy of their scientific knowledge, or the depths of their professional erudition.

I am not painting my subject, Sir, from fancy; I have seen, admired, and steadily studied the very living models of men, from whom I now attempt to make an imperfect

copy, for the inspection of your Royal Highness. If you were to honour with your illustrious presence our distinguished Irish seminary, *Carlow College*, or visit our national establishment at *Maynooth*, a feeling is at once impressed of the order, the learning, and the piety of the place—not a vain object to distract, not an unruly passion to be gratified, not an idle moment to be spent in the ay-lums of piety of letters. Towering massive walls frown on the world outside, which protect the spotless young ardent hearts within from the gaze and the converse of the disorders and the pride of the external world. Books and prayer, order and obedience, classes, prizes, rewards, and innocent recreation by an unvarying round, form the entire Clerical record, the annual report of the character and the conduct of the young Catholic Priest. He divides the year into two parts—namely, from August to Christmas, and from Christmas to July; these two extreme points are the tropics of his annual motion; and at the end of a collegiate course of seven, eight, and nine years in halls, libraries, chapels, examinations, recreations, and elocutionary accomplishments, he enters the world with a perfect knowledge of every word that Philip spoke at *Macedon*, or Demosthenes at *Athens*; he can tell the whole history of the popular struggles on the *Palatine Hill*; he has a decided recollection of every blow that was struck at *Thermopylae*, *Marathon*, and *Mycalæ*. He can repeat every ode that was sung at the consecrated streams of legendary Greece and Rome; he can repeat *Locke* and *Stuttgart*, and say by heart *Fleury* and *Saint Thomas*; but he knows no more about the world, its passions, its intrigues, its deceits, its practical crime, than if he had completed his studies in *Jupiter*, and belonged to another sphere. His microcosm consisted of books, not men—of rewards, not iniquity; and his companions and masters were edifying students and saintly Priests, and not the withered, blasted, tainted, despoiled victims of the iniquity of the world. Classics, languages, rhetoric, history, moral philosophy, physics, Scripture, Hebrew, divinity, are the subjects of their pursuit, not gambling, swearing, drunkenness, and the nameless crimes of the world; while the lessons of *Thomas a Kempis*, the examples of the Saints, the graces of prayer, the treasures of religion raise the character of the young Priest to a point of real unaffected piety, in perfect harmony with the beautiful spirit of his Order, the spotless ornaments of his altar, and the sacred vestments of his profession. Why should any one dare to compare the drunken profligacy of *Oxford* or *Cambridge*,

with the spotless character of our Catholic colleges; or why should any person institute a comparison between the vulgar aristocracy and the insolent ignorance of these dens of infamy (according to the report) and the finished learning, the deep erudition, the graceful literature of the laborious, long-trained spotless Priests of the Catholic Church? Hence, see the successful result of their spiritual ministrations over the world. The infidel converted, the sinner reclaimed, the poor consoled, and the public confidence from nation to nation, from age to age, more and more confirmed. Churches are built, hospitals established, convents founded, schools maintained, and all the ceremonial of religion carried out, not from state endowments, but from the willing contributions of the admiring people. Books are printed, Scriptures published, Catholicity defended, and master-spirits are everywhere called forth when necessary, in every century, to meet the myriad enemies of our Church, and to confound philosophy, to repel scepticism, to banish infidelity, and to stand forth the models of Christian learning in defence of the doctrines which Jerome preached, Chrysostom wrote, and Augustine published.

Great Prince, you will, I trust, excuse this long letter—your name will give it currency all over the world; and all nations shall again understand the position of England, the character of her Gospel, and the condition of Ireland. And, if I may presume to say one word in reference to yourself personally, it would be to tell you to found a new exhibition in Ireland, more useful and more lasting than the splendid idea which your genius, and your science, and your comprehensive scheme of civilisation realised in London in the crystal Palace. That scheme is, firstly, to silence the insult of Biblicism; secondly, to devise some means of inspiring national confidence in the Irish people; and, thirdly, to place some real and substantial industrial attraction, which will tend to stop the wasting emigration of the whole population. England wants every man that Ireland can spare to people her colonies, to purchase her manufactures, to man her fleets, to swell her armies, and to be her steadfast friends and devoted subjects. England is playing a false, a wrong game in the expulsion of the Irish. The bone and muscle of her strength, the masters of all her arts, are all going to America to build up from the neglected or despoiled citadels of our country new cities and new towers of strength in America. We are transferring men, and power, and empire in the transfer of our population.

To remedy this great national evil would

be a work worthy of your name, your position, and your talents. No work so befitting a Prince as to redeem a fallen nation; no achievement so noble as to add vigour, and age, and unrivalled sway to one's country. Your Royal Highness can do it. Your name is the password of *non-interference* in the political strife, and it is the public guarantee of advancement in all the arts of civilisation, peace, and moral and intellectual culture. I am incapable of flattering a Prince even if I could or dared to do it. Millions of men in every part of the world will read this letter of mine to you, and will cry over every word I have uttered. They narrowly inspect me while I defend their cause and my own. They would not allow me to acknowledge my inferiority as their advocate; and therefore while I stand with becoming humility and modest discretion in your illustrious presence, yet I cannot forget either the position which I am sure I hold in the minds of these applauding millions who could not permit me to lower my honest frank independence, while pleading their cause in the presence even of the Emperor of the world.

Again begging the kind indulgence of your Royal Highness for this long communication, I have the honour to be, Monsieur le Prince, with most profound respect, your obedient humble servant,

D. W. CAHILL, D.D.

P.S.—The copy of this letter shall be sent to your Royal Highness by this night's post.

FLORES CATHOLICÆ.

There is not one of her solemn Benedictions in which the church does not recall to man this noble idea. She, as it were, speaks to his heart and says to him, "My son, earth is too narrow and circumscribed to content thy noble heart; thou art consecrated to God from thy birth, thou wert created for him; aspire then to the great end which alone can satisfy thy longings.—I will sanctify such of the elements as are beneath thy control,—water, fire, and earth;—I will bless thy food, thy pastures, thy cornfields, and thy trees;—I will bless the animals which serve thee for food and use; I will bless thy present dwelling, and I will bless thy last narrow bed; by the mouth of my pontiffs, I consecrate that dust, in which thy ashes are to repose. As thou art born amidst holy things, and as thou hast lived and grown up amongst them, so shall thou also sleep thy last long sleep in the midst of holy things.—Such is her language to you her children. In the language of the church to bless any thing, means to withdraw it from its natural state,—to separate it from common and ordinary usage—to render that holy which had hitherto been profane, and to devote it to God, and to religious purposes; to fix or determine its use to some pious or sacred usage.

When God created all things they were very good;—but after the fall, they became vitiated and fell under the general malediction bestowed by the Almighty upon all. Hence, it follows that the blessings used by the church are intended to remove this curse, to put the devil to flight, and paralyse the influence he could otherwise exert upon them. We see blessing used from the very commencement of the world. In the old Testament, Moses' blessing sanctified the bitter waters of Mara, rendering them sweet and palatable. Elias purified the waters of Jericho by throwing salt into them and using the words of blessing. Tobias by his blessings and pious prayers, sanctified the nuptial chamber, and banished the evil spirit. The Jewish church solemnly blessed the first fruits of the year; before sacrifice, the priest imposed his hands upon the victim, and prayed over the oil, wheat, &c., in order to sanctify them. Our Saviour himself confirmed this holy practice by his example; he blessed the loaves and fishes with which he fed the five thousand; he laid his hands upon the sick and blessed them. He blessed little children, whom they brought to him, and he blessed the bread and wine which he offered to his Father at his last supper—the bread and wine he was about to change into his body and blood. Heritor of the doctrine and power of Jesus Christ, the church has always used these solemn blessings. At the time when she was first established Satan reigned in undisturbed power, over all the world,—since the fall he had usurped this dominion, and his baneful influence had corrupted all nature, and from this cause arose the universal belief among the pagans (unhappily too true, yet so misrepresented by them) that all created things were under the dominion of, or animated by, the genii or evil spirits. In consequence of this belief, the devils being regarded as masters of all creation, received from the ancients the worship and adoration given to God alone. Later on, when the church of God had triumphed over all these errors and absurdities, when the Sybils had ceased to prophesy, and the Delphic and other oracles had become mute; then arose the Manichees and Marcionites, who maintained that all matter or corporal substance had been formed by the evil principle—the enemy of God. Hence, the church to combat these errors, to banish the demoniacal influence, instituted her solemn forms of benediction. The prayers and exorcisms used in the blessing of holy water are too long to form a part of our explanation; they are extremely beautiful, and we cannot help giving the last and final prayer, which is so expressive and beautiful, that however great your faith may be you will feel it increased, and you will conceive a deep reverence for water which has been sanctified by so solemn a blessing and dedicated to so solemn use. The prayer is as follows—“O Lord, the author of invincible power, king of an empire that cannot be overcome, and for ever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles—we pray and beseech thee,

Lord, with dread and humility, to regard with a favourable countenance this creature of salt and water, to enlighten it with thy bounty, to sanctify it with the dew of thy heavenly goodness and fatherly kindness, that wheresoever it shall be sprinkled all annoyance of the evil and unclean spirit may depart, and all fear of the venomous serpent be chased away, through the invocation of thy holy name—and that the presence of the Holy Ghost may be every where with us, who seek thy mercy: through our Lord Jesus Christ.”—Amen.—Holy water has four particular effects, as we may gather from the prayers used in its benediction:—1st. It drives the devil from places and things infected by him, and it puts a stop to evils he has caused or is causing.—2nd. It drives him from us and from our houses, and from all that we make daily use of.—3rd. It draws down upon us on all occasions, the presence and assistance of the Holy Ghost.—4th. It cures very often evils of both soul and body. To deny that these effects are really produced by holy water, is to deny every page of ecclesiastical history from beginning to end, and regard as fools and impostors, men of the most eminent sanctity, and the most inspired genius—Tertullian, Origen, St. Augustine, St. Chrysostom, St. Bernard, St. Epiphanius, St. Jerome, St. Gregory, St. Thomas, and many others, for they all speak of miracles performed by its use. Is not this enough to justify the use which the church makes of the holy water, in sprinkling every Sunday, the faithful who come to assist at the sacred mysteries—and in placing it always at the door of the church. And she, moreover, advises the faithful to carry it home with them to their houses, and guard it with reverence and respect, sprinkling themselves with it when they go to rest and when they rise, and as many times as they are assailed by troubles and temptations, in order to invoke the assistance of God, and to banish the evil one. The priest sprinkles the faithful then before Mass in order to purify them, that they may assist at the holy sacrifice with more attention, innocence, and piety. If during the mass, therefore, we are distracted, weary, and wanting in devotion, is it not our own faults? Have we taken the means prescribed by the church to banish these faults? For in order to benefit truly from this aspersion, we should be there when it is given. The words used by the priest during the act of aspersion, are taken from the 30th Psalm “Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be whiter than snow.” To obtain the benefits of this aspersion, let us then, children of the church, enter into the sentiments expressed, so beautifully in the words of the penitent King,—think that we are now sprinkled with the blood of Jesus Christ, and we ought to consider ourselves to be like the wandering tribes of Israel, who passing beneath the holy mount of Sinai, were sprinkled by the blood of victims, which were but figures of one great victim; and we should beg of our Divine Saviour to sprinkle us with his precious blood, which alone can efface sin, and preserve us from all evils.

THIRD LETTER FROM A PROTESTANT FRIEND TO MR. WARD, AUTHOR OF THE IDEAL OF A CHRISTIAN CHURCH.

LETTER III.

MY DEAR WARD.

I will put down indiscriminately, as they occur to me, some points in connection with the Church abroad which made an impression upon me whilst in Normandy in 1842. I saw near Rouen a College intended for young men of all professions, and conducted by Priests, and was much struck with the religious character which seemed impressed upon every thing about it. The chapel was very pleasing and reverend in its arrangements, and bore marks of interest which the students took in it. On the altar were flowers placed there by them; and over it a beautiful picture, which was given by them. The person who took us into it, and who was much like the porter of a College at Oxford was very reverend in his behaviour, and spoke with much interest and intelligence of the mode of life in general, and particularly of the religious habits of the students. The grounds in which they generally take their recreation were very nicely laid out in avenues and walks, in which we are told, they often practised the hymns and other music which they used in Church. There were also little chapels here and there about the grounds, into which they might retire for private devotion. Each has a small private sleeping room. Whilst they are at dinner, one of them reads some book aloud; one which was mentioned to us was Alban Butler's *Lives of the saints*; others, however, which were mentioned, were of a purely historical character.

I was also much struck with the hospitals in which the poor were served with the greatest care by Sisters of some religious Order, many of whom we are told, had been persons of great wealth and high rank. The wards were named after different Saints, and in each of them there was, I think, an altar, and also religious pictures, and other objects of the same kind, which gave altogether a religious air to the place, whilst the vases of fresh flowers which were placed by them, and the airiness and cleanliness of the rooms, and pleasant view from the windows, gave at the same time in another way an idea of joy and cheerfulness.

At Rouen we were much struck with a person, who shewed us over one of the Churches, and whom we had an opportunity of seeing frequently. He was in a very low rank of life. He gave me the idea of being a very religious person; and we obtained

from him a great deal of information about the practices of the Church with which he seemed well acquainted; and he spoke of them with the greatest interest. When we were going away, he asked us to remember him in our prayers; and said he would always remember us, and would tell his children to do the same: and the prayers of little children, he said, are very pleasing to Almighty God. What struck me particularly about him was an appearance of reverence and devotion and self-forgetfulness, which one so rarely meets with among persons of the same condition in England.

The appearance and devotion in the people whom we saw in the Churches was in many instances particularly striking; and in general the heariness and joy with which they joined in the religious services of the Festivals gave me an idea of their regarding religion as something in which they felt their happiness to be really interested.

WEST-END GAMBLING-HOUSES.

The sham captures effected from time to time at the gambling-houses at the West-end of the town are thus appropriately commented upon by the *Morning Chronicle*:—

“Every cabman on the stand, every policeman on the beat, every apple-woman in the street, every ‘man about town’—nay, every staid member of society who happens to count one of that useful class among his acquaintance—knows that number X in St. James's street, and number Y in Albemarle-street, and number Z in Jermyn-street, are houses where idle and reckless youth and hoary rascality resort every night, and lose and win vast sums on the throw of a die or the colour of a card. The officer who sees a number of persons successively arriving in the evening, and, after a mysterious knock, and a still more mysterious interwhispering, obtain from a keen Cerberus admission within double-barred doors, of course knows perfectly well, and beyond the shadow of a doubt, that the house is kept by the infamous John Noakes, or the swindling William Snooks, and so he tries his hand at a surprise. Armed with the order of a Police Commissioner, he presents himself at the house, when he has watched a goodly number of victims go into it, and feels that his net is tolerably full—and demands entrance. The porter, of course, gives no alarm to those upstairs; and if he is a little slow in answering the somewhat peremptory summons, allowances should perhaps be made for the unseasonable hour which the visitor has chosen for his call. However, tardily rousing himself from his untimely torpor, he interrogates the applicant as to his business. A visit from the majesty of the law throws the worthy fellow, no doubt, into a mighty agitation, for a minute or more elapses before he can collect his scattered senses sufficiently to appreciate the honour which is done to the domicile. Meanwhile, the officer outside, and his posse of con-

stables, bring forward crow-bars and sledge-hammers, and endeavour to force their way in; but while the invaders are pushing with might and main against the resisting door, it flies open, and admits their sprawling and prostrate forms into the inner hall. They quickly recover their legs, however, and, without waiting to rub their bruises, rush upstairs to the drawing-rooms.

"But what sight meets their eyes?—what business have they there? Half a score of individuals are solacing themselves with the comforts of a well-supplied supper table, while a few more are listlessly knocking about the balls on a billiard table, or calmly discussing the battle of Oltenitza round a blazing fire. As for cards or dice—as for roulette or *rouge et noir* tables—as for even a dice box or a fragment of those little money-rakes which one sees so admirably handled in summer rambles up the Rhine—not a vestige, nor a trace, nor a shadow. Cards, indeed, are held in such horror by the convivial party, that not even a visiting one is to be found upon them. Nevertheless, the rude but experienced officer obeys his orders to the letter. He marches the fifteen or twenty social friends to the nearest station, asks for their names and addresses, and requires them to give bail for their appearance before a magistrate on the following day. They marvellously resemble certain noblemen and gentlemen very well known about the streets of the metropolis, but the resemblance is merely accidental. They turn out to be simple plebeians, with most plebeian appellatives. Though lowly, however, they are not friendless; and in an incredibly short space of time good Mr. Allnight, of the Regency Saloon; Mr. Backfield, of betting-house celebrity; and two or three more gentlemen of the same kidney, arrive at the watchhouse, and give the necessary assurance that the prisoners shall be forthcoming in the morning. They come forth accordingly; the worthy magistrate scans the familiar face, under new names, gravely—that is, with all the gravity he can muster; hears the story of the siege, the assault, and the capture, and, without more ado, pronounces the usual decree—'No case; the defendants are discharged.' Such is the history of the almost-daily efforts for the better suppression of gambling; and we will only say that, if nothing more effectual can be done for checking the nefarious trade of the 'hell' keeper, it would be infinitely preferable to permit its open practice, than to give the word such constant exhibitions of the easy triumph of flagrant delinquency over the legislature and the executive."—*London Morning Chronicle.*

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

Mrs. S., thro' Mr. S. A. Vogle, ...	Rs. 2 0
A Friend, thro' Rev. Mr. Stephenson, ...	1 0
M. O'Sullivan, Esq., M. D., ...	20 0
A Catholic, thro' Rev. J. Hoyme, ...	15 0
<i>Donation Collected by H. J. Joakim Esq.</i>	
Capt. Divis Robertson, ...	50 0
Mr. J. Higgins, ...	5 0
Mr. J. B. Felby, ...	5 0

A Friend,	5 0
Shaikh Tabur Ally,	5 0
A Poor Man,	2 0

For St. Xavier's Retreat.

M. O'Sullivan, Esq., M. D., ...	Rs. 20 0
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Propagation of the Faith.

Contribution received for the Propagation of the Faith.

Amount acknowledged from 3d to 28d	
Feb.,	Rs. 77 0
Archbishop Carew, for Feb., ...	Rs. 2 0
Rev. Mr. McCabs, for ditto, ...	1 0
Rev. Mr. Tracy, for ditto, ...	1 0
Rev. Mr. Eitzpatrick, for Jan. Feb. and March,	3 0
Mr. J. M. Fleury and Associates, for Feb.,	1 4
Mr. C. A. Serrao and Associates, for do.,	1 4
The Pupils of St. John's College, for do.	3 2
The Pupils of the Cathedral Female School, for Feb. and March, ...	14 0
The Christian Brothers Community, for Feb.	1 0
The Pupils of the Cathedral Male School, for ditto,	0 14
The Pupils of Bow-Bazar Male School, for ditto,	0 6
The Pupils of St. Xavier's Female School, Bow-Bazar,	5 0
The Loretto-House Community, for Feb.,	2 0
The Pupils of ditto, for ditto, ...	1 0
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Total received from the 3d Feb. to the 3d of March,	Rs. 113 14

LORETTO CONVENT. BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed House, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, ... per month,	Rs. 16
Entrance money for the use of furniture,	10
For day Pupils,	6
Payment to be made quarterly in advance.	
Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.	

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, MARCH 4, 1854. [VOL. XXVI.

ARRIVAL OF THE OVERLAND MAIL.

The arrival at Kedgees of the P. and O. Co.'s Steamer *Oriental* was announced by the Electric Telegraph this morning at ten o'clock. She passed Atcheepore at 10 minutes to 2 P. M., and reached her moorings at 3-30 P. M.

We subjoin the most interesting intelligence from the *Atlas for India* of the 24th January.

THE GREAT BATTLE OF TSCHETALE.

Omar Pasha has succeeded in striking another severe blow on the Russian army opposed to him. It would appear that from the middle to the end of the last month several partial combats took place between the Turks and the Russians, in the neighbourhood of Kalafat, in which the advantage remained on the side of the former. On the 2nd inst., General Aurep, with 22,000 men, left Bucharest for Kalafat, and the 13th, the Russian New Year's Day, was to have been celebrated by an attack upon the latter place, at whatever cost, for which purpose the Russians proceeded to concentrate their force in entrenchments at Tschetalé, situated about 9 miles north of Kalafat; but Omar Pasha, who is pretty well informed by friendly Wallachians of all that transpires, was apprised of the intended move of his antagonist, and resolved to be beforehand with him; accordingly, he gave instructions to Selim Pasha (Count Jedlinsky) to strike a hard blow before the day came, and on the 6th inst., before the Russians had succeeded in bringing up all their troops, the Turkish General marched out of Kalafat with from 15,000 to 18,000 men and 24 cannons, to storm the enemy's entrenchments. The Russians numbered 20,000, and were commanded by General Aurep. The battle lasted till the afternoon, and was very bloody. The Turks took two redoubts one of which had been abandoned, but finally retired into their entrenchments, having lost 6 cannon of small calibre. The carnage on both sides was very considerable, the Russians suffering a loss of 2,500 men. On the 7th the battle was renewed, when the Turks with Mohamed Pasha at their head stormed another redoubt. The loss of life was again very great, and the sanguinary struggle was continued on the 8th and 9th, ending in the complete defeat of the Russian army. On the 10th, having driven the Russians towards Krajova, the Turkish army returned to Kalafat, the Russians retiring on Matzady, where reinforcements joined them. According to their own accounts, the Russians had 1,000 killed and 4,000 wounded. General Aurep, was carried back to Krajova severely wounded. Generals Tuinont and Simonich were also wounded. One whole Russian regiment of Rifles, and with the exception of 465 men, one regiment of Lancers, were completely annihilated. The bayonet and the Minie rifle were, as at Ottenfiza, the weapons most in request; although the artillery did great execution on both sides. The Russian officers suffered severely. Among their dead are to be included an aide-de-camp of General Aurep; Koop, the Colonel of their artillery; two Lieut.-colonels, and a large number of other officers.—*Home News*.

We cordially greet the appearance of another Catholic paper "*The Echo*," published at Singapore, and conducted with talent and experience, as is evidenced by the matter and manner of the first number with which we have been favored.

Such a publication at this time will, we have no doubt, be received by our friends in the South with the favor and generous consideration it deserves; for our part, we cordially recommend our fellow labourer to the kindness and support of the Catholics of India in furtherance of his good work.

We are most happy to assure our friends, that our Reverend Prelate, The Right Reverend Doctor Hartmann, continues to improve in health. The enfeebling effects of his Lordship's severe and protracted illness, will, it is confidently hoped, be effectually removed by a temporary residence in the country. By the advice of his medical attendant, his Lordship has proceeded to Mahim, where we sincerely hope the change of air and scene may prove conducive to his speedy recovery.

We are also most happy to announce that Captain Gordon, Assistant Inam Commissioner has been created Knight of St. Gregory the Great by Pope Plus IX. Father Ignatius having being commissioned personally, by His Holiness to convey to that Officer the Papal Brief and Golden Star of that illustrious Order; such an honor conferred upon a British subject in India is, we believe unprecedented, and must be in a high degree appreciated by the European Community, amongst whom the estimable gentleman who has been selected for such a high mark of favor is so universally esteemed.—*Bombay Catholic Examiner*.

TOUNGHOO AND BASSEIN.—The latest intelligence from Burmah appears to have excited a somewhat unnecessary alarm. Some severe skirmishes have, it is true, occurred upon the frontier, but we perceive nothing in the very minute information which has reached us, to distinguish them from the conflicts to which we are accustomed in the North West. There has been no general outbreak, no manifestation of popular hostility, no movement from Ava, and the loss of life, though doubtless to be regretted has been in itself but trifling. On the morning of the 24th January, Major Allan, in command of a small force, including some Sikhs and Europeans, marched out from Tounghooh. He had been ordered, under instructions from the Governor General, to mark the boundary of our new acquisitions, which will run about thirty-seven miles to the Northward of that city. The first day's march was accomplished without even the appearance of opposition. On the following morning, however, as the force entered a broad glade in the forest, they were fired upon by a band of "Dahms," or robbers, posted in the jungle at a distance of about eighty yards. Two men of the Madras Fusiliers, and a sowar were wounded, and the assailants made their escape. On the 27th, the attempt was renewed. The force was again fired upon, and Lieutenant Grant of the Fusiliers had his right arm disabled by a musket ball.

The Cairo correspondent of the *Bombay Times* states, that the Egyptian Railway is progressing, and that some fifty miles will be open in May next. The embankment, which runs through the lake Mærotis, has been seriously injured by an inundation of unusual height. The injury, however, has been repaired, 5,000 men have been steadily at work for some months, and the lesson has been a valuable one to the Engineers employed.

The *Bombay Gazette* quotes a statement, that the shipment of specie from England to India and China, from 20th January 1853 to the 20th January, 1854, amounted to £6,682,177. Of this sum the Steamers of the P. and O. Company brought out £6,321,983. By far the greater amount was intended for India, the shipments for China being only £1,814,893. The *Gazette* believes that the greater proportion of this treasure will be sent back this year. We suspect from signs of the times, that shipments of silver to England will speedily recommence.

It appears from an official correspondence published in the Calcutta papers, that the government of India is pre-

pared to grant a Charter of Incorporation to the Oriental Gas Company. The Commissioners, however, suggest that the present shareholders should be held liable for their shares two years after they have disposed of them. The rule is intended, apparently, to avoid the sudden change in the proprietary, which might follow the announcement that a Charter had been conceded.

THE ELECTRIC TELEGRAPH.

Animated by the presence of Dr. O'Shaughnessy, in Agra the operations for the establishment of the telegraphic lines on both sides of the station are proceeding with redoubled vigor. There has, we believe, been some delay hitherto on the Bombay line, but special efforts are now being directed towards the completion of this branch, with a view to the rapid transmission of the important news which may be looked for by each mail from Europe. The line Calcutta-ward is, we understand rapidly approaching completion, and communication with the metropolis will be established within a few weeks from this time.

Dr. O'Shaughnessy, has formed a school for signallers here, drafting into it a number of lively lads from the local schools. We had the pleasure the other day of seeing the class at its studies, quietly passing paragraphs out of a book from one end of the school-room to the other by the telegraphic apparatus. Some of the students have already become sufficiently qualified to admit of their being distributed along the lines.

The head quarters of the telegraph establishment have been fixed in the large and commodious premises belonging to Mr. Stowell near the centre of the Cantonments. The building is, both from site and structure, so admirably adapted for the purpose to which it has been applied that it would almost seem to have been built with a view to the use to which it has now been put.

We extract into another column some particulars of the telegraphic system of the United States, especially interesting in India at the present moment. It appears that the States have already 27,000 miles of lines in operation and about 10,000 more under construction. A telegraphic map has been published and it shows the country reticulated by about a hundred lines. High charges have hitherto as usual, restricted the supply, but a gradual reduction is taking place, with the natural effect of largely extending the use of telegraphic communications: and "friends and relatives, separated by hundreds of miles can commune together with the utmost facility." The rates differ considerably on different lines. Thus on one line of a thousand miles the charge is one dollar twenty cents for the first ten words, on another it is two dollars. Shorter lines charge less, but without any rule of proportion that we can discover. Each word beyond the first ten is charged additional at rates varying from one cent to fifteen.

The tariff of charges for this country is becoming a matter of public interest, and we think it is almost time that something should be officially made known on the subject. We have no doubt, however, that as the regulation of it will rest with Lord Dalhousie, the rates will be made so moderate as to ensure the full and constant employment of the line,—the best way of securing reimbursement of expenses to the State and the greatest measure of advantage to the community.—*Agra Messenger*.

ST. XAVIER'S CHAPEL,

Bow-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, March 5th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, March 5th, at 10 o'clock

CATHOLIC CATHEDRAL CIRCULATING LIBRARY.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

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Donations and Bequests of approved useful Literary, Historical or Religious Books, for the above named Institution will be thankfully received.

Via Crucis.

A short Exercise of the *Via Crucis*, together with the method to be observed in erecting the Stations, Price One Anna. Printed with the approbation of His Grace the Most Rev. Dr. Carew Archbishop of Edessa, Vicar Apostolic of Western Bengal.

P. S. D'Rozario, & Co.

Situation.

WANTED by a respectable Catholic Lady a situation as Nursery Governess, or companion to an elderly Lady. Has no objection to the Moffussil. Terms moderate. Apply by letter post paid to X. Y. care of the Printer of the *Bengal Catholic Herald*.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

F. DeMonte, Esq., Patna, from Jan. to Dec. 1854,	Rs. 10 0
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THE BENGAL CATHOLIC HERALD.

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

No. 10.] • CALCUTTA: SATURDAY, MARCH 11, 1854. [VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 11.

ST. THOMAS' CHURCH.

*Wednesday, First Week in Lent.
A. D. 1854.*

KNOWING as we do, that it will prove most gratifying to our readers, and especially to such of them as cannot assist at the Lenten discourses of the Archbishop, Vicar Apostolic, we publish to day an abstract of the Sermon preached by His Grace on last Wednesday at St. Thomas' Church. We hope to be able in our weekly issue during Lent, to continue to provide in a similar way for the gratification of our Subscribers.

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." For there is one God and one Mediator of God and Men, the Man Christ Jesus who gave himself a redemption for all. 1 Tim. c. 2 v. 3, 4, 5, 6.

IN the words just recited, my Brethren the Apostle St. Paul, at the same time, that he inculcates the grand consoling belief, that Christ gave himself a Redemption for all, subjoins also this announcement, that it is the will of God, that all should come to the knowledge

of the truth and be thus saved. It is then clear, that as the Almighty has established a certain intimate connection between Man's coming to the knowledge of the truth and his attainment of salvation, so too Man, in order to accomplish the work of his salvation, must first attain that heavenly knowledge and belief, which are ordained by God to be a necessary qualification to fit him for admission into heaven.

It follows hence, that it is Man's duty to turn faithfully to account all the opportunities and talents, with which he may be favored by Divine Providence, for the purpose of acquiring so precious a gift, as that of which we have just made mention. Now the chief ordinary means appointed by God to conduct man to the knowledge of the truth, consists in the public instructions of the Sacred Ministry. This Jesus Christ himself announces in the words addressed by him to his Apostles, immediately before he ascended into Heaven, "All power is given to me in Heaven and on Earth. Going therefore teach ye all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days even to the consummation of the world." Matt. c. 28.

If the discharge of the great duty described in these words be imperative on the Apostolic Ministry to the end of time, it is manifest, that the same words imply also, that they for whom the Apostolic Ministry is instituted are, on their part, strictly obliged to profit of the teaching of that Ministry for their own spiritual welfare.

Even in the ancient Dispensation, the duty of attending to Religious Instruction and of frequently meditating on the Law of God was strictly enjoined. Moses, as soon as he had announced to his people the precepts, ceremonies, and judgments, which the Lord commanded him to teach them, thus addressed them "These words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children and thou shalt meditate upon them, sitting in thy house, and walking on thy journey, sleeping and rising." Deut. c. 6.

The Psalmist pronounces that Man Blessed, whose will is in the law of the Lord, and who meditates on the law of the Lord by day and by night—and he, continues the inspired writer, shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season: And his leaf shall not fall off, and all whatsoever he shall do shall prosper." Ps. 1. The Prophet Jeremy ascribes all the evils which his people endured to their neglect of this salutary meditation on the truths of Religion "With desolation says he, is the whole land made desolate, because there is none that considereth in the heart. Jer. c. 12.

Such importance did the great Doctor of the Gentiles attach to the frequent practice of seriously reflecting on the truths of Religion and of being duly instructed upon them, that, in his Epistles to Titus and to Timothy, he again and again impresses that duty on them "attend, says St. Paul writing to Timothy, unto reading, to exhortation and doctrine . . . Meditate on these things, be wholly in these things, that thy profiting may be manifest to all. Take heed to thyself and to doctrine, be earnest in them. For in doing this thou shalt both save thyself and them that hear thee. 1 Tim. c. 4.

Now, if an inspired Apostle, such as St. Paul was, deemed it necessary thus to admonish Timothy, instructed as this Disciple was from his infancy, in holy learning—a Disciple to whose hereditary faith and piety, St. Paul bears testimony, a disciple elected to the Sacred Ministry, as Timothy appears to have been, by the dictation of the Holy Ghost, it is easy to deduce, that were the same Apostle to have addressed himself to others not blessed with the like spiritual advantages which Timothy enjoyed, he assuredly, would have employed language, if possible, still stronger than that, in which he impressed upon his Disciple the necessity of attending to and of meditating upon the truths of Religion.

But in order to meditate with benefit on the truths of religion, we must, in the first place, be well instructed upon them, and next we must appreciate their importance in our regard, both in relation to time and to eternity. On this point we may learn a useful lesson from the children of this world, who, in their generation, are, as the Saviour declares, wiser than the children of light. See, for example, with what zeal and solicitude most men apply themselves, some to the study of the intricacies of commerce, others to the cultivation of those arts and sciences, the knowledge of which is likely to raise them to wealth or distinction in society! See, on the other hand, how comparatively few they are, who exhibit any thing like a similar emulation in what regards the concerns of religion and of eternity?

Whence does this religious apathy, this so prevalent religious indifference arise? Is it, that the majority of those engaged in this unhappy state, are persons of a perverse and depraved character? Certainly not.—For you may often meet with persons such as I now speak of, who, in all the domestic and social relations of life, exhibit fine natural dispositions, and are deservedly beloved and esteemed by their fellow-men. One ordinary source of the evil here referred to, is to be found in the neglect of the early religious education of many, who enter on the stage of public life, proficient in human sciences, literature and accomplishments, whilst

their knowledge of religion is altogether superficial and scanty. Others, again, although better prepared to encounter the dangers of the world, are, nevertheless, oftentimes so immersed in its pursuits, that they have no time left for the concerns of religion, and hence, in a short time, they lose all relish for these, and like the Israelites in the desert with regard to the Manna, their souls begin soon to loath the spiritual nourishment, which religion heretofore ministered to them. How admirably is the lesson I would here inculcate, taught by the Saviour in the parable of the sower and of the seed. "When any one," says our Lord, "heareth the word of God and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart, this is he that received the seed by the way-side. And he that received the seed upon stony ground; this is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time, and when there ariseth tribulation or persecution because of the word, he is presently scandalized. And he that receiveth the seed among thorns: is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless." Matt. c. 13. Thus, my Brethren, of the entire of the good seed which the Saviour, in the parable here adduced, represents as having been sown by the sower, three parts of it were unfruitful, and only the small proportion of one fourth proved profitable.

Having now my Brethren, shown you how it happens, that so many, who, though in several respects estimable Members of Society, are nevertheless forgetful of the one thing necessary, I shall proceed to lay before you a summary of the grand principles, which the Christian Religion promulges, both in what regards the Faith and the Morality which it teaches to be necessary for Salvation.

And first in what relates to the Godhead, mark how clearly and concisely the opening chapters of your Catechism announce the Catholic doctrine on that grand subject, proclaiming, at the same time, that whilst God is one in nature,

there are three Divine Persons, really distinct from one another in personality, but having all one and the same Divine Nature, and therefore constituting one only God. Yet this grand truth of the Unity and Trinity of the Godhead, with which every Christian child is so familiar from its first use of reason, perplexed the wisest and most learned men of ancient Greece and Rome. For, they, notwithstanding the splendor of their genius and learning were blind, to what the Heavens related of the Glory of God, and to what the firmament proclaimed of his wonderful works.

Yes it is to the revelation, which God vouchsafed to impart to his people under the Mosaic and Christian Dispensations, that we owe our knowledge and belief of the Unity and Trinity of God, a dogma which is the corner stone and foundation of all Religion. The Royal Psalmist intimated this truth, when he said, "In Judea God is known: his name is great in Israel" Psalm 75, as if, in this way, he would inform us, that at the time he spoke thus, God was known only to his chosen people to whom he had revealed himself, whilst he remained unknown and unhonored among all other nations, to whom he had not manifested himself in a similar manner.

In your regard, happily, it would be wholly superfluous to dilate on the evidences, on which this grand primary truth is established. For the divine goodness has mercifully provided in your behalf, that a firm belief in it should have been impressed on your tender minds even from your earliest infancy, so that it has grown with your growth, strengthened with your strength, entered into and become inseparably bound up with your entire moral constitution, in such a way as to form as it were, a part of your very existence.

Hence, together with the inspired Psalmist, you in virtue of this belief, are ready to proclaim that "the heavens relate the glory of God, and that the firmament announces the works of his hands. Unlike the learned philosophers of ancient Greece and Rome, whom St. Paul condemns for not having been conducted to the knowledge of the invisible Creator, by the ma-

nifestations of Almighty power and divinity exhibited in the visible works of the creation, you on the contrary, recognise in them grand and conclusive evidences of the existence of a Supreme Spiritual Being, infinite in all perfections, existing from himself from all eternity, the origin and source, whence every thing that exists derives its being, its continuation in existence, as well as every attribute and perfection which it enjoys.

But, my Brethren, what need have we to go outside ourselves to discover unmistakeable evidences, of our having come forth from the hands of an infinitely perfect Creator. For, has not our Creator, to make use of the Psalmist's words, signed upon us the light of his countenance, Ps. 4. 3. ? Has he not bound up within our Being and without it also, even in our very Bodies, in their wondrous symmetry and mechanism, evidences, which irresistibly announce the Almighty power, wisdom and goodness of him, by whom we have been called into existence.

And when you reflect on that active, living, spiritual principle, by which Man's body is animated, on its exalted attributes of Understanding, Memory and Will, on its aspirings after an hereafter, on its restlessness and disquiet even in the midst of a satiety of earthly enjoyments, must you not acknowledge, that this state of things can be satisfactorily accounted for, only by admitting, that the origin and destiny of our soul belong to an order of things, as far exalted above the Physical world that surrounds us, as the conception of a spiritual Being surpasses that of an inert material substance.

My Brethren, bear in recollection I pray you, that the grand truth, on which I speak, addresses itself not merely to the understanding, but to the heart also. This is clear both from Scripture and from the dictates of reason. On more than one occasion, Moses immediately before he promulgated to Israel the Divine Command "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength, thus prefaced the announcement—"Hear O Israel, the Lord our God is *one Lord*." Deut.

c. 6. In this way did Moses intimate to his people, that their obligation to love God with their whole heart, with their whole soul, and with their whole strength arose from and was grounded upon their belief, that the Lord their God was *one Lord*. The justness of this reasoning the Saviour confirms not only by rehearsing the very words here quoted from Moses, Mark, c. 12. but also by expressly declaring in Matt. c. 6. that no Man can serve two Masters. For he will either hate the one and love the other; or he will sustain the one and despise the other.

Thus then, my Brethren, you perceive, how close, how immediate, how necessary is the dependence of the Commandment of the love of God above all things with our whole heart, on our faith in the unity of the Godhead. And I may here remark, that it would be easy to show, that a like connection exists between the exercise of the understanding by faith and the exercise of the heart by love, in every other doctrine and precept, which the Catholic Church teaches.

But besides the light which the Holy Scriptures throw on the connection, which exists between our belief in one God and our love of him with our whole heart, reason also comes here to our aid and lends its sanction to the teaching of Revelation. For it being once established, that man owes his existence and all the gifts of his soul and body to the free and wholly gratuitous goodness of an infinitely perfect Being, reason at once dictates, that man should unceasingly render to that Almighty Being the tribute of his adoration, gratitude and love, and in fine, that he should in all things regard his Creator as his first beginning and his last end, and the holy and adorable will of God as the standard, by which his thoughts, his words and his actions should be ever regulated and controlled. Again reason dictates to man, that he being a finite imperfect creature, ever liable from within and from without to trials, difficulties and dangers, spiritual and temporal, he should not only regard his Creator as his first beginning and his last end, but should also in all his afflictions raise his heart to God and look for succour and consolation to that Divine Providence, which, as it drew him forth from

nothing out of pure beneficence, cannot fail to take a paternal interest in his welfare. Moreover, as of all visible creation, man alone is capable of knowing and loving God, he must be in the estimate of his Creator far more excellent, than all the rest of the material, irrational portion of the Universe. Hence the Divine Wisdom must have ordained, that the material, irrational portion of creation must be subservient to man's use and benefit. And this consideration claims from man the renewed expression of his love and gratitude to his Creator. See then the wisdom and sound philosophy contained in this question and answer in our Catechism,—2d, Why did God make the World,? A. To show his power and glory, and for man's use and benefit.

If this be so, my Brethren as it assuredly is, what more interesting or important subject can engage our attention during this Holy Season, than the consideration of the origin of man, of the end for which he was created, and finally of the means appointed and ordained by God to conduct him to that end. The more we investigate with due dispositions each of these topics, the stronger shall be our conviction, that it was with good reason, that the inspired Psalmist, astonished at the dignity to which man has been exalted by the Creator, exclaimed in an ecstasy of admiration "What is man, O Lord, that thou art mindful of him? or the son of man that thou visitest him? thou hast made him little less than the angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands . . . O Lord our Lord, how admirable, is thy name in all the earth?"

ST. PATRICK'S DAY.

On Friday March 17th, the Feast of the Apostle of Ireland, a Grand High Mass will be celebrated at $\frac{1}{4}$ before 7 o'clock A. M. at St. Thomas' Church. The Archbishop will preach on the occasion.

N. B. After the Sermon a Collection will be made for the purpose of defraying the cost of the Repairs which St. Thomas' Church is now undergoing.

AFRICAN INSTITUTE

For abolishing the exportation of Slaves and Slavery also.

THE following documents are translated from the French originals and published in the *B. C. Herald*, in the hope of inducing the friends of humanity here, to co-operate in the great and good work, for the accomplishment of which, the African Institute has been established.

AFRICAN INSTITUTE.	<i>Office of the President and General Secretariat, in No. 7, Rue St. Florentin near the Palace of the Tuilleries</i>
<i>Presidents.</i>	<i>Paris.</i>
The Duke of Valentinois.	
The Prince of Rohan,— Rocheford.	
The Prince Soutzo.	<i>Abolition of Slavery and Civilisation of Africa.</i>
The Duke of Doudeauville.	<i>No. 31,547.</i>
The Count de Parisant Grandee of Spain.	

*To His Grace the Most Rev. Dr. Carew,
Archbishop V. A. W. B.*

MY LORD ARCHBISHOP,—I have the honour to send you the diploma of President of Honour of the African Institute, and to thank you on the part of the President and Council for the benevolent, enlightened and generous support you have deigned to offer our work, by means of your publication and for that of your name and sacred character. It is by the co-operation of men, great in mind and heart like your Grace, that we shall be able to reach the term of our persevering efforts for the relief of the most suffering portion of humanity. Permit me, my Lord, to offer you fresh assurances of our profound respect,

H. DE ST. ANTOINE,

*Secretary General and Chevalier
of the Legion of honour.*

P. S. 62 francs 60 C. have been paid by Your Grace.

(Guinea) (Nigritia) (Senegal) (Maroc) (Algiers) (Tunis) (Tripoli)

(Cairo) (Nubia) (Sahara) (Zanjuebar) (Mozambique)

(Madagascar) (Mauritius) (The Cape) (Hottentots)

AFRICAN INSTITUTE.

The superior Council by its deliberation of the 20th of September, 1853, has bestowed the title of President of Honour of the African Institute on His Grace the Most Rev. Doctor Carew.

The present diploma has been given at Paris September 24th, 1853.

* The President of the Section, Baron de St. Lys. } President, Duke de Valentinois. { Secretary General, St. Antoine.

(Congo) (Cape Negro) (St. Helen) (Caffraria)

REMARKABLE ADMISSION OF THE UNIVERSITY OF HELMSTADT WITH RESPECT TO THE CATHOLIC CHURCH.

An extract translated from Piquot's Mémoires of the 18th century. Translated from the French for the Bengal Catholic Herald.

On the 28th of April 1707 was given the decision of the Protestant Doctors of Helmstadt in favour of the Catholic religion. There was question of the marriage of Elizabeth Christina de Brunswick Wolfenbuttel with the Archduke of Austria, competitor with Philip the fifth for the crown of Spain, and afterwards Emperor, under the name of Charles the sixth. This Princess was a Protestant. Her father Duke Louis Rodolphus thought proper to consult the Theologians of the Duchy of Brunswick upon the expediency of his daughter's Marriage with a Catholic Prince. The Doctors of the University of Helmstadt were therefore assembled for this purpose, and after having examined the affair according to the prin-

ciples of their communion, they signed the following consultation, which we will give here exactly as it is found in the writings of those times. "With regard to the question proposed, if a Protestant Princess can in conscience become a Catholic, in consequence of her alliance with a Catholic Prince; before answering we must decide upon two points. 1st. if Catholics are in error in matters of faith; 2nd. if the Catholic Doctrine is such that by making profession of it, one is devoid of pure faith and unable to work out one's salvation. Now, we believe that Catholics do not err in point of doctrine, and that salvation is to be found in their religion, 1st. because Catholics have with us the same principles of faith. For the solid principle of faith and of the Christian religion consists in the belief of the existence of God the Father, who has created us, of God the Son, who has redeemed us, and of God the Holy Ghost, who has enlightened us. From the commandments of God we hear how we should live with respect to God and our neighbour. We also learn how we should make use of baptism and the last sup-

per, since the Lord has instituted and ordained them. To this we must add that Christ has given to the successors of the Apostles the power to announce to penitent sinners the pardon of their sins, and to the impenitent the anger of God and his vengeance, consequently they have power to retain the sins of some, and to remit those of others: it is for this reason, that wishing to be absolved in the name of God, we sometimes present ourselves in the confessional to declare and confess our sins. All this is found in our catechism, which is an abridgment of the Christian Doctrine, drawn from the writings of the Holy Fathers and Apostles. This Catechism, which is common to Catholics and Protestants, contains all the principles of the Decalogue, the Pater Noster, and the words of the Lord concerning baptism and the last Supper. In the preface of the confession of Augsburg, we read that Catholics and Protestants, combat under one and the same Jesus Christ. It also says in the conclusion of the second article, that our doctrine is not contrary to that of the Roman Church. In the second place, we believe the Catholic Church to be a true Church, because it is an assembly which listens to the word of God, and receives the sacraments instituted by Jesus Christ, as does the Protestant Church. This is what no one can deny. Otherwise, it would be necessary to say, that all those who have been or are at present within the pale of the Catholic Church, shall be damned, an allegation which we have never said or written. On the contrary, Philip Melancton, in his abridgment of the examination, wishes to shew that the Catholic Church has always been the true Church, which he proves by the word of God. The Catholic Church teaches like ours, that no one can be saved but by Jesus Christ, and that God has not given to any man any other name by which he can be saved, than that of Jesus Christ. Catholic Doctors and those of the confession of Augsburg teach alike, that sins can only be remitted by the merits and sufferings of Christ, With regard to penance and good works, Protestants and Catholics all agree upon those points, or if there be any difference, it is only

in their modes of expressing themselves on those subjects. Having seriously examined all those things, we declare that in the Roman Catholic Church there is to be found the true principle of faith, and that one can live and die within its pale in a Christian and edifying manner; consequently her most Serene Highness the Princess de Wolfenbuttel may embrace it and marry the Archduke, particularly, as we know that she has not directly or indirectly sought this alliance; but, that it has been presented to her by an effect of Divine Providence: and in the second place, because this contract of marriage may be useful to her duchy and perhaps contribute to procure it a happy peace. But her Highness should not be constrained to abjure the Protestant Religion, but briefly and simply instructed on the virtues necessary for salvation, such as self-annihilation, continual penance, and the love of God and her neighbour." Such is this famous decision, which we have wished to give entire on account of its strangeness and its being known by but very few persons. Why then says Rapin Thoyras, making allusion to it in his history of England, should there have been so much commotion and bloodshed, to reform a Church, whose doctrine is good and in which salvation is to be found? What becomes of the accusations made by Luther against this Church, accusations which were, as he declared the only cause of his separation from her. These reasonings of the historian appear clear to every mind. The Journalists of Trevoix made use of them with advantage, to prove the authority of the Roman Church and the truth of its doctrine to be acknowledged by her very enemies themselves. It may be easily imagined from all that we have said, that the sincerity of the theologians of Helmstadt, was not much relished by the Protestant party. Leibnitz himself wrote to Fabricius, one of the consultants, to show him the necessity of disavowing the consultation. He acknowledges however in his letter, that a Catholic can attain to Salvation in his own Church, but immediately adds, that it is not expedient to treat this Church with so much regard, as the right of his Prince, the Elector of

Hanover, to the crown of England was only founded on the hatred and banishment of the Romish Religion from his kingdom. What poor reasoning for so great a mind and in a matter of such importance. The complaints of the Protestant party became after a time so numerous, that the theologians of Helmstadt were obliged to retract their opinions. It is not to be doubted that the interests of the Elector of Hanover had also some influence over their retraction. The university of Helmstadt then, on the 7th of September 1708, issued an act, by which it disavowed and condemned its preceding declaration as contrary to the dogmas of its communion. But the stroke was given, and this tardy disavowal did not weaken the strength of the former decision. The Princess, who had given occasion to it, embraced the communion which was declared to her good. She made her solemn abjuration on the 1st. of May 1707 in the Cathedral of Bamberg, and then went to Spain to join the Archduke. She had the satisfaction of seeing several members of her family follow her example. Her Grand-father, Antony Ulric Duke Regnant of Brunswick Woolfenbuttle, abandoned Protestantism in 1710 and died a Catholic, March 27th 1714. A daughter of the same Prince, Henrietta of Brunswick Protestant Abbess of the Monastery of Gandersherim, made also her abjuration. It appears that her sister Augusta who married the Count of Schwartz-burgh Armstadt signalized herself by the same step. About the same time, in 1712, Charles, afterwards Duke Regnant of Wurtemberg, returned to the bosom of the Catholic Church, and persevered in it until death. The second of his sons followed his example, and became afterwards renowned for his exalted piety.

THE GOA SCHISM.

THE ARCHBISHOP OF MANILA'S OPINION ON THE GOA SCHISM.

WE have great pleasure in calling the attention of our readers to a letter from this much venerated Prelate, who, the Goanese must observe, does not belong to the Congregation of the Propaganda.

THE REV. JOHN BEURELL,

Manila 26th September, 1853.

My Dear and much Respected Sir,—
The Rev. P. P. Missionaries Messrs. Furet, Mallet and Leguilicher on their arrival in this city, delivered to me the esteemed letter which you sent to me under their charge, together with the pamphlets which accompanied it. Deplorable and strange indeed is the conduct of the Goa Clergymen, who have refused the recognition and submission due to the authority of the Apostolic Vicars, who are the legitimate prelates of the districts of their residence; but with the new final declarations from the Holy See, it is to be hoped that the wanderers may recover their senses, renounce their error, and repair the scandal caused. May God will it so.

Should unhappily the Goa priest residing in Singapore persist in his rebellion, I think there will be no danger in future, that any Spaniards, more especially Clergymen, leaving Manila, will, in passing through your town, take up the course of Padre Vanrell, as it is already well known here that this unhappy man is comprehended in the condemned Schism, a Schism which appears very absurd and ridiculous; on which account those who have fallen into it, doubtless through ignorance and without reflection on its totality, are the more worthy of compassion.

As it is impossible during the present season and until the north Monsoon to send letters direct from these Islands to Singapore, I avail myself of the departure to-day of the three above-mentioned respected missionaries to send you under their care the present letter by way of Hongkong.

I will be very happy, that when this reaches you, you may have recovered from your indisposition, and be in the enjoyment of all the health and happiness that are wished you by

Your Affectionate Servant
Fr. JOSE, Archbishop
of Manila.

P. S. I have received the letter which you sent me by the Spaniard Don Sebastian de Castro.

[Catholic Echo.]

Selections.

ALLOCUTION OF OUR HOLY FATHER POPE PIUS IX, DELIVERED IN THE SACRED CONSISTORY OF DEC. 19, 1853.

[Translation.]

Venerable Brothers—Placed on the summit of the Apostolic See, as on the citadel and bulwark of the Catholic Faith, the Roman Pontiffs, Our Predecessors, exercising the power given them from on High to rule the Universal Church, have turned their solicitude towards the Eastern Church, and have never neglected anything which could contribute to its aid and protection. How much watchful and prudent care—how much labour they have bestowed on their efforts to bring back to a voluntary and *bona fide* union with the Roman Church those people of the East, whom an unhappy schism had separated from her, and to induce them to attach themselves to the Roman Pontiff, the Supreme Pastor on earth, as members to the head of the body to which they belong, is a matter which it is not necessary, Venerable Brothers, for Us to explain more at length to you in this place, being well known to you already, and attested by innumerable testimonies of history.

Wishing on Our side to follow those fine examples of paternal solicitude, We have addressed to all the Orientals Apostolic Letters by which We have exhorted them with zeal and tenderness to re-enter into communion with the Holy See, and to adhere firmly to it. We have established the necessity for that reunion by numerous and powerful proofs, the truth of which is most clear, notwithstanding what has been published to the contrary by several schismatic Bishops in a writing in which they have given vent to the inveterate gall of their animosity against the Holy See. We shall take care that that writing shall be refuted to convince the schismatics of their error and to meet their obstinacy; but in the mean time let Us not cease to pray and implore the Heavenly Father of all light for the salvation of all of them, never unmindful of Christian charity, which is mild and patient. Guided thus by this spirit of charity Our predecessors declared not only that the sacred rites in use in the Eastern Church ought not be reprov'd when they were not found contrary to orthodox faith, but that they should even be preserved and retained as being worthy of veneration for the antiquity of their origin, coming, as many of them did, from the Holy Fathers. Those who follow those rights were even prohibited by express constitutions from abandoning them without having obtained the permission of the Sovereign Pontiff. Our predecessors knew that the Immaculate Spouse of Christ presents in her exterior characters an admirable variety which does not alter her unity: that the Church, extending beyond the limits of states, embraces all people and all nations; that it unites them in the profession and consent of the same faith, notwithstanding diversity of manners, of language, and of cere-

monial, provided that the difference be approved by the Church of Rome, the mother and mistress of all the others. It was this which Our predecessor, Gregory XVI., of glorious memory, foresaw when, directing his Pastoral vigilance and care towards the Wallachians of the Catholic Greek rite inhabiting Transylvania, wishing to arouse, encourage, and strengthen them in the Catholic Faith, he undertook to give them for themselves an Ecclesiastical Hierarchy of the Greek rite. This undertaking, which Our predecessor could not bring to the desired conclusion on account of certain difficulties of the time, and divers circumstances, We have had the consolation, Venerable Brothers, to accomplish to a great extent. We hasten, as it is just We should, to return thanks for it to the Father of Mercy, whose heavenly succour has enabled us to pursue with success a work which We hope will extend the progress of the Catholic religion, and bring great spiritual advantages to that people. We should, in the next place, pay a just tribute of praise to Our very dear son in Christ, Francis Joseph, Emperor of Austria, Apostolic King of Hungary and of Bohemia, who was not satisfied with conveying to Us his pious wishes on this subject, but applied to it his efforts, his solicitude, his zeal, and all that could be expected from the most religious Prince, animated with the most lively desire to extend the dominion of the Faith. We should also express how much satisfaction has been afforded to Us by the Archbishop of Gran, who employed all his power to ensure the success of a work so salutary, and so calculated to preserve Catholic unity.

Thus it is that, after having obtained the advice of those among you, Our Venerable Brothers, to whom We had confided an attentive inquiry into this important affair, We have, according to their counsel, erected to Episcopal seats of the Greek rite, that of Lugos, in the Banat of Temesch, and that of Armenienstadt, in Transylvania; and We have made these two sees suffragans to the Church of Fogaritz, which had long existed as an Episcopal see, but which We have now raised to the dignity and privilege of a metropolitan see, to which we have decreed the title of Alaba Jullensis. Besides these two newly-created bishoprics, We have also given to it, as a Suffragan, the Episcopal see of Grosswardein, which is also of the Greek rite, and which We have detached from the Arch-diocese of Gran. After having thus constituted the new Ecclesiastical province of Fogaritz and Alba Jullensis, We have no doubt, Venerable Brothers, that the Wallachian population, scattered through Transylvania, and attached to the Catholic Faith, will be grateful to the Apostolic See for the new benefit, conferred by it upon them, and that they will become as it were still more strongly bound to it; that the number of the Pastors being augmented, the vigilance imposed on them, and the aid of Our care, which We shall never cease to bestow on them, the result will be to place that part of the Lord's flock in greater security from the snares and perfidious wiles of the schismatics, who allow no opportunity to escape to detach the Faithful from

the communion of the Holy See, and to draw them into the abyss of eternal ruin. May God, rich in mercies, grant that those who have allowed themselves to be entrapped into the errors of the schismatics may open their eyes to the light of celestial grace—that they may return to the bosom and to the embraces of the Catholic Church; that they may enter with earnestness into the unity of faith, so that We may all be one body in Christ Jesus, preserving unity in the bonds of peace! That is what We desire with all the ardour which We feel for the salvation of souls; and We beseech the Lord, who alone does great things, that by His power He would accomplish the work which has been commenced.

What We have, through the Divine assistance, done for the well-being of religion in the republic of Guatamala, in America, has already been a source of great consolation to our hearts. As soon as Our dear son, the Illustrious and Honourable Raphael Carrara, President of that republic, supplicated Us to direct our attention to the regulation of its Ecclesiastical affairs, We immediately directed Our dear son, Giacomo Antonelli, Cardinal Deacon of the Holy Roman Church, our Secretary of State, to treat of this important matter with Our dear son, the Marquis Ferdinand de Locenzana, Minister of the Republic of Guatamala at the Holy See. On the 7th of October last year a convention was agreed upon between them, which We have confided to the mature examination of a special congregation of Our Venerable Brothers of your college. What has been determined upon in that convention for the honour and interest of the Catholic Church you have already been made aware of by Our Apostolic Letters of the 3rd of the nones of August last year, in which We ratified all and each of the chapters of the said convention confirming them, by our Apostolic authority.

We have thought fit to make known these results to you, Venerable Brethren, in order that, after having shared in Our daily anxiety, you may participate in Our joy, whenever anything happens favourably and happily for the glory of God's name, and for the propagation of the true faith.

We regret that this joy should be disturbed or lessened by the cruel misfortunes which we learn that Our most holy religion suffers in certain northern countries. And, to speak but of one, We cannot in silence pass over the fact that its government, after having intimated to the Nuncio of the Holy See at the court of Vienna that it would bring its complaints before that see, has not only failed to do so, but has not ceased to vex the Church—nay more, it has fined or imprisoned the sacred Ministers who refused to abandon their duty. In these afflictions the invincible constancy and strength of mind of almost the whole Clergy of the holy Bishops, and especially the Archbishop of Freiburg, who has set them all an example, have been exhibited in the strongest manner. Resolved to render to Cæsar the things which are Cæsar's, and to God the things which are God's, neither men-

ces nor the fear of danger have prevented him from courageously defending the rights of the Church, and fulfilling the duties of the Pastoral office. While we extol with deserved praise this admirable firmness in upholding the cause of the Church, We exhort Our Venerable Brother the Archbishop of Freiburg, and his companions in fortitude, not to be cast down, but to be strengthened in the virtue of the Lord, who has promised that He will be with His Church in all time, and who has prepared the crown and the palm for those who fight the good fight. For the rest, we hold and teach the doctrine which the Church has always held and taught, with the Apostles of the Gentiles, that We ought to obey the higher powers, and the Bishops hold and teach it with Us. But if any command is given in opposition to the Divine laws and the sacred rights of the Church, delivered to it by its Divine Author, We must obey God rather than man. The Apostle himself has confirmed this duty by his example, and We, with the holy Pastors of the Church, both teach and inculcate it on all.

These are lamentable occurrences, Venerable Brethren, and fill Our mind with great anxiety; but the condition of the Church in the East Indies gives Us no less concern. You know, assuredly, that Our predecessors, and We following their example, have provided for the government of the Faithful, as circumstances rendered necessary, by the appointment of Vicars-Apostolic and Evangelical labourers. Now, some lost men have arisen, who, seeking their own interest, and not that of Jesus Christ, and putting forward the most frivolous pretexts to deceive the imprudent, endeavour to withdraw the Catholic people from obedience to their legitimate Pastors. As soon as We had intelligence of this, after employing paternal warnings, and after having refuted the miserable arguments by which they attempted to justify their schism, We did not cease to turn aside from their wicked purposes those disturbers of Catholic unity. But when We found them obstinately persevering, and that the evil was spreading further each day, We endeavoured to recall them to better counsels by another Apostolic Letter and We cut off the principal authors of the schism from the body of the Church with the sword of Apostolic authority, and publicly declared them entirely separated from the communion of the Faithful, unless they repented within a certain time. By this We have attained this happy result, that a great part of the Christian people, acknowledging the fraudulent devices of the seditious, have returned under the authority and into the faith of their legitimate Pastors. Would to God that they who still persist in this detestable schism, especially those invested with any authority, were willing to hear Our voice. Would to God that it may be Ours to lead back this erring flock into the One Fold, out of which can be found no salvation. But another opportunity will present itself, Venerable Brethren, of speaking more fully to you on this subject. You perceive that it is a grave and important matter, in which the salvation of souls is at stake, and which demands much attention,

much prudence, and much care. Meanwhile We declare that We will never be found wanting in Our duty, and, after having implored the aid of the Divine wisdom, We will adopt every means which shall appear to Us opportune and salutary to avert this pest of schism, and to bring back the people to the Catholic unity.

THE CLERGY WITH WIVES.

"We learn that at a meeting of the Episcopal Synod, on Wednesday last, in St. Mary's Church, Renfield-street, the Right Rev. Dr. Trower, resigned his office as Bishop of Glasgow in consequence of the state of Mrs. Trower's health, which will compel the Bishop and his family to reside permanently in the south of Europe."—*North British Daily Mail*.

If the Catholic Church be liable to the charge of apathy in the ways of the world, she is certainly not open to such a charge in spiritualities. And if the object of religion is to promote the welfare of the immortal spirit rather than to provide for the wants of the body, surely then the indifference with which the Catholic Church is charged, relative to worldly pursuits, must be regarded as praise rather than censure. She despises the world and serves Heaven—surely there is nothing in this Protestant character of the Catholic Church with which we should find fault. And if Protestants blame her for these characteristics they certainly have a good right to be deeply in love with their own clergy and persuasion. If they pooh-poo the Catholic Church as she is not world going, they have a right to glory in that church which is her very antithesis, and whose character and practice are more opposed to her than even difference of dogma would warrant. The Catholic Church despises the world and seeks the salvation of her children, and if Protestants hate her for these practices, they must, to be consistent, belong to a persuasion which glories in the world, and cares nothing about the eternal welfare of those who belong to it. And this is precisely the case. Protestantism *does* glory in its worldism—Protestant ministers do *not* care about the salvation of those who are entrusted to their charge. The Bishop of Glasgow is not the only runaway from his flock.

One would think, if his lordship felt the responsibility of his office, that he would let Mrs. Trower go to the South of European by herself, either to recruit her health, or to escape the cholera, as the case may be; and that he would still, however disconsolate in her absence, spread the wings of his charity over the heathenism of Glasgow. But his lordship is not over-particular. He has a sick partner, and of course she must be attended to. The salvation of souls is not half

as important as the health of his wife. And then again, the good man does not see why he should expose himself to the gripe of cholera, which has already destroyed its thousands with even more fury than the Wars of the Borders. Mrs. Trower gets a headache and Dr. Trower flings his pastoral staff to the winds! The fact is, retires from business just like any other tradesman. He has made his fortune, and he now wishes to enjoy it in the sunshine of the South. Small blame to you, Dr. Trower, and we wish you and your good lady the very best of health far away from the purlieus of Glasgow. It is surprising how the evangelizers of Ireland could not find something to do in his lordship's absence, or during his preparations for departure. But let us see if they had not still more to do in England to supply the places of those clergy who left their cures to cure their wives. Let us see the zeal of those gentlemen who mourn over the darkness of Ireland while their own land is seething in the depravity of ignorance and sin. England has, indeed, clergy with wives and churches without pastors.

In the forty-second volume of Parliamentary Papers, we find that while there are 10,745 incumbents in receipt of salaries from the public, 9553 are non-resident in their respective parishes! These absent worthies manage to cure souls by proxy. They employ curates who are paid so liberally that they are compelled to make daily appeals in the papers for the cast-off clothes of the charitable wherewith to cover their persons. The public would not have so much cause to complain if curates were provided by *all* the incumbents. But such is not the case; for in another page of the Blue Book, it is stated that in the four dioceses of Wales, 329 incumbents are absent, eight of whom provide substitutes!—who have salaries varying from ten to one hundred and fifty pounds a year. Let us mark their apologies for absence. Who will believe it?—347 incumbents were absence owing to the illness of their wives and families! If they repudiate every practice which is not found in the Gospel, we fancy they will have some difficulty in showing us a precedent for their conduct among the Apostles, for where do we find *them* leaving their flocks a prey to the wolves because of their having sick wives and families to look after? The absentees range from four in St. David's to fifty-two in Lincoln.

Let us see some of the excuses of others. "C. B.*—Bath and Wells—small value of benefice." "C. J. S., Canterbury, ditto."

* The names are given in full in the Return moved for by Mr. Williams, but in charity we merely give the initials,

"B. W., Canterbury, damp air of the parish." "O. D. F.—bad air of the parish." "R. B. B."—the air of the parish nor agreeing with his wife! In the diocese of Chester, G. W.'s house is too small for his large family," while "W. B. R. of Chichester," "A. P. of Ely," and many others, also run away from the damp air of their parishes. In Lichfield, the "Hon. A. C." has no fit house to hold his precious person in the length and breadth of his district! In the diocese of London, "G. C." absents himself because there is no ventilation in the Rectorage; notwithstanding the presence of Dr. Reid, and others of his class, in the Metropolis, the residence of the poetic "G. C." has not had a puff of fresh air since 1839. We fear his poetic reverence carries the atmosphere of his residence about him, if we may be allowed to judge from his suffocating nonsense in Exeter Hall and his musty leaders in *The Morning Advertiser*. "J. K. P.'s living is of small value, and "J. F. L." will not preside in his parish on account of its "small population," so small, we daresay, that it must not have been worth the saving. "F. H.," of Oxford, is going to the East Indies as head of an educational establishment, but, prudent man, he wishes to hold on to his benefice till he sees if the climate will allow him to remain! Did St. Peter, when he left Jerusalem to go to Rome, make arrangements to return to the former if the climate of Rome did not agree with him." But we must not quote further. We have given a sample, and a sample only, of these frivolous excuses which are in truth a scandal to Christianity.

Need we draw comparisons." Look at the Catholic clergy and see if *they* desert their flocks. Watch them when pestilence rages—whether do they fly from its ravages, or walk unheeded into its midst to minister consolation to the victim of its fury? We repeat—watch them—observe their conduct—contrast them with your Trowers and your 9,558 absent Incumbents. Contrast their attention to their duties and their tireless zeal with the total desertion of their flocks by Protestant clergymen, and if there be no moral in it for those who differ from us, we are greatly surprised. Look at the Catholic clergy in Liverpool, in 1847, when fever was desolating the city from end to end. The Protestant clergy would not venture near the houses of disease. They excused themselves by saying that the death-bed of the sinner was not their place, while the Catholic clergy worked night and day in these abodes of plague and death; they absolutely lived in them—or rather, it pleased God that TWELVE OF THEM DIED IN

THEM. Yes twelve Catholic Priests fell victims to their zeal in the city of Liverpool in that memorable year, and no truer martyrs ever received the Crown of Eternal Glory. Watch the Catholic Priest all over the world, and at all times. At present the yellow fever is making New Orleans a wilderness. Are the Catholic Clergy flying from it? Are the gentle Nuns seeking a refuge from this City of Plague? Yes, they are seeking a refuge, and that refuge is—HEAVEN! Even the Protestant press of New Orleans is writing essay after essay on their HEROISM, in attending the sick, braving all danger, consoling the wretched, cheering the sinner, soothing the sufferer, and finally falling victims themselves to their charity, or, as the *New Orleans Picayune* says, "to their exertions in the cause of suffering humanity Five or six Priests have already fallen in the discharge of their duty, and several others are dangerously ill. These do not run away from damp air, or forsake their flocks for their sick wives. The Catholic Church, if she is careless about the things of this world, and lacks commercial enterprise and industrial skill is certainly an adept in spiritualists, and a ceaseless toiler in works of charity. Her kingdom is not of this world.

But let us look at home, and at the occurrences of yesterday. In Newcastle the Catholic Clergy did not fly from the late ravages of cholera, while the Protestant clergy were running away to watering-places with their wives; and this is but a thing of yesterday. To the everlasting honour of the Catholic Clergy of Newcastle be it told, that not a single Catholic died during the late awful visitation, without receiving all the rites of our Holy Religion from their hands; and many Protestants, who had no one else to attend them, had also the happiness of receiving their ministrations, and of becoming reconciled to the Catholic Church. What did the neighbouring clergy do? Did they sit upon Sanitary Committees to guard against the approach of this scourge? No—but they rushed into the midst of the afflicted town to the assistance of their brother clergy, and to the eternal welfare of the plague-stricken. This is the charity and the industry of the Catholic Church. The very Infidels of Newcastle, those who had been given public lectures upon Unbelief, were everywhere hiring cabs for the conveyance of the Catholic priests to the houses of plague and death! Hear this, ye who revile Catholicity and the Catholic clergy—hear this and if ye do not agree with them, at least respect them, for ye have nothing like them to show among yourselves. Here this, and then ponder on the

words—"The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth and scattereth the sheep. And the hireling flieth because he is a hireling; and he hath no care for the sheep."—John, c. x., v. 11, 12, 13.

There is a moral in all this for those who differ from us in religion, and we would fain point out that moral to them. The spirit of God is on the side of the Catholic Church, and the spirit of the world is on the side of the other. The Catholic Church thinks of nothing amid the slaughter of pestilence but the eternal salvation of the victims, while the Protestant Clergy think of nothing but themselves, their wives, and their families! This is the honest truth, though many may strive to blind themselves to it, by falling back upon their prejudices in opposition to it. We would request such persons to consider the subject well, and to divest themselves of their prejudices as much as possible. Mayhew, in his "London Labor and London Poor," asked a costermonger, what religion he and his neighbours belonged to? To no religion, was the reply. If a return were taken what religion would they be most in favour of? The costermonger answered—"The Catholic Religion," Why? "Because," said he, "when any of the Catholics are sick, be sure the Priest, or some good lady of Charity, visits them, and comforts them in their illness; but I have known Protestants to die, and they might lie there till they'd rot, before any of their Clergy would come to look after them. That's my reason for saying that they would all declare themselves Roman Catholics." And a very good reason it is, though given by a costermonger of London. In fact, it is a truth so evident that the shallowest intellect cannot fail to observe it, unless it be blinded by prejudice. There is scarcely a single Protestant reader who will not be able to bear testimony to the truth of this article from his own experience; and we appeal to him—to all—ere it be too late, to forsake that church whose clergy forsake their flocks for their wives and families.—*Lamp*.

THE PERSECUTION IN BADEN.

The tyrannical and cowardly Government of Baden seems to have found the Catholicity of the country too strong for them. They have been obliged to recede in some measure, and have issued a decree, dated Nov. 27th, according to which Catholic Priests shall not, "in general," be imprisoned, but merely fined.

Wherever the Government dare, of course they will continue to wreak their vengeance by throwing them into their dungeons; but if the Catholics of Baden are like those of Ireland, we do not suppose this will be successfully attempted. The chief magistrates of Rastadt and Heidelberg have declared to the Government that their consciences will not allow them to put into execution the recent decree of persecution. On the other hand, the formal thanks of the Government have been notified to the miserable men constituting the Supreme Ecclesiastical Council, who were lately excommunicated. The Government, at the same time, intimated that the excommunication will in no way be taken into consideration by the State! *Mentita-est iniquitas sibi*. They have taken it into consideration by making it a special mark of their favour for the guilty rebels who are cowering under the blow.

Meanwhile, Catholic sympathy is shown on all sides for the Prelates and Clergy who are making so noble a stand against infidel power. The interest is as universal as in the Achilli trial. The Archbishops of Cologne and Paris have written to express their admiration for the venerable Confessor of Freiburge.—*Tablet*.

POETRY.

THE REFINER. *Mat.* iii. 2. 3.

The Refiner of gold and silver (it is well known) watches the metal in the furnace, and when he can see his own image reflected therein, and not till then, he is satisfied with the degree of purification.

(For the B. C. Herald.)

Refine me Lord, as silver is refined;
Try me, my God, as purest gold is tried;
And be Thy furnace heated seven times more
Than it is wont,—still may I Thee adore!
One only thing I ask—SAVIOUR, abide
For ever with me, watching by my side.

I would not leave the purifying flame
Till the Refiner views His work complete—
Till all that is corrupt is purg'd away,
And only that remain, which in the day
Of His appearing, shall by Him be known
For metal pure and precious—all his own.

Till then, O work with me Thy sovereign will,
For I am but a vessel in Thy hands;
If needful, let thy fiery billows roll,
Yet more, to purify my sinful soul—
That contrite soul would only sorrow share,
Until Thou see THYSELF reflected there!

M.

1st Sunday in Lent.

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Chev. W. R. Lackersteen and Associates, for Jan. and Feb., at 1-4 ...	2 8
Rev. Mr. Riordan, for Jan. Feb. and March, ...	3 0
Rev. Mr. Hoyne, for ditto ditto, ...	3 0
Rev. Mr. Stephenson, for March, ...	1 0

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

Miss Carbery, for December, ...	Rs. 1 0
Mrs. Gilbert, for ditto, ...	1 0
Miss Gregory, for January, ...	1 0
Miss Lackersteen, for February, ..	5 0
Mrs. H. O. Lackersteen, for ditto, ...	5 0
Miss D'Rozario, for ditto, ...	6 0
Mrs. L. D'Souza, for ditto, ...	2 0
„ R. J. Carbery, for ditto, ...	2 0
Mr. J. F. Bellamy, for December, ...	1 0
„ G. Green, for Dec. and Jan., ...	2 0
„ M. J. Bilderbeck, for May, June, and July, ...	3 0
Mr. P. S. D'Rozario, for Feb., ...	32 0
„ S. P. D'Rozario, for ditto, ...	5 0
Messrs. Thos. D'Souza and Co., for do.,	8 0
Mr. R. J. Carbery, for ditto, ...	4 0
„ N. O'Brien, for ditto, ...	2 0
„ Alexander, thro' Rev. Mr. Stephenson, ...	15 0
A Catholic, through Rev. Mr. Tracy, for November, December, and January, ...	9 0
Mrs. Watson, General Hospital, through Rev. J. Hoyne, ..	6 0
Mr. L. Fleury, ...	5 0
Mr. Rivett, thro' Rev. Mr. Tracy, ...	50 0
Mrs. Magrath, thro' Rev. Mr. O'Hagan, ...	4 0
Miss Vanvoorst, thro' Rev. Mr. McCabe, ...	10 0
Samuel Faulkner, deceased, 10 Shillings.	

Donations Collected by H. J. Joakim Esq.,

Capt. W. Dicey, ...	20 0
Mr. J. M. Hamilton, ...	6 0
„ J. P. T. Porter, ...	5 0
„ R. Hand, ...	5 0
„ J. G. Randall, ...	5 0
„ R. C. Bruce, ...	5 0

Through Mr. N. O'Brien.

A and Co., ...	Rs. 10 0
R. C. B., ...	1 0
J. Davis, ...	5 0
Thomas Martin, ...	10 0
J. M. Stewart, ...	2 0
A. M. S., ...	2 0
Mrs. Dowling, ...	2 0
Honorable H. B. Devereux, ...	5 0
H. H. R., ...	2 0
J. S., ...	2 0
D. M., ...	2 0
D. Lam, ...	1 0
O. W. and Co., ...	5 0
J. P. M. K., ...	10 0
W. O. F., ...	10 0
W. O. G., ...	10 0
P. K. M., ...	1 0
H. H. W., ...	10 0
H. M., ...	5 0
E. P. M., ...	1 1

W. G, ...	2 0
J. S., ...	2 0
S. C. Mitter, ...	4 0
J. N., ...	2 0
Mrs. Watson, a bundle of clothes, &c., &c.	

BOW-BAZAR.

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

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

Expenditure.

Paid Servants' wages and contingencies, ...	Rs. 23 12 0
Paid for an Eight-day American Clock, for the use of the Chapel, ...	12 8 0

LORETTO CONVENT. BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed House, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, per month, Rs. 16
 Entrance money for the use of furniture, 10
 For day Pupils, 6
 Payment to be made quarterly in advance.
 Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, MARCH 11, 1854. [VOL. XXVI.

OVERLAND SUMMARY.—The *Oriental*, with the Mails of the 24th January, arrived in Calcutta on Thursday, the 2nd instant, after a passage of Thirty-seven days. The intelligence has, therefore, been in the hands of the majority of our readers for sometime, but nevertheless our usual narrative may be expected.

Europe is still waiting the decision of the Czar. The last proposal of the Four Powers, it will be remembered, was accepted by the Divan with modifications, the most important of which consists in fixing a date for the evacuation of the Principalities. They are to be evacuated within twenty days from the acceptance of the note at St. Petersburg. The reply of the Czar has not arrived, and meanwhile the most contradictory rumours are circulated over Europe. Stories from Constantinople, and gossip from Vienna, facts from the *Moniteur*, and ridiculous anecdotes from St. Petersburg are all received with equal credence, and are all turned into gold on the Bourse and the Exchange. The Czar is said to be bitterly irritated against England to be frightened at his solitary position, to be in a state of "religious exaltation," to be labouring under the "hereditary disease," and to be concentrating the resources of his vast empire with the skill of a statesman, and the energy of a despot. Our readers may place as much confidence in these rumour as they please. The only facts from which the resolve of the Emperor may be deduced are, that the Russian Court Journal is filled with diatribes against England that the Government is calling in all available funds, that private corporations have been ordered to provide contributions, that the work of recruiting is proceeding on a scale hitherto unknown in Europe that reinforcements are hurrying forward to the Danube and the Black Sea, and lastly, that the entire Army of the Empire has been placed upon a war footing. If with these facts before them, men will still believe in peace they must believe that an able despot, who for twelve months has, single-handed, baffled all the diplomacy of Europe, is exhausting immense resources to produce a strength, which when produced, he has no intention of employing. Nor is this all. The demand of the Divan, and the events which have occurred upon the Danube, must alike strengthen a determination which has been palpable from the first.

WATER IN THE VICINITY OF AGRA.—For several years past, the attention of the inhabitants of the districts around Agra, has been directed to a singular phenomenon. The wells are drying up. The means of irrigation which are the life of the district, are becoming more and more difficult of attainment, and indeed, so remarkable is the subsidence of the water, that able enquirers begin to suspect, that a geological upheaval of the entire district is now in progress. The water appears universally to have receded some thirteen cubits (19 ft.) and in the Agra district alone, thousands of brickbuilt wells have become useless, and abandoned. The universality has of course attracted the attention of Government, and the following list will shew that there is some ground for enquiry, if not for apprehension.

Division.	No. of pucks wells in the year of settlement.		No. which have become useless.	
	Wells.	Laos.	Wells.	Laos.
Delhi, ..	11,137	10,428	818	799
Meerut,	33,575	55,471	593	10,740
Rohilcund,	466	708	70	129
Agra,	27,842	61,319	818	17,751
Allahabad,	19,634	41,133	2028	2968
Benares,	47,307	17,327	3809	1628
	139,961	186,386	20,760	34,008

A loss of more than eight thousand wells in a single division, is a matter of most serious importance, more especially in a territory where a drought at once extinguishes the cultivation, on which two-thirds of its inhabitants depend.

THURSDAY, FEBRUARY 23.

—The Report of the Calcutta Public Library contains the following account of the circulation of books in 1853 :—

	Works.	Vols.
General Literature,	9,017	12,330
Prose Works of Imagination ..	14,561	32,314
Periodicals, .. ..	.. ..	11,179
Total,	23,578	56,813

The Curators should publish a list of the books most in demand, like that recently issued by the Manchester Free Library. We wonder if the extraordinary collection of Minerva Press rubbish, which they purchased the other day, is popular in Calcutta.

—The *Hurkaru* notices that a Steam Ferry has been established at Pultah Ghaut, where the Grand Trunk Road crosses the Hooghly. He adds "the extortion on the part of the native boatmen are most likely to be put a stop to." The Ferry has been farmed for years, to the man who, tempted by a large bonus, has now started the Steam ferry.

FRIDAY FEBRUARY 24.

—A correspondent of the *Bengal Hurkaru* publishes an estimate of the extent of Indigo cultivation in Bengal. The export of Indigo is 1,20,000 maunds, which will require about 10,25,000 acres, and an annual expenditure of Rs. 130,00,000. Of this large amount, about 5,41,666 acres is believed to be included in the Lower Provinces, consisting chiefly of land rescued from the rivers. We should have placed more confidence in the writer's estimate, had he not added the following unfortunate sentence:—"Do you ever hear of a dacoity or other serious crime in the districts of Kishnagpur or Jessore? Seeldom if ever." Kishnagpur was within the last few years the worst district for dacoity, and Jessore is distinguished for the size of the armed bands maintained alike by Zemindars and Planters.

SATURDAY, FEBRUARY 25.

—The Post Master General has issued a notification, announcing that for the future a mail packet will be made up at Kedgerie for the Overland Steamer. It is to contain only Telegraphic despatches forwarded from Calcutta. The despatch will be copied at the office at Kedgerie, and placed in a sealed envelope, addressed to the person to be advised. The steam postage on such despatches cannot be prepaid.

—The *Hurkaru* publishes an account of the operation of the new arrangements for introducing vaccination into Calcutta. It appears that in the month ending 15th December, 1853, there were :—

	No. of Operations.	Successful.	Partial.	Failed.	Not yet ascertained.
North Division,	629	529	5	15	80
Middle Division,	933	725	35	44	118
South Division,	991	733	26	31	131
Total,	2473	1987	66	90	389

These results, it is said, may be depended on, every case having been personally attended, watched and recorded by Sub-Assistant Surgeons.

FRIDAY, MARCH 3.

The *Calcutta Morning Chronicle* states, that the Screw Company's Steamer *Indiana* will take sixty or seventy passengers from Calcutta. All her remaining cabins are taken up at Madras. The emigration mania appears to have reached India. Everything that will float is full. Cabins have been taken at prices which recall the days when Steam communication was not, and £8 per ton is apparently the average rate of freight. The shipowners will more than repair the losses of 1852.

The *Englishman* informs us, that the first trip of the *Himalaya*, the P. and O. Company's gigantic Steamer, has been successful in point of speed. The run from Gibraltar to Malta, 1000 miles, was accomplished in 77 hours, or an average of 13 1-10 knots per hour. With her sails set she occasionally ran 18½ miles an hour, a speed scarcely yet obtained even by American vessels. Yet our Mails are still thirty-seven days on their way.

The *Hurkaru* informs us, that the Calcutta Custom-House has effected another seizure. This time it is another consignment of foreign guns, which have been stamped with the signatures of English gunsmiths. It appears to be uncertain, whether such stamp was not authorized by the firms whose names have been employed.

The Annual Meeting of the Assam Tea Company was held in Calcutta on the 1st instant. The report submitted by the Directors was satisfactory. The crop of the season amounted to 3,66,687 lbs. of tea, being an increase of 96,647 lbs over that of the previous year. The plantations are flourishing, and the breadth of land under cultivation is still increasing. The Company however, complain of the defects in the present system of communication with Assam, and of the deficient supply of labour. Why do not they imitate the planters of Guiana, and import Chinese?

SATURDAY, MARCH 4.

The American squadron left Hong-Kong for Japan on the 14th January. It consists of seven men of war, three of which are first class Steamers, and three Storeships. Five other Vessels are expected, and with fifteen Ships in the Harbour of Jeddo, the Commodore will scarcely return without a formal and definite reply.

The *Hurkaru* understands that Mr. J. P. Grant will obtain the seat in Council, which will be vacant by the appointment of Mr. Halliday to the Lieut. Governorship of Bengal.

The *Ceylon Examiner* states that a Mr. Mendis Mohandiram, has drawn up a tabular statement of the principal trees of Ceylon, with their weight, durability, and uses. It appears that there are about ninety-six descriptions in the island, of which eighteen are fruit bearing. He says, that none of these woods are known to last more than ninety years, a fact which the *Examiner* is inclined to question. The wood of the Dutch Church at Jaffna, which in 1839 was found to be decaying, was first put up in 1700. —*Friend of India.*

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THE BENGAL CATHOLIC HERALD.

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

No. 11.] CALCUTTA: SATURDAY, MARCH 18, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 18.

ST. THOMAS' CHURCH.

*Wednesday, Second Week in Lent.
A. D. 1854.*

"What is man, O Lord, that thou art mindful of him? or the Son of man that thou visitest him? thou hast made him little less than the Angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands. Ps. 8, v. 5, 6.

On last Wednesday, my Brethren, after having first addressed you on the great importance of attending to Religious instruction, and directed your attention to the many evidences of the existence of a Supreme Being which surround us on every side, I showed you, that a belief in the existence of God was not merely an exercise of the understanding upon an abstract speculative truth, but was more-over one which spoke to the heart, and greatly contributed to enkindle therein all those pious feelings and affections, from which Religion, together with the whole complexion of virtues which Religion comprises, emanates and flows.

We next enquired, why God made this world and we enlarged on the pro-

found philosophy displayed in the concise and apparently very simple solution, which our Catechism for children returns to that interrogatory, viz. "God made this world, to show his power and wisdom and for man's use and benefit."

Following the order here laid down, We have now to enquire "Who and What is man, for whose use and benefit this world has been created? To be enabled to answer these questions satisfactorily, we must first premise certain principles, by which our appreciation of man's being and dignity should be regulated.

The first principle or standard, to which I would direct your notice in the present enquiry, is one, with which the Holy Scriptures supply us, in the narrative they give of the preparation made by God for the creation of man—God having, before he made man, first created and adorned the Universe.

The second principle, derived also from the Sacred Scripture, is deduced from a consideration of the circumstances, which the inspired volume describes as having been connected with man's Creation—viz., the language, and, if we may so speak, the deliberation employed by God on the same occasion.

The third principle is suggested, by a reference to the prerogatives conferred on man exclusively, at his Creation.

The fourth arises, from a consideration of the extraordinary, inconceivable power displayed by God, in the admirable union which he established between the material and spiritual substances of man's body and soul.

The fifth is a consecratory of the preceding, and consists in the mysterious and wonderful prefiguration, supplied by the union of man's soul and body in one human person, of the future Incarnation of the second person of the Blessed Trinity—a mystery, in which the Divine and human Natures are united together in one personality also.

To return now to the consideration of the first principle which we have premised, viz., the preparation made by God for man's Creation. Reason and right feeling alike dictate, that when, for example, there is question of a Sovereign Prince visiting any portion of his dominions, every care should be taken beforehand, to prepare and adorn the Palace, which is intended for his habitation. Now it was in perfect accordance with this principle, that the Almighty acted in regard to man, before he introduced our first Parent into the dominion, of which Adam was to be the delegated Lord and Master. For before man entered upon the exercise of that exalted prerogative, the order and harmony of the Heavens were first composed. The Sun was appointed to rule by day and the Moon by night. The order and succession of the Seasons were fixed. The Earth was bedecked with fruits and flowers, and from out of the whole world one delightful spot was selected, in adorning and beautifying which for man's abode, the Almighty power was greatly and gloriously displayed. And when all this had been completed, when nature had put on her most glorious attire, when naught appears, but what must gladden and cheer the heart, then and not till then, is Adam ushered into existence and established in the Earthly Paradise.

Let us now, in accordance with our second principle, advert to the language and apparent deliberation of the Almighty in the Creation of man, in order that by contrasting both with the conduct of God in the creation of the other creatures of this universe, we may be enabled to appreciate duly man's superior

excellence. And first, let us call to mind the words in which God spoke, when light was to be created. "Let," said the Almighty, "light be made." "And," adds the sacred writer, "light was made" In words of command like to these, did the Almighty also order the Earth and the Sea to send forth their respective productions. And will he not speak and act in a similar imperative manner, when there is question of man's Creation? Assuredly, not! For, the production of man he will not commit, to the Earth or to the Sea, as he had done with respect to the birds of the air, the fishes of the Sea and the beasts of the Field; No, what do I say, he will not confide the high commission of man's Creation to Angels or Archangels, to Powers, Thrones, Dominations, to Cherubim or Seraphim—No, not to all these glorious Spirits, either distributively or collectively, will the Almighty entrust the Creation of man. By the Godhead alone, one in nature and three in person shall man be created.

"Faciamus hominem ad imaginem et similitudinem nostram." "Let us make man, said the Almighty, to our image and likeness." Mark, my Brethren, it is no longer in words of Command, like those in which God said, "Let light be made, and light was made," that God now speaks—oh No! Far otherwise. The language God now makes use of is that of counsel and deliberation. The Almighty Father now calls upon the other persons of the adorable Trinity, and enters into Counsel with them upon the production of the stupendous Being, Man, who was about to be called into existence—no wonder! for the Almighty Father not only said "Let us make man," but he moreover subjoined to this announcement the portentous words, "To our image and likeness let us make man."

What then! will it not suffice, that man should be assimilated to the Angels or Archangels, to the Cherubim or Seraphim, or to any of the celestial Principalities or Powers? Certainly not. For he is to go abroad into the Universe, the visible Lord of creation, tributary to the Creator only. He is then to bear in his soul the image and likeness of that Sovereign only, to whom he is to pay the

homage of adoration, prayer and praise. He is to be the connecting link between earth and heaven, between time and eternity. His fear is to be impressed on all the irrational animals of creation, for these are to recognise him as the Vice-Roy of Heaven, and hence again he can bear impressed upon his spirit no likeness, no standard, but that of the God of heaven. Hence, furthermore, his soul must be immortal, Imperishable, as being assimilated to its Creator, by its innate activity, consciousness and power of thought; it must be free in its operations, and by its faculties of Memory, Will and Understanding it will shadow forth at once in its own unity, the unity of God in the divine nature, and the Trinity of God in person. Endowed with these exalted prerogatives, it will, whilst the body to which it is united remains stationary, range, at large, in thought through the widest limits of creation, it will combine together and compare events, which have occurred in ages and nations the most distant from one another. What do I say! despising the narrow limits of time past and present and of all created objects, it will soar aloft and gaze in spirit upon the infinity of the Godhead, and traverse in contemplation the boundless, fathomless ocean of eternity.

But what shall we say of the wondrous power displayed by God, in uniting Man's Spirit to a Material Body, in such a way, as that each of these so disparate substances shall reciprocally act upon one another, whilst both together shall constitute one moral agent, capable of good and evil, and liable to reward or punishment, according as this agency shall have been exercised in favor of virtue or of vice? Reflect, again, my Brethren, on the wonders exhibited in the structure of the habitation in which Man's Spirit is to dwell, during it's earthly career: Mark the form, the economy and the symmetry of the human Body—all are astonishing—all bespeak both the dignity of the Spirit which is to dwell in this temple, and the Omnipotence, Wisdom and Beneficence of the Divine Architect, by whom Man's Body and Soul were alike created.

Justly then do we believe, that Man

is made to the image and likeness of God—of the One, Triune God—For the Human Soul, whilst conscious of its Unity, feels also, that it is adorned with the attributes of Memory, Will and Understanding, and in these does it shadow forth, as I have already remarked, in an admirable manner, not only the Unity, but the Trinity also of its Creator. In Man, moreover, is shadowed forth, in the union of his Soul and Body, not less expressively, the Mystery of the Incarnation. For, as in human nature, the Soul, a pure Spirit united to a Material Body, constitutes one person, so too in the Incarnation, the Divine and human Natures subsist in the second person of the Adorable Trinity.

Man having been created to the image and likeness of God, having come forth from the hands of a Creator who is the Spirit of truth, his soul, unless perverted and debased, must carry and cherish within it an inbred love of truth. It must, if it have not degenerated from its high origin, appreciate truth, and above all religious truth, as a treasure of inestimable value. And, in effect, do we not find, that this love of truth is universally professed by mankind? For in the midst of all the impieties and superstitions by which religion has been outraged, no people or nation has ever yet professed to hate truth, or to venerate falsehood. In practice, it is true, man's conduct is often contradictory to his profession on this subject. He may, indeed, neglect to make use of the means which God has given him to know the truth, but he will never outrage his own nature, by announcing that he venerates untruth—On the contrary, even when his prejudices incline him in favor of that which is untrue, his ingenuity will be exerted, in order to impart to falsehood the semblance of truth, just as the fabricators of base money labour to assimilate it, as much as possible, to the sterling currency.

In particular, when there is question of religious truth, we may observe, that the very violence of the opposition it has often to encounter, ordinarily betokens the eagerness and zeal of its adversaries to defeat falsehood. For

their opposition has its origin, not unfrequently in this cause, viz., that their judgment, unconsciously, perhaps, led astray and deceived by one or other of the sources of human error, by prejudice, passion, ignorance, self-interest or pride, pronounces that religion to be false, which is really true, and hence they oppose it, because they flatter themselves, that by so doing, they are befriending the cause of truth. This we know to have been the case with St. Paul, who acknowledges, that he persecuted the church of God in the ignorance of incredulity.

It is true, that this ignorance may be, and in point of fact, often is grievously sinful, namely, when those who labour under it grossly neglect, to profit of the opportunities afforded them by God, to deliver them from so great a misfortune. But, nevertheless, the fact is honorable to human nature, that, ordinarily speaking, man never opposes the truth, when it is known as such to him. Indeed, if we reflect on man's moral constitution, we shall find, that this must be the case. For, how much soever, in particular instances, man may allow his reason and judgment to be abused, yet is he frequently obliged, in those hours of reflection, which from, time to time, are forced upon every one by a merciful Providence, to enter into himself, and meditate on his origin and last end. He knows, that, only a few years have elapsed, since he came into this life, and his growing infirmities, as well as the decay of every thing around him, warn him, that his days are numbered, and that the hour is not remote, when his existence on earth will be numbered among the things that were. In these circumstances, to remain indifferent and unconcerned about an hereafter—to view with torpid apathy and unconcern the grave yawning open to receive him, to be reckless about his lot in futurity, would argue a degraded, brutalized being, one who had ignobly degenerated from his lofty origin, and had become unworthy of a rational Nature.

In effect, for a Man to remain indifferent in these circumstances, he must renounce that instinct and those feelings, which an all-Wise Providence has intertwined with our very nature, in order to

keep alive in us, even from a sense of self-interest, a solicitude for our well-being in eternity.

Man is then prompted by his very nature to seek for religious truth, and to attach the highest importance to it's attainment. For, he feels, that the possession of such an inestimable treasure will exalt and ennoble him, by teaching him both the true end of his creation, and the means also ordained by God, to conduct him to his appointed destiny.

On the other hand, Man must also feel, that to err in so paramount a concern as that of Religion, in a concern which has so intimate a connection with his eternal welfare, must be not only in itself a great misfortune, but, one moreover, which must degrade him and unfit him for Heaven, by making him a patron and abettor of falsehood, in opposition and contradiction to the truth, which God has revealed.

Considerations like these must enkindle, in the bosom of a rational, reflecting Man, a strong desire, that God would interpose in favor of his weakness, and supply him with such means, as would enable him to ascertain, what those great religious truths are, the knowledge and belief of which are ordained as necessary, to qualify him for entering into the Kingdom of Heaven. Now as God wishes all Men to be saved, and to come to the knowledge of the truth, his wisdom and his Providence must have appointed such means for the attainment of these ends, as are both accommodated to Man's capacity, and as will assuredly conduct him to the proposed ends, if he duly make use of them.

For, as in the natural order, God has fixed certain means, suited to the condition and capacity of Man, to enable him who profits of them to attain the temporal ends, to which these are appointed to conduct him, much more in the order of Salvation, to which the physical order is inferior and subordinate, must the same God have constituted analogous suitable means, to enable Man to accomplish the great end of his Creation. With respect to our physical wants, such is the paternal Providence of God towards Man, that he maketh his Sun to rise upon the good

and bad, and raineth upon the just and the unjust. If in regard to our temporal necessities, God be thus bountiful even to his enemies, what help may they not expect from him, who sincerely desire to seek in the first place the kingdom of God and his justice, the knowledge of those truths of faith and morality, which is to make Man wise unto Salvation. The Saviour in order to encourage us to recur with confidence to our Heavenly Father by prayer, in all our difficulties both spiritual and temporal, spoke thus to his disciples "What man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or, if he shall ask him a fish, will he reach him a serpent? If you then being evil know how to give good gifts to your children: how much more will your Father who is in Heaven, give the good Spirit (Yea the Spirit of faith and truth) to them that ask him? Luke 6. 11.

THE GOA SCHISM.

(Translated from *l'Univers* for our paper.)

The difficulties in which the Portuguese Government has placed the Catholic Church in India, have been for a long time past one of the most painful causes of solicitude to the Holy See. An unfortunate Kingdom, fallen from its pristine splendour, nerveless without as it is restless within its realm, subsisting only on the onerous support of England's interested alliance, obstinately persists in keeping up, in the last of its Indian possessions, a state of things which must end in the ruin of the Faith. Under pretence of maintaining a *jus patronatus* the obligations of which it has neither the will nor the power to fulfil—which the Holy See has limited, and the force of circumstance has abolished, the Portuguese Government is fomenting a schism, the sad and too visible effect of which will be to throw back into hopeless darkness of paganism a people whose conversion was the fruit of the Evangelic labours of a Francis Xavier. It is generally known that the Portuguese Nation in the 15th century were the first that established

their dominion in the East Indies, and that they were animated by a high principle of Faith in their vast enterprises which formed the most glorious and truly heroic epoch of their monarchy. The Popes at that period desiring as well to reward their zeal, as also to ensure the existence of religion, in the countries newly opened to it, granted to the Crown of Portugal, the right of patronage over the Churches which it had founded and endowed and the benefices which were dependent on them. This concession was made with the express condition that it should provide for the wants of the Bishops and Missioners, and furnish them all the assistance which the spiritual Government of the people should require.

For a long series of years Rome continued to lavish on Portugal every proof of benevolence and confidence. Too soon however she had to repent of her kindness. The Portuguese Clergy of Goa the Metropolis of the new Indian Churches, rapidly degenerated. Raised a first time by St. Francis Xavier, it soon fell again. In proportion as the field for labour widened, the more hopelessly did it sink in indolence and vice. The state of the dioceses imperatively required that European Missioners should go out to fulfil the duties of Priests who had lost the Apostolic spirit. Rome provided for the need. Portugal made no formal opposition to the step, but it required that all the Missionaries should be obliged to embark at Lisbon, and to land at Goa. It was nearly the same thing as calling upon them to renounce their nationality and to become Portuguese—a consequence which could not fail to diminish the number of vocations in other nations. Still Clement the VII. considering that Portugal could *à la rigueur* found this pretention on some mistaken view of interested policy, and hoping on the other hand to procure a more cordial protection for the Missioners gave up this point. It was however, to no purpose. The Missioners were ill received at Lisbon but still worse at Goa, where the Clergy looking on themselves as the proprietors of the country and of its inhabitants, felt their spite redoubled at the arrival of priests whose presence lessened the odious pro-

fits they sought to draw from the government of souls, and whose zeal and virtues made so humiliating a contrast with their negligence and their vicious lives.

Rome did as it always does; it had patience. It expected some good would come with time, with reason—with good example. Far from lessening, the evil did but increase. It had become intolerable by 1622 the year in which Gregory XV. founded the celebrated congregation *De Propagandâ Fide*. The Goanese Clergy, too long encouraged by the attitude assumed by the Civil Government, had already become accustomed to despise the orders of the Supreme Head of the Church. They strove by every species of maltreatment to expel the envoys of Rome, vainly hoping to decry their sacred character with the nickname of "*Propagandists*." In the eyes of these unfortunate Priests, established as they were on the Frontiers of a Pagan world and compelled in a manner to give way within their own territories to the resurging tide of Paganism, to labour for the Propagation of the Faith, was an absurdity, almost a crime; —*Bombay Catholic Examiner*.

POETRY.

THE VIRGIN.

By THOMAS P. MANUEL.

(For the *B. C. Herald*.)

In this valley of tears, when the hand of Remorse,
 Did my spirit so sad and so sinking submerge in
 The depths of affliction,—I turn'd me aside
 Repentant, invoking the aid of the Virgin!
 My sorrows grew lighter,—aye, soft is the heart,
 That gave birth to a Heart, whom compassion kept urging,
 Till it bled on the Cross for the sorrows of man,—
 As the Heart of the Sot, so the Heart of the Virgin!
 In this wide world of guilt, disappointment and sorrow,
 If the aim of thy Hope, strikes a wrong mark diverging,
 Give not way to despair,—'tis a sin to lose hope,
 Let thy spirit be bold in invoking the Virgin!
 Oh! where is the heart, that has call'd on the mother,
 And view'd not the dawns of solace emerging
 From sorrows abyss?—aye I'm sure in all danger,
 Man's holy resort is the aid of the Virgin!

Tatna; March, 1854.

Selections.

THE GOANESE SCHISM.

We are happy to inform our readers that the Catholics of England feel a sincere sympathy with their brethren in India, and that our excellent Bishop, the Right Rev. Dr. Hartmann has received by this Mail a letter from his Eminence Cardinal Wiseman, expressing his warmest sympathy with His Lordship in his late sufferings from the disgraceful conduct of the Portuguese schismatical party. His Eminence likewise expresses his hopes under Divine Providence that such measures will soon be taken as shall put an end to the disgraceful schism produced by Portuguese interference in British India. Nor are the Catholics of England the only ones who take an interest in the affair of India. The feelings of the French Catholics are shown by several admirable articles which have lately appeared in the press of that country on the "*Portuguese Schism in India*." Also His Lordship has received a letter of the kindest sympathy from the Council of the Propagation of the Faith at Paris;—so it ever is with the Catholic Church, for we are all "*members of the body of Christ*," and when one is afflicted the others suffer also; and what can be a greater consolation to those who are labouring and combating for Christ than to feel assured of the prayers and charitable aid of our brethren in the faith.—*Bombay Catholic Examiner, March 2.*

ARRIVAL OF THE SISTERS OF "THE HOLY INFANT JESUS."

We have at length the happiness of announcing to our readers, the safe arrival in Singapore of "*the Sisters of the Holy Infant Jesus*" for the establishment of the Female Schools. Viz:—The Very Rev. Mother *St. Mathilde*; Sister *St. Apollinaire*, Sister *St. Gaetan*, and Sister *St. Gregory*, and also of a Christian Brother—*Brother Modeste*.

These pious ladies originally, had taken their departure from Pinang in the Steamer "*Sir Jamesjee Jeejeebhoy*;" but the Steamer "*Hooghly*" which left two days after, met her about 35 miles from Pinang; and through the kindheartedness of Colonel Cameron, at whose disposal the "*Hooghly*" was placed on his recent tour of inspection, the ladies were received on board of her, and accommodated with the chief cabin.

The "*Hooghly*" anchored in our Roads, a little after 11 o'clock on Sunday last, when our much esteemed Curate, the Brothers, the Wardens of the Catholic Church, and several Members of the Community, waited upon the Mother Superior and prepared for their landing.

At about one o'clock the pious Ladies accompanied by four Orphan children from *St. Maur House* at Pinang and by Brother *Modeste*, landed in Mr. W. Campbell's barge, which was kindly placed by him at the disposal of our Curate, and were conveyed to the Catholic Church, where on arrival the Organ played a thank-giving and the Bells were made to chime forth the announcement of this happy event of "*glad ti-*

dings of great joy," to the Catholic Community. We witnessed at that moment a touching scene; the Sisters kneeling in the dust before the first range of pews—the pastor of Singapore bowed in prayer at the foot of that altar, where daily, during seven long years, he had implored the Almighty to grant to his flock, the benediction now bestowed upon them—the Community which had congregated at the spreading of the happy news, moved, so to say, by an universal impulse, was seen kneeling down in prayers of thanksgiving, every one shedding tears of happiness.

After spending some time in prayers, the Sisters were conducted to the residence appropriated for them; and in the evening after Vespers, a Solemn Blessing of the Holy Sacrament was given; after which a TE DEUM was sung accompanied by the deep tones of the Organ, with appropriate prayers, to return thanks to Almighty God for the speedy and safe arrival of our pious travellers.—*Catholic Echo.*

STATISTICS OF THE CATHOLIC CHURCH IN BRITISH INDIA.

The "Madras Catholic Directory and General Annual Register" for the year of our Lord 1854, gives sundry statistics of the Catholic Church in British India including the Malayan Peninsula and the island of Ceylon. There are nineteen Vicars Apostolic, seven hundred and eighty-one priests with a Catholic population (including all who profess adherence to the Holy See) of 894,450 souls. Of these 158,826 are of the Syrian rite as well as their priests 397 in number. The remainder belong to the Latin rite. There are also on the Malabar Coast about 30,000 Syro Nestorians, who have their own Churches and Clergy, and (being avowedly as well as really out of the communion of the Holy See) are not included in the above returns.

The following statement shows the several Vicariates Apostolic of India with the Clergy and congregation attached to each:—

Vicariates.	Priests.	Cath. pop.
Madras ...	19	49,400
Secunderabad ...	5	4,000
Vizagapatam ...	13	6,550
Pondicherry ...	45	97,000
Mysore ...	14	17,000
Coimbatore ...	10	15,400
Madura ...	39	140,000
Quilon ...	16	56,000
Verapoly ...	440	228,000
Bangalore ...	25	31,000
Bombay ...	29	39,000
Agra ...	27	20,000
Patna ...	11	3,200
Western Bengal ...	13	15,000
Eastern Bengal ...	6	13,000
Ava and Pegu ...	11	3,300
Malayan Peninsula...	23	6,100
Jaffna ...	17	50,500
Colombo ...	18	100,000
	781	894,450

(*Ibid.*)

THE LONDON CATHOLIC POOR.

ARE THE CATHOLIC BOYS AND GIRLS WHO SELL IN THE STREETS OF LONDON THIEVES OR CRIMINALS?

To the Editor of the *Tablet.*

Sir—This question is often put by Protestants, and sometimes even by Catholics, and is almost always answered in the affirmative. Among Protestants it seems to be taken for granted that poverty necessarily leads to crime. The same notion is entertained not only by unreflecting observers, but even by those who ought to know better—the members of both houses of parliament. Perhaps your readers are not aware that the Earl of Shaftesbury in the House of Lords, and Mr. Adderley in the House of Commons, introduced last session a bill which had for its ostensible object the reformation of what they call juvenile vagrants and criminals. From the favourable reception it met with in both houses it was the general impression at the time, that another bill more workable in its details than any of the preceding ones would be brought in next session, and would be sure to pass. Now, whatever may have been the professed character of the Earl of Shaftesbury's bill, it is quite clear that its real object was to bring about a wholesale and legal perversion of the Catholic children of the poorest class. I never like attributing unworthy motives to any one unless there are the strongest possible grounds for the imputation; but this is unfortunately the case in the present instance; and I am rather inclined to think that Lord Shaftesbury and his Exeter Hall followers would feel honoured rather than offended by being suspected of wishing to pervert Catholic children. He has openly avowed that this was his object in establishing and supporting Protestant Ragged Schools. The Ragged School system, though rendered as seductive as bread, clothes, coals, and soup could make it to poor hungry creatures, has, however, as a means of perversion, signally failed. The Catholic Faith of the afflicted children of Ireland has gloriously triumphed over all his machinations; and now this benevolent (?) and liberal-minded (?) nobleman directs all his energies to accomplish by force of law what he could not effect by virtue of soup, bribery, and corruption.

The spirit of the proposed bill is to this effect, that the police should have the power to take up any boy or girl who may be found in the streets sitting or begging (or sweeping crossings, as Lord Campbell, with characteristic invidiousness suggested), in order that they may be shut up in what they call a reformatory or industrial institution, which, of

course, would be Protestant to the very core. Now it is notorious that there are many thousands of the class of destitute boys and girls in London, and Lord Shaftesbury knows as well as I do (and I know it as a positive fact) that ninety-nine out of every hundred of these children are Catholic. Hence the zeal and solicitude of my Lord Shaftesbury for these poor and destitute children!

To show what importance is attached to this matter in parliament, I need only state that two select committees were appointed by the House of Commons—one in 1822, another in 1853—for the purpose of investigating the whole subject. The first committee sat fourteen days, and examined twenty-five witnesses. The second twenty-five days, and examined thirty-six witnesses. On the first committee there was one Catholic member, and two (Mr. Monsell and Mr. Ball) on the second. It certainly does seem very strange, as Mr. Lucas has already said, that neither of these gentlemen took any steps to get any Priest or Catholic layman who knew all the details respecting our poor children to be examined before the committee. To say the least of it, it was a great oversight on their part. Be that as it may, the House of Commons ordered two large blue books to be printed, containing minutes of evidence given by different witnesses, as well as the resolutions (twenty-five in number) which were come to by the committee at the close of their proceedings.

Looking upon the matter treated of in these books as one of vital importance, and feeling particular interest in the poor children whose circumstances have been made the subject of inquiry, I purchased the blue books at Hansard's and have read them carefully.

I can see clearly from the evidence of the different witnesses, as well as from the resolutions of the committee itself, that, as far as concerns Catholics, the whole question for discussion next session will turn on the one point with which I have headed this letter, viz, whether destitute children are necessarily, or in point of fact criminals.

The following statistics, therefore, have more than ordinary significance, as they go to show, as a matter of fact, that destitute Catholic children in London, so far from being criminals, are the very best and most virtuous in the metropolis. I venture to assert that any number of our poor boys and girls, taken at random, would bear comparison with a proportionate number of boys and girls in any other class of society. I believe in my heart, and I speak from experience, that they are at least as religious, as honest, and as pure as the children of parents born in the highest walks of life.

Notes and Statistics relative to the Moral and Religious Character of Poor Catholic Children in London, Classified under the Several Heads of Honesty, Industry, Dutifulness to Parents, Kindliness to One Another, a Firmness of Faith, a Zeal for Religion, and Attention to Religious Duties.

1. Honesty.

It is obviously difficult to produce the facts in proof of honesty, because—as far, at least, as concerns our present inquiry—it is more a negative than a positive virtue; I can, however, state in general—and I state it as a certain fact—that for the last ten years (my acquaintance with them has lasted all this time) I have not heard of even one of our boys or girls who sell in the streets being taken before a police court for stealing. I cannot say the same, I wish I could, of all other Catholic boys and girls in London; but if, unfortunately, there are any amongst them not quite so honest as they should be, they either belong to a very different class from street-sellers and crossing sweepers, or they are what is called “Irish Cockneys,” i. e., children of Irish parents born in London. The street life of our poor children express them to see plenty of pilfering and pocket picking, yet the only effect seems to be to give them a horror of it. Only last night, story after story was going round amongst a class of girls at our night school of what they had seen in this way in the streets. They speak of the thieves as of a reprobate and abandoned class.

The following little incident, which has been related to me by an eye-witness, on whose veracity I can rely, will throw some light on this feature in the character of our poor children:—A little boy, a crossing sweeper, picked up, one fine afternoon, an expensive lace veil. The street was crowded, and the child did not see who had dropped it, but he seemed in a fever of anxiety to find the owner, and ran from one person to another, earnestly asking—“Is this yours, ma'am?” At last a woman pointed out to him a lady at a great distance, evidently looking for something; and with joy in his face the boy scampered off towards her with the veil in his hand. “I may leave all I have in the world at my open door,” said a well-to-do woman, not too favourably disposed towards us, in one of the courts lately, “and these Irish boys 'll never lay a finger on it.”

2. Industry.

Amongst some it is almost proverbial that the Irish are idle; yet few work so hard as our little children. From early morning till very far into the night multitudes of them are out in the cold laboring for bread for the

family. And many instances might be given to show their persevering industry under most discouraging circumstances. But it may be said if they are so industrious, how is it they do not get on better in the world? The answer is easy. There is scarcely a little boy or girl who sells in the streets that has not to support not only himself or herself but their parents also, and one or two more younger brothers and sisters. I know a great many instances of this kind. How, then, is it possible for them under such circumstances to get on in the world, or to do more than barely live? But to show what they are capable of, and what they might do even in this respect, if they had only themselves to provide for, I need only relate one fact bearing on this point. About two years ago a poor boy, sixteen years age, came to me in a state of extreme destitution, to ask for some help. I gave him a shilling at the time to buy some fruit and try his hand at selling. From this capital alone, by industry and carefulness, this boy has now accumulated 8*l.* in the savings bank, besides 3*l.* which he has sent home to his parents during this time. He may be seen now in the streets with a stand of fancy boxes.

3. *Dutifulness to parents.*

1st, Corporally—The parents often say they could not live but for the children—and it is true enough—they could not—as I observed before in one of my former letters many of their parents are the mere wreck of the Irish famine, and have not physical strength enough for regular labouring work. And it would be quite useless for them to take their children's place and sell in the streets. They almost always fail when they make the attempt. People will not buy from them. Their children therefore are their sole dependence. Nor do the children complain as if it were very hard that they should have work for their parents. nothing is more common than to hear the London-born, whether English or Irish "Cockneys," threatening under similar circumstances to leave their parents and "do for themselves." To my mind the manner in which children behave to their parents forms the saddest page in the dark history of London life—no one reads nothing like it in ancient or modern history, not even among Pagans. Thank God, however, there are in the midst of this worse than Pagan city plenty of poor Irish Catholic boys and girls, who, by their dutifulness and affections for their parents, go far to repair the gross outrage offered to the very first principles of natural law, even to common instinct, by the undutiful conduct of regular London children. Many examples might be given to illustrate this point. I will

take the first that comes before me—Widow Shea was lately showing with pride a warm shawl that her boy, a lad of fourteen, had bought for her. He was in place, and earned five shillings a week, which he regularly brought to his mother, who always returned him twopence for pocket money. This he laid by secretly, week by week, until he had five shillings, the price of the shawl, which he then brought home, saying, "Here, mother, I don't like to see you in that old thing any longer."

2nd, Spiritually. It was thought worthy of record even in the life of a Saint, S. Peter Damian, that whilst he was a poor boy, keeping swine, he employed the first pence of money he ever was possessed of in getting a Mass said for his father's soul. The spirit of the Saints, thank God, yet survives in the children of Ireland. John Mahony, a young lad, lately brought 2*s.* 6*d.* to me begging earnestly that a Mass might be offered up for the soul of his mother, since whose death he had been laying by almost all he earned by street-selling that he might fulfil this pious duty. Mary Sullivan, a girl of only eleven, lost her father a short time ago, by cholera. She obtained a place after this where she earned one shilling a week. Three weeks had barely elapsed when she came to the chapel, with an old handkerchief carefully tied up, containing 1*s.* 6*d.* in coppers—begging me to say Mass for her poor father. Such facts as these speak too plainly to need comment.

4. *Kindliness to One Another.*

This feeling shows itself in many ways. It is quite a regular thing amongst our poor children to lend their clothes to one another, and even sometimes to divide amongst themselves their little store of coppers. At school, nothing is more common than for those who are able to bring a dinner of bread and butter to share it with others who had no food. Here is an instance which is almost heroic. Two little girls sell together in the streets, one of them is rather careless in going to Mass on Sundays. If one has not sold out her stock in time, it is difficult to persuade her to give up the onions, and go to Mass. What then does Norry Collins, her companion, do? She goes to Mass herself first, at eight o'clock, and then, to take away all excuse from Mary Hurley, she undertakes to sell for her, and sends her to ten o'clock Mass. And, as she says herself, she has always "good luck" when she does so.

5. *Firmness of Faith, and zeal for Religion.*

This can only be appreciated by those who know something of the efforts made amongst us by proselytisers. They go into our courts,

or used to go, for they seldom attempt it now, and offer bribes to the hungry and naked, to listen to their false teaching. The children know the laws too well to attempt any acts of violence, but they gather in troops round the Parson or Scripture-reader, and raising the expressive, and in the present phase of proselytism, classical cry of "Soupers! Soupers!! Soupers!!!" they drown the intruder's voice, and drive him from the field. Such is the barefacedness of those people, that they sometimes come to our chapel doors and distribute their poisonous tracts amongst the children coming out from Mass. But they get very little for their pains, for the children no sooner perceive the nature of the papers than they tear them into shreds, and fling them back with just indignation. I often say that if there was to be a serious struggle to-morrow (such as there was in Ireland during the famine) between conscience and starvation, I could depend more on the children than even on their parents, though they are proverbially strong in faith.

Many of the poor children are regular Catholic missionaries amongst their own parents and companions. If a boy or girl has been seduced to go to the Ragged School, some of the other boys and girls watch them until they come out, and then they lay hold of them, and, with gentle compulsion, carry them off as captives to me; and if they cannot succeed otherwise, they even offer them a penny to get them away. Such is the odium that is generally attached, and very justly, of course, to going to Protestant schools that if children are sent there by unworthy fathers and mothers they make their way to the Catholic school instead, alleging as a reason that "the boys in the court do hoot after them so for going to a Protestant place that they cannot bear it.

6. Attention to Religious Duties.

To establish this point we need only refer back to statistics of the court already given. It may be remembered that out of 176 children in one court there were only twelve who did not go to Mass and confession regularly. And let it be observed that their coming to Mass or confession is not made a matter of school discipline. This has been carefully and advisedly avoided, in order that they may get into the habit whilst they are young of going of their own accord. And I must say that the result is very satisfactory. They may be seen on Sunday mornings trooping along, barefoot and fasting, from their distant courts, alleys, crossings, and waysides, in order to hear Mass. It is in fact, a common remark of their parents, "I can't keep them

out of the chapel," or "If you'll believe me, it's night and day they'd be in the chapel at their prayers!"

Who would not struggle even to death for such children as these? They are a prize worth fighting for?—I am yours, &c.,

JOHN KYNE.

THOUGHTS ON CATHOLICITY BY PROTESTANT TRAVELLERS.

LETTER IV.

MY DEAR —

I ought to say in the way of deduction from the value of my testimony to the practical operation of the Church abroad, that I have been in two of the foreign Catholic countries only, and in each for a very short time. It is true that I have visited both of these countries more than once; but it is of my latter visits that I wish to speak principally, since it was in these only that I was of age and experience to form any fair idea of the state of things, or that I had sufficient interest in ecclesiastical matters to turn my attention to points of that sort.

The only countries of which I know anything are France and Belgium; and of France, no part but Normandy, which is generally said to be a favourable specimen. When I first visited Belgium (in 1828) it was under the disadvantages of which I have just spoken; but even then, (though, so far as I had any religious feelings and interests at all, they were decidedly *anti-Roman*.) I remember to have been impressed, almost as it were against my wishes, with the exceedingly religious appearance of the Flemish towns. Of course I thought it all superstition, and so on; but even then, I drew comparisons between the aspect of things abroad and at home, to the great advantage of the former. Churches open and frequented at five or six in the morning (when I happened to be up and about, because I was travelling,) and a decided air of reverence in the people, especially the females; favoured perhaps in a degree by their dress—for every third female one met was habited like a nun. Also (in another way) the state of the towns late in the evening was strikingly different from that of any of our own, greater or smaller. No ill-conditioned people about, (as a general rule,) and yet one could not but feel, (especially after the appearance of the Churches in the morning,) that all this was the fruit of something better than mere police regulations.

To come now to my last visits. I will speak of Normandy first, because I was there

first. Now, you remember, my eyes are open, and my sympathies Catholic, so you must allow accordingly. Yet I do not think any one could be in Normandy a week without having it forced upon him, that religion has a place in the hearts and affections, more or less, of the people, especially the poor. In England a foreigner might certainly travel on six days in every week and consider himself in a heathen country; but you need not be abroad more than one day, and that *any* day, in order to find that you are among Christians. And this, after all the miserable effects of the first French Revolution, in banishing the external signs of religion—such as processions—from that country. But still there are the crucifixes, to which *many* pay reverence (though fewer, alas! than formerly); still all churches are open from (at least) six till twelve, and again in the evening, with a succession of edifying Services, and an attendance of devout people.

I spent a Sunday at Bayeux, where I was fortunate enough to come in for the Festival of the first Bishop and Patron of the place, St. Exuperius. It is difficult to conceive a more interesting circumstance than that of a whole town engaged in the religious celebration of a holyday. It did one's heart good to hear the glee with which the people joined in the Hymns descriptive of their Saints' Christian achievements. The noble Cathedral was filled both at the First and Second Vespers on the Saturday and Sunday, and on the Mass on the Sunday morning. The Service was magnificent, and most edifying, even to those who could not well follow it, which was our case; the chanting of the Psalms was alternate (as is common in France) between the choir and the congregation; there must have been many hundreds in the nave, who took the alternate verses, and it quite reminded one of the "roar" of voices, which one of the Fathers, I think, speaks of in describing the psalmody of ancient times. I do not mean that there were not points in the Service which some might lament; i. e. a lighter strain of music than was always suitable, and what seemed to us like an occasional interception of the verses and substituting for them a showy organ accompaniment. I speak but of the general effect upon a stranger, which was doubtless most highly impressive; indeed the delight of being permitted, though but for one hour, to join in this psalmody, with the feeling that one was so far in active communion with the Holy Church throughout all the world, was in the act, and is in the retrospect, of the most inspiring kind—a momentary but absolutely transporting foretaste of that union of hearts and voices for which

we all pray, and the hopes of which seem to grow brighter and brighter.

My recollections of Normandy are simply favourable. The French Church suffers a grievous loss in lacking the full Roman Offices; and their Service labours under the farther disadvantage of diocesan varieties. Still, the general features of Catholic worship are preserved; and to a stranger the celebrations are not visibly affected by these peculiarities.

I must not forget a scene at Caen. We witnessed the funeral of a person who was evidently one of the poorest in the town, perhaps a tradesman on the smallest scale or less. It was most pleasing to see the exceeding care with which the whole ceremony was conducted; both procession and service. The latter occupied nearly two hours and seemed to consist in the full office for the dead, chanted with the utmost solemnity. The procession was every where received with great marks of reverence; all persons on foot baring their heads as it passed; all vehicles stopping or slackening their pace. It might, no doubt, have been some person who was peculiarly respected; but it struck us as presenting a remarkable contrast to the funerals of the poor in this country, especially in towns. I should add that it was at a time when some public gaieties were going on in the town.

As to the Clergy, we understood that they were very strict in conduct, and generally respected. They never appear at public places of amusement, and rarely if ever dine out, except with their Bishop. This we heard at Rouen. Of course, in judging of the Service abroad, an Englishman is frequently called upon to make large allowance for the peculiarity of foreign tastes and habits. I am not speaking of the dressed figures, of which however I will say, that in the present state of the popular taste, I think the authorities would be very wrong in discontinuing them; but of practices, which come quite naturally to Frenchmen, but which are exceedingly, and very properly disgusting to us. Yet it ought to be considered, that since Frenchmen of the rank out of which the Priesthood is very commonly supplied, give in to these practices even in furnished rooms and before all companies, they cannot intend any disrespect by them. One ought not to complain if they are as decorous in Church as in other places, though one would wish them to be more decent every where. In St. Paul's Cathedral I have seen people wearing their hats. This, the same people would not have done in the presence of their betters in ordinary society. We are apt, with our English

notions, to except *gentleman-like* habits in the foreign Catholic Priest, I mean in external points; forgetting how much the "efficiency" of their ministrations often depends upon their belonging to a rank short of the highest. Not, however, that I would seem to undervalue the temper of mind which the word "gentleman-like" expresses better than any other; or to deny that this temper, when combined with more obviously Christian qualities, is of very essential use to a Clergyman in mixing with the poor.

Now for Belgium. I thought the appearance of the people on the whole less satisfactory in 1842 than in 1828. The towns are evidently more flourishing in a worldly point of view since the Revolution; at least there is a great advance in civilization. As they have become more commercial, they have of course so far become less religious, and I believe this is fully acknowledged by Catholics. An infidel spirit has sprung up, which the Church sets herself vigorously to counteract, and I understand with increasing effect. The king, too, professes impartiality in religious matters, which is another trial to the Church. Still it is undoubtedly making immense way. Comparing Belgium and France, the Church gives greater signs of power in the former country than in the latter. It had a great hold on the people before the political changes, and this it still retains, with whatever drawbacks from circumstances which it cannot control. The Services are more fully carried out and more splendidly conducted; the Government does not seem, as in France, to attempt restrictions as to the number of Festivals, &c.; more priests appear in the streets; and processions are not (as in France) commonly interdicted.

The Clergy of Belgium impress one with the idea of being a most devoted body. The amount of labour which they go through is prodigious. They rise generally at five (the Belgians are universally early risers), and seem to have their days fully occupied with devotional and charitable works. I remained some little time at Mechlin, where I was most kindly treated, and had an opportunity of going over all the principal institutions of the place, in company with a priest. The schools for the poor seem to be admirable; the teachers are, I believe, for the most part members of the society of Frères Chrétiens, and the Clergy of the place superintend and occasionally take part in the teaching. One establishment was especially striking; a sort of Sunday school for young maid-servants. The demeanour of these poor girls towards their priest was most pleasing, when he entered, they begged his blessing, which he gave them

in the usual form. I must not forget to add, that at one of the boy's schools which I visited, I had an opportunity of examining some of the boys, whom I took quite at random, upon the distinction between *reverence* and *worship*. I may say that they (almost indignantly) repudiated the idea of paying *Divine* honours to the blessed Saints.

The Churches in Belgium are open generally at six, and many persons both assist and *communicate* at the earliest Mass. There cannot be a greater mistake than to suppose that the Mass is used exclusively or generally as a service for contemplation only. Nothing apparently can exceed the devotion of those who so use it; but there is a series of Low Masses from six to ten every day, at which I think there are *always* some communicants, and often many. This is a point in which we thought Belgium superior to France.

At Antwerp, we fell in with one of the boys who officiated at Mass in the Cathedral. Considering that he was a mere chance specimen of his class, I cannot but augur very favourably of the attention paid to young persons in the Belgian Church. I had a great deal of conversation with him on two separate occasions, and was struck and pleased beyond measure by his general tone and demeanour. We learned that he was in the habit of confessing every fortnight. He was between twelve and thirteen. He spoke with delight of his duties in the Church, and of his hope of one day attaining to the dignity of the Priesthood. It was impossible to see that boy even for a few hours and doubt, from his conversation and general deportment, that he had been most carefully and religiously brought up.

I had the good fortune to come in for a Confirmation at Brussels. It was a most beautiful sight, carrying one back in thought to the days of St. Ambrose. The present Primate of Belgium bears the highest character, and sustains his dignity with most especial majesty and sweetness. Every child and young person knelt during the Service, and had his, or her, sponsor standing behind, and the behaviour of the whole assemblage was reverent and devout. The children were arranged in the nave; the choir was reserved for the service. On entering, the Archbishop proceeded to the centre of the Altar, and the *Veni Creator* was intoned to a simple Gregorian Chant. There was no noise nor confusion of any sort; the children did not move from their places; but the Archbishop and attendant Priests came round, and administered the rite to each. The Archbishop delivered a most affectionate and paternal address.

The Bishops of Belgium meet every year at Mechlin to confer on the affairs of the Church, and remain there one week. They are received and entertained by the Primate; the days are taken up with alternate devotions and business, and the evenings passed in receiving the Clergy at dinner. The Archbishop exercises constant hospitality among his Clergy; he receives them at dinner, but his occupations are so numerous and constant that he is generally obliged to quit his table as soon as dinner is over, or even earlier, leaving his Chaplain to do the honours to his guests.

I cannot think of anything else to tell you, but as you ask for my impressions, I gladly give them, with the grounds of them.

I remain, &c.

RUSSIA.

SUFFERINGS OF THE CATHOLICS IN RUSSIA.

We have received from Moscow afflicting details of the situation of the Catholics in Russia: It seems that the Greek schism, re-animating all at once by the prospect which the affairs of the east open to its ambition, and excited by the incontestible movement which manifests itself in many souls towards the truth, redoubles its activity and ardour against the true faithful. We know that there is a popular saying which predicts the conversion of Russia at the period in which the pious Jesuit Bobala shall be placed in the number of the saints by the Roman Church. It is possible that the recent process of canonisation of that illustrious servant of God had yet more awakened the animosity of the schismatics. However that may be, a few months ago the Prior of the Convent of the Dominican Fathers of St. Petersburg—a much respected religious—was arrested during the night by soldiers, and carried away, no one knows where. They did not permit him to bid farewell to the religious, whom he was unable to see, with the exception of one only, appointed by the authorities to replace him. All the papers were seized. This severity has resulted from what the Rev. father had replied to a letter from Rome, in which they asked him for details on the martyrdom of Bobala. The faithful are subjected to vexations of many kinds. Frequent communion is forbidden them; the spies had taken umbrage at it. At the confessional it is with difficulty they can hurriedly obtain a few words. The united Greeks have a great share in the fresh breaking out of these persecutions. The convents of that order united to Catholicism have been emptied, and the monks sent away in a mass to Gitomir, where at first they had found an existence tolerable enough; but very soon, being solicited to embrace the schism, and refusing to submit to it, they had to endure all sorts of bad treatment. Separated from one another, they have been shut up in Russian convents. There was amongst them a very learned able theologian, whom the schismatic bishop intended to convert. He caused him very frequently to be conducted before him, and to enter upon a discussion. On

the replies of the Catholic priest the bishop got into a rage, and cried: "Turn me this rascal out of doors." They violently drove him away, and they recommenced the next day. This same priest finds himself now, with two others, at the head-quarters of the government of Surat of; and although there was a Catholic chapel recently erected there, he has neither the liberty to say mass, nor to exercise any function of the ministry. Many Catholic priests are subjected to a punishment which is called *plete*, and which has replaced the *knout*. They give blows by thousands. A doctor assists at the execution, and it is he who, when the patient is nearly dead, causes the tortures to be suspended. They let the victim breathe, and sometimes even they carry him to the hospital, but in order to recommence until the sentence be completely executed. One of the priests thus martyred is dead, after having received more than nine thousand blows at different repetitions. More than two hundred Polish families have been obliged to leave Odessa last year because they had brought up their sons in a Catholic academy there, and orders have been given to send those children to Moscow, Kreff, etc., in order to have them instructed in Russian, and without the assistance of one single priest. A Russian lady made the pilgrimage of the Holy Land, and she there embraced the united Greek rite. On her return she was seized, maltreated, and imprisoned.

In the midst of this renewal of persecution, the Catholic churches are multiplied. We have seen Russian monks astonished by the patience and virtue of the Catholic prisoners that were assigned to them to guard.—*Ami de la Religion.*

RELIGIOUS SECTS IN RUSSIA.—The Russian Church affects toleration. Of the vast population of 60,000,000 only about 25,000,000 are members of the Regular Church 3,500,000 are dissenters or heretics to that Church itself; 3,500,000 Catholics are found throughout the wide domains of the Czar; and fully 250,000 Armenians. The Protestant of the Augsburg Confession of Faith amount to 2,000,000; those of the Reformed Church to 54,000. There are 19,000 Moravians, while no less than 3,500,000 belonging to the Mehometan creed. The Jews are 600,000 in number and the followers of that mysterious potentate, the Grand Lama of Tibet, amount to no less than half that amount. But there are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian Empire; 170,000 are idolators, and no less than 600,000 are addicted to the disgusting practices of Ecoichism, worshipping bats, crows, and every uncouth specimen of brute, as representative of the divinity of heaven.—*Parker National Miscellany.*

We learn from the *Tribune* that Miss Antoinette L. Brown was ordained as the pastor of the orthodox Congregational Church in South Butler, Mayne, county, New York. The occasion is described as one of peculiar interest, the ceremony being according to the order of primitive Congregations. The Rev. Luther Lee preached the sermon from this appropriate text (Gal. iii. 28). "There is neither Jew nor Greek,

there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The discourse was a vindication of the right of women to preach the Gospel. The ordaining prayer was offered by the Baptist clergyman of South Butler, Elder M'Coon, and the charge to the pastor by the Rev. Mr. Hicks, of Walworth; Gerritt Smith also made an appropriate address to the people. Miss Brown gave the benediction. Miss Lee's sermon will be published.—*Pennsylvanian Freeman*.

STATISTICS OF CATHOLICITY IN GREECE.

The Catholic Church has an archbishopric and three bishoprics in the kingdom of Greece. Naxia is the metropolitan archbishopric, the others are Syria, Tinos, and Santorini. The late Archbishop of Naxia died last June. M. Alberti, Coadjutor of Syria, is become titular bishop by the decease of the late bishop. M. Francis Zaloní, a Tiniot, is the Bishop of Tinos, having succeeded as coadjutor to M. Gobinelli, who died in 1850. The Bishop of Santorini is M. Francis Cuculla, a Syriot, maternal uncle of the Abbe Marinelli.

All these bishops, together with the Bishop of Chios, an island belonging to Turkey, are suffragans of Naxia.

The number of Catholics in the island is— at Naxia, about three hundred; at Syra, about five thousand; at Tinos, about eight thousand; at Santorini, about five hundred.

Naxia possesses a chapter. The other islands have no chapter, but their clergy enjoy the privilege of electing the Capitular Vicar when the see is vacant. The clergy of Naxia, like the population, is very much reduced. It numbers six priests, who are almost incapable of discharging the sacred ministry from old age or sickness. The Lazarists support two monks at Naxia, where they have considerable property. There is besides a Capuchin Missionary, and also a convent of Ursuline Nuns.

The clergy is more numerous at Syra. It consists of thirty priests. There is besides a Capuchin Missionary living in the convent, which is under the protection of France. There are also at Syra for Jesuit Missionaries belonging to Sicily, two Fathers, and two lay brethren.

The clergy of Tinos is also very numerous. It numbers upwards of thirty-five priests, who have the pastoral charge of the different villages in the island.

The clergy of Santorini is about twenty priests. There are also two Lazarists, with some Sisters of Charity, and a convent of Dominicans.

There are very few Catholics in continental Greece. The Bishop of Syra is honoured with the title of Apostolical Delegate for continental Greece, and these countries belonging to Greece to which the jurisdiction of the other Bishops does not extend. This title was given to the Bishop of Syra by Gregory XVI. in 1834.

There are some Catholic missions in Attica and Peloponnesus, served by Syriot missionaries

at Athens, on the Piræus, at Heraclion in Attica (a Bavarian colony); in the Morea, at Patras, Nauplia, and Navarino, which last is at present vacant. The Catholic population of the continent of Greece is estimated at two thousand five hundred souls.

The Greek Catholics are without schools, colleges, or universities. They have only some small Lancastarian schools for children. There are no longer seminaries for the clergy. The one at Syra was given up about two years ago for want of funds. Naxia and Santorini are altogether without any. At Tinos there is a defunct diocesan seminary.

The Greeks, on the contrary, have well organised schools, gymnasia, and colleges, with a good staff of professors, seminaries for the clergy, and otho's University at Athens.

The Catholics are in want of—first, a printing office; second, newspapers and other periodical publications, religious and political, which would have immense influence in the heart of the nation; third, books of controversy and of religious instruction in their own language. The Abbe Marinelli insisted greatly upon these three points; he understands all importance of the religious press in modern times, and is convinced that its action must powerfully favour the apostolate. A Catholic paper published at Athens in the national language, not the organ of a backward party, but which developed the broad and advanced principles of Catholicism would soon exert their influence throughout Greece, and would prepare the way for the reconciliation of the two Churches.—*Nation*.

The Editor of the *Abelha* in a late number of his paper induces his readers to believe that the accounts of the administration of the Church of St. Michael at Mahim at present under examination before the Supreme Court have been found quite correct. If in this assumption of the Editor of the *Abelha* he includes the personal accounts of Rev. Jose de Mello as former Vicar of Mahim we more than question the correctness of this statement, as many of the items are to the eyes of any one at all conversant with Catholic practices so manifestly and palpably inaccurate, that the very fact of presenting such accounts are a positive proof of his total ignorance of his duties and his incapacity to discharge them.—*Bombay Catholic Examiner*.

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Capt. Fagan, Pay-master, H. M. 98th	
Regt.,	Rs. 30 0
Rev. Father DeMello, for Feb.,	0 8
Rev. Mr. O'Hagan, for Jan. Feb. and	
March,	3 0
W. Moran, Esq., for Feb. and March,	4 0

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, MARCH 18, 1854. [VOL. XXVI.

ARRIVAL OF THE MAIL.

We take the following from the Electric Telegraph;—

HEADS OF INTELLIGENCE.

BY THE P. & O. COMPANY'S STEAMER "BOMBAY."

London, dated February 8th, 1854.

Declaration of war is hourly expected; Baron Brunow was preparing to leave London.

Kisseloff has left Paris. Lord Clarendon closes his speech with these words: We have already had a communication with the French Ambassador on this subject: viz.

The withdrawal of the Ambassador; and instructions will be sent both to Sir Hamilton Seymour, and to General Castlereagh, by their respective Governments to-morrow, which will place both these Ministers upon the same footing with regard to the Court of St. Petersburg and all diplomatic relation between the two Courts will in the same manner be suspended. General opinion is, that there will be a War, and every preparation is being made to meet the emergency—twenty thousand Troops are ordered to prepare for foreign service. The Baltic Fleet is fitting out with the greatest dispatch. Rumour says, that sixty or seventy thousand French Troops are getting ready for service.

Thirty thousand Militia to rendezvous at Chobham

Parliament was opened by her Majesty on the 31st of January; the charge of Prince Albert's interference with Politics has been refuted. Lord Hardinge denies his interfering with the patronage in the Army.

The winter has been very severe, numbers of wrecks, and great loss of life; Ship 'Taylor', with loss of four hundred people.

'John O'Gaunt', and American Ship 'Staffordshire'.

Count Orloff has most signally failed in his Mission to Vienna, and abandoned the idea of going to Berlin.

The Agents of Russia, have been withdrawn from Germany.

The combined fleets had returned to the Bosphorus without seeing a single Russian Vessel, but were to resume their cruising on the 20th of February.

Large quantities of Medical Stores have been sent to the fleet.

General Thackwell has been sent for at the Horse Guards supposed to take a command.

Screw Steam Ship *Hecla*, has been despatched to survey the Baltic Seas, for the breaking up of the Ice.

The Russian Embassy has left Paris.

Baron Brunow expected to leave immediately—the Russian diplomatic Agents in Germany have left.

Count Orloff's commission to Vienna has totally failed.

Russia and Austria conferring with the Western Powers, British and French Ambassadors in St. Petersburg recalled. Baltic Fleet ordered to prepare for Sea.

Twenty thousand troops ordered to be in readiness for forcing a service, greatest activity prevails in the Dock Yards and Government Establishments. The combined fleets returned from the Bosphorus not having seen a single Russian Vessel.

Her M. Steam Frigate 'Retribution', entered the harbour of Sebastopol during a fog, to the great astonishment of the Russian Authorities.

MONDAY, MARCH 6.

No less than twenty applications for discharge were heard in the Calcutta Insolvent Court on the 4th instant. Two or three of the cases bore the true Calcutta stamp.

The *Hurkaru* states, that the Ganges Steam Company have cleared nearly a lakh of Rupees upon the operations of the past half year.

TUESDAY, MARCH 7.

The *Citizen* states, that eight of the men employed in erecting the Electric Telegraph near Snugor, have been carried off by tigers, and the remainder have refused to work.

The *Englishman* states, that a fraud has been discovered in the construction of Messrs. Green's splendid ship, the *Alfred*. Two of the bolts taken out of her in dock are made of some base metal, covered with a surface of copper. One of them was a keel bolt, about an inch and a half in diameter. A paltry fraud of this kind might cost the lives of hundreds, not to speak of the destruction of ship and cargo. Was not the *Ajdaha* built by Messrs. Green? If so, they are doubly bound to institute a strict investigation.

WEDNESDAY, MARCH 8.

The *Muffinsible* states, that the Electric Telegraph between Agra and Gwalior is complete, and messages have been flashed between the two cities. It is said, that in a few days it will be completed seventy miles further, and in a few weeks, Bombay will be in immediate communication with the North Western Provinces.

THURSDAY, MARCH 9.

The following is the result of the last opium sale:—

Behar, Chests 2853	Average 809-10	Proceeds 23,11,525
Benares, " 1170	" 838-1	" 9,80,575

The price of the dug appears to be recovering.

The *Hurkaru* states that the question how far Inland Steamers can be compelled to be punctual, is likely to be tried in a Court of Law. Certain stores urgently required were shipped at Calcutta on one of these steamers. She started ten days after the advertised date of departure. The consignee, consequently, refused the stores, and the Company must bring an action for the freight. Nothing is punctual in India, as Captain Kellock used to say, except time, tide, and the P. and O. Company.

The same journal tells us that the manufacture of oil from poppy seed is carried on to a large extent in the Gwalior territory. The oil is worth Rs. 2-12 a maund on the spot, and the cost of seed, bullocks and labour is only Rs. 2-6. The oil is expressed in a rude mill, made of the trunk of a tree, hollowed out at one end, and set upright in the ground.

We perceive from the local columns of the *Hurkaru*, that the Municipal Commissioners of Calcutta are about to construct a reservoir, and aqueduct in the principal Streets of the Northern Division of the town. The expense, it is said, will be about a lakh and half of Rupees, and it is expected that the rich natives will contribute liberally towards the undertaking. We hope the water supply is not dependent on the fulfilment of this hope.

FRIDAY, MARCH 10.

The *Englishman* states that the following allowances have been granted to the Sikh prisoners of State:—

Chutter Singh, per annum,	Rs. 8,000
Sher Singh,	6,000
Utter Singh,	2,400
Dewan Hakim Roy,	1,200
Kishen Koomar,	600
Oojim Singh,	600
Lall Singh,	810
Motabe Singh,	840
Oomed Singh,	4,800
Jugget Chund,	2,400

The *Burkaru* reports, that a piano maker in Vienna has invented a machine by which the piano stenographs the notes struck. It will greatly relieve composers.

The same journal collects the reports of the progress of the flying line of Electric Telegraph. It is complete from Agra to Gwalior, and Agra to Cawnpore; it is nearly complete to Jullundur, and in a few weeks at farthest communication between Lahore and Calcutta will be instantaneous. Before such energy as Dr. O'Shaughnessy's even Indian apathy appears to vanish. He crowds the work of a twelvemonth into a week.

SATURDAY, MARCH 11:

The *Madras Athenæum* tells a story of the honesty of a Hindoo. One Veraswamy, a tank digger in the district of Chingleput, had completed some work for Government. He obtained his money late at night from the cash-keeper of the Collectorate, in the shape of a bag of pice said to contain Rs. 30. The bag was filled with silver to the amount of Rs. 1000, and the Hindoo took back the money to the Collector. He asked for a small reward, but the Collector could only promise always to employ him. A year afterwards a petition was forwarded to the Sudder Board, and Veraswamy obtained a donation of Rs. 50: The instance though striking, is not unprecedented. Actual stealing is by no means so common among natives as among the lowest class in England. They prefer, like the Americans, to win your goods by a "cute trick."

MONDAY, MARCH 12.

The *Bombay Guardian* says: "we have not yet overtaken the ancients, with respect to the size of vessels. The *Great Republic* was at the time of her destruction, the largest ship afloat; she was of 4,550 tons register. But a ship was constructed for Ptolemy Philopater, which was 330 feet long, 56 broad, and 72 deep; and of 6,445 tons. Archimedes constructed a ship for Hiero, king of Syracuse, so large that no harbor in Sicily or Greece could receive it. And Noah's Ark contained 1,500,000 cubic feet, and was of 11,905 tons. But the *Great Republic* was the property of a private American citizen; while the wealth and resources of all Sicily were called into requisition—observes the paper from which we copy,—to construct Hiero's vessel."

The *Madras Spectator* mentions, that a line of Electric Telegraph is to be immediately constructed between Prome and Calcutta. It will pass through Sandoway, Chittagong, and Dacca.

THE IRON DISTRICTS OF INDIA. NIMAR.—In the district of Mundlaiser, a portion of the territory ceded by Scindiah for the pay of the Contingent, exists a bed of iron ore said to be of almost unequalled richness. We are not in possession of the minute information we have received from some other districts, but the country along the banks of the Nerbudda from Hosungabad to Mundlaiser is covered with the mineral. Specimens have been examined by professional mineralogists, who have declared them to be of a richness almost unknown in the most favoured iron districts of Europe. From Burwai, a place some twenty-five miles East of Mundlaiser, to Hosungabad, the iron is raised in considerable quantities, but in the wretched fashion we have so frequently described. In Nimar, as every where else, the native system involves the maximum of expenditure, and the minimum of result. Every circumstance, however, is favourable to the introduction of European methods of manufacture. The richest of the mines are in the neighbourhood of Poonassa, and at Poonassa, there is a great bed of lime stone, which as a flux would be invaluable. Fuel is plentiful and cheap. The South bank of the Nerbudda is, as it was in the days when it was ruled by Hanuman, an almost impervious forest, and along the North bank from Burwai to Nimawe, wood for charcoal is abundant. The place appears already to have attracted the attention of Europeans, and a geologist employed by a private Company, has recently examined the country around Poonassa.—*Friend of India.*

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THE BENGAL CATHOLIC HERALD.

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

No. 12.] CALCUTTA: SATURDAY, MARCH 25, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 25.

ST. THOMAS' CHURCH.

The Archbishop's Sermon on the third Sunday in Lent, 1854.

I Therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With a humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in us all. St. Paul to the Ephes. c. iv. v. 1 to 6.

HAVING established in the discourse delivered by me on last Wednesday, that a desire and love of truth, especially of religious truth, have been implanted in man by his Creator, I then remarked, that God, who never does any thing in vain, must have intended, that that desire and love of religious truth should be satisfied. Hence, I concluded that his Providence must have provided some certain assured means suited to mankind at large, by the due use of which, they might be conducted to the knowledge of the true religion. All this indeed, is implied in the words already quoted from St. Paul, when he says, that God wishes all men to be saved and to

come to the knowledge of the truth. For, it is a received principle, that he who sincerely desires an end, desires also the means necessary to attain that end.

Now the means appointed by God, to bring man to the knowledge of the truth, must be in proportion and keeping, both with the character of the religious truth to be imparted to him, and also with the general condition and capacity of the human race.

The Wisdom and Providence of God alike dictate these conditions. Hence, if the religious dispensation, which it has pleased God to reveal, be replete with mysterious dogmas, the very existence of which reason left to itself never could discover, and the evolution of which, together with the consecrations involved in them, unassisted reason is wholly inadequate to accomplish, it is manifest, that such a dispensation, in order that it should be rightly understood by those for whom it was intended, and be preserved in its first integrity during the lapse of ages, should be confided only to a tribunal divinely established and divinely qualified, to pronounce unerringly on its contents.

To suppose, that the Almighty would reveal for the welfare of men to the end of the world, a dispensation, such as we now speak of, and confide it to a tribunal not divinely secured against error, would

be unworthy of the Divine Wisdom and Providence, for this would be to expose to certain danger the preservation in its integrity and purity of a religion, the knowledge and belief of which in its integrity and purity, God had ordained to be necessary for man's salvation.

In effect, if it be once supposed, that the supreme teaching authority of a mysterious dispensation, such as Christianity essentially is, be even liable to mistake, in what regards any one iota of doctrine, the very foundation of all confidence in its guidance must be thereby shaken, and the peace and security of firm faith give way to the anxiety and dubiousness of mere human opinion. Just as in regard, for example, to the veracity of the Supreme Being, if we would duly profess our belief in that attribute of the divinity, we must hold, that God neither can deceive nor be deceived, not only in great things, but also in what relates to the merest speck of any thing that exists, in regard even to the number of the hairs of our head, or of the sands on the sea-shore.

It is for this reason, that the Catholic Church insists on her children receiving, with faith and obedience, every thing which She teaches, no matter how apparently unimportant it may seem to human judgment to be. For, she feels, and, indeed, reason itself dictates the feeling, that, to call in question any single iota of her doctrine, would be to sap the fundamental principle of her inerrancy, and thus render the whole superstructure of her teaching uncertain and questionable.

It is true, that God might or might not, at his pleasure, have revealed to us the Christian dispensation, just as he was free to create or not to create man. But as in the hypothesis of his creating man, his divine attributes of Providence and Wisdom dictated, and, if I may so speak, obliged him, to dispose the physical order in such a way, as that it would minister to man's subsistence, if man co-operated on his part for that purpose, so, likewise, in the supernatural order of religion, God, in the hypothesis, that it pleased him to reveal Christianity, was similarly obliged, to annex to that revelation such conditions or accompaniments, as would render it really

beneficial to men of good will, who sincerely desired to regulate their belief and conduct by its dictates.

Now without the aid of such an unerring, living, speaking authority, as we have made reference to more than once in this discourse, men could not know, with that certainty, which faith essentially demands, what those dictates are. Hence, then, from the very fact, that God has been pleased to reveal to man a dispensation, replete with mysteries, such as Christianity is, we are warranted in concluding, that that revelation must include the institution of a permanent authority, divinely qualified, both to expound all its dictates on faith and morality, and also to transmit in integrity the whole body of its doctrine, from generation to generation, until the consummation of the world.

As the principle, involved in the topic on which I now treat, is, as it were, the pivot, on which the whole controversy between Catholicity and Protestantism turns, I shall illustrate it by a reference to some of the chief mysteries, which are believed in common by Catholics and Protestants.

But before doing so, let me assign my reason for the assertion, that the whole controversy between Catholics and Protestants turns on the admission or rejection of the principle, of which there is now question. That reason is, that if the principle of an external, living, speaking, unerring authority, such as Catholics recognise in the Church, be once admitted, then not only the Protestant fundamental principle of private interpretation of the scriptures by each individual must be rejected, but, moreover, all further enquiry into the grounds of every particular tenet of Catholicity becomes unnecessary, as the truth of the entire teaching of the Church must then be regarded, as divinely guaranteed against all danger of error.

To return to the consideration of those mysteries, which all Christians in common profess to receive viz., Original Sin, the Unity and Trinity of God, and the Incarnation of Christ.

It must be evident to you, my Brethren, that, to develop these mysteries and determine the consequences they lead to and involve, the principles of hu-

man learning are wholly inadequate. For, how could human genius or learning decide, for example, that whilst the Son of God emanated by an eternal generation from the Father, the Holy Ghost emanated not from the Father alone, but from the Father and the Son, as from one principle, and that this emanation took place not by generation but by procession. Again, how could either human learning or reason, if left to themselves alone, decide on the various controversies, which agitated the Church for centuries on these mysteries, and on the consecrations included in them? How, in fine, could even the Church pronounce conclusively in her general Councils, or through her Chief Pastor on dogmas, of which human reason knew nothing, unless she were securely and certainly guided by the Spirit of God in her decisions? Is it not manifest, that if her decisions rested on any inferior authority to that just mentioned, the minds of her children would continue anxious and uncertain, as to whether the doctrine recommended by her to them, or that, which the adversaries of the Church proposed, was the true faith? Supposing, that the Pastors of the Church grounded their decision on any of these dogmas, not on the divine assurance, that in teaching they were supernaturally secured from error and guided into all truth, but on their own wisdom and learning, then the parties interested in any question at issue, would, naturally and justly, be influenced in their judgment on the subject, by the estimate they might form of the respective capabilities and endowments of the advocates of each of the conflicting opinions, which came under discussion.

Now in such a contest, experience shows, that that opinion would be likely to triumph, which happened to coincide most with popular feelings or prejudices, and which was best sustained by oratory of a popular character. In the mean time, they whose opinion might be thus discountenanced, would, doubtless, still adhere, with increased tenacity to their own persuasion, and ascribe the success of their adversaries not to truth, but to sophistry, the spirit of party and popular delusion.

Neither could the apparent triumph,

thus secured in favor of one opinion, set at rest the minds even of those, by whose exertions it had been achieved. The humiliation of their opponents might, indeed, for a time, gratify their pride, but as the matter at issue was of such a nature, as to require the full, firm, and settled internal conviction of the mind on a Religious dogma, a conviction; which, a decision such as we suppose to have been obtained, could not generate, it is impossible, that they too, in whose favor that decision was given, should not, especially in the hours of retirement and peaceful reflection, experience anxiety and doubt upon its accuracy.

Nay, if we even suppose, that the decision of which we speak, had been given, without the interference of pride or passion, but by a merely human tribunal, which had to rely solely on its integrity and learning for the accuracy of its judgment, still it could not, in the great concern of Religious faith, relieve the mind from fear and uncertainty, and obtain from it a fixed, firm, settled conviction or assent, free from the danger of fluctuation.

For the order, or region, to which questions of faith belong, is a region of spirit, the Lord of which has darkness under his feet, and makes darkness his covert, his pavilion round about him. In such a region, who can travel securely, unless, like the Psalmist, he can declare, that even though he should walk in the midst of the shadow of death, he will fear no evils, because the Lord is with him. Without such a guarantee, every step that a person takes in such a region, must occasion renewed fear, lest, instead of walking in the one path of truth, he should wander aside into any of the thousand ways, that lead to error. And this dread must be awfully aggravated by the consideration, that whilst the avenues to error are countless, and the path to truth but one, man is, on the one hand, impelled by fallen nature and its unhappy propensities, to choose the path which is easy, agreeable, leading to pleasure and honor, whilst, on the other, he is deterred from entering on the road to truth, by the ruggedness of the way, and the privations and difficulties, ordinarily inseparable from its adoption.

One of the chief blessings to be looked

for from true Religion, when we are faithful to its maxims, is that peace of mind which certainty begets. Now that blessing we cannot hope for, if the difficult controversies of Religion depend for decision on a tribunal, incapable both by its constitution and the nature of the subjects on which it has to pronounce, of giving that supreme certainty, which alone can free the mind from anxiety and impart to it a secure and permanent peace.

Thus it is evident, that the very constitution of Christianity demands, that its truths be confided to a faithful guardian and interpreter, whose integrity and inerrancy are guaranteed by that divine Spirit whom the Saviour designates as the Spirit of truth.

You perceive My Brethren that, in the course of reasoning now pursued, the argumentation rests wholly on the universally admitted constitution of Christianity, considered simply as a revealed dispensation, which involves several mysterious doctrines, and proposes them as necessary to be believed and practised by its followers, in order to their salvation. We shall see by and by, if the conclusion we would thus establish, be sustained by the testimony of the Holy Scriptures also.

We may employ the medium already adduced, for the purpose of establishing in another manner the conclusion we would arrive at. For this purpose, let me remark, that it is confessedly the spirit of the Christian dispensation, to unite together in its bonds, not merely externally, but in mind and heart also, all its followers.

Without referring to any particular text of Scripture on this subject, it will suffice to remark, that the sacred writings every where inculcate on us the preservation of the Unity of spirit in the bond of peace. They uniformly and earnestly exhort the faithful, to think and speak the same thing in all that concerns Religion, and they denounce vengeance against those, who cause dissensions.

In effect, one of the sacred writers, in order to express in the strongest manner the fidelity, with which the first Christians adhered to these instructions, says, that the multitude of believers had but one heart and one soul. Now

such being evidently the spirit of Christianity, and any departure from this spirit being manifestly a grievous violation of that Unity and peace, which Christianity inculcates, it follows clearly, that Christianity must contain within itself some adequate means, to maintain that Unity, which it insists upon so strongly, and also to prevent and crush that discord, which it pronounces to be so criminal.

It is this assertion of a principle conservative of religious Unity, which pre-eminently distinguishes Catholicity from Protestantism of every denomination. In virtue of that principle, the Catholic Church, like her Almighty Founder, recognises no limits of tongue, or tribe, or people to the diffusion of her communion, but, as a fond Mother, she invites within her maternal embrace, and would clasp together fondly in her arms the whole human race as her beloved children in Jesus Christ, saying to them, in the inspired accents of the Psalmist "Behold how good and how pleasant it is for brethren to dwell together in Unity: like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Which ran down to the skirt of his garment: as the dew of Hermon which descendeth upon Mount Sion. For there the Lord hath commanded blessing and life for evermore."

In proportion to her inflexible assertion and love of Unity, the Catholic Church reprobates and abhors every thing, that interferes with, or disturbs that religious Concord, which constitutes her most glorious characteristic.

In this respect, there exists a most beautiful resemblance between her and the true Mother of the Child, in favor of whom Solomon gave judgment.' You remember, My Brethren, that on the occasion just referred to, the wisest of Men grounded his decision, on the heartless unconcern, exhibited by her who unjustly claimed the Child as her own, when She consented, that the Infant in dispute should be cut into two parts and divided between her and her opponent. 'Whilst the pretended Mother thus demonstrated the falsehood of her claim, the real Mother "said to the King (for her bowels were moved

upon her Child) I beseech thee, My Lord, give her the Child alive, and do not kill it." Kings L. 3. c. 3.

It is in a manner akin to this, that the Catholic Church, by her zeal for religious Unity, evinces, that She is the true Mother, to whom Jesus Christ confided the Children begotten to him in baptism. Whilst Protestantism shivers into a thousand disjointed fragments the integrity of truth, and looks on with unconcern at this fatal dismemberment, the Catholic Church with genuine maternal solicitude labours unceasingly, to uphold the Unity of Spirit in the bond of peace, ever proclaiming with St. Paul "*one Lord, one Faith, one Baptism,*" Ephes. c. 4. v. 5. Guided then by the wisdom of Solomon, when heresy puts forth its false pretensions to be the Parent of Religious truth, must not mankind with one voice exclaim of the Catholic Church "Give to her the living Child, for she is the Mother thereof."

THE LATE REV. MR. FLANAGAN.

DIED of Phthisis, at St. John's College, Park-Street, on Saturday Evening, the 18th March, instant, the Rev. Mr. Flanagan, in the 25th year of his age. Mr. Flanagan was a native of Drogheda in the County Louth, Ireland. At an early age, the lamented deceased, applied himself to classical studies; having attained the requisite proficiency in that department of literature, he entered the Missionary College of all Hallows, Dublin, in order to prepare himself to serve in the Priesthood on this Mission. Here he remained for five years, during which time, he passed through the prescribed course of Philosophy, and the greater part also of the appointed course of Theology. Towards the close of his collegiate career, symptoms of pulmonary disease having manifested themselves in him, the Medical advisers of the Institution, in the hope, that his speedy transfer to a warm climate might stop, or, at least, greatly retard the pro-

gress of his disease, recommended, that he should be sent out at once by the Cape, to his destined Mission. To some small extent, their advice proved beneficial to their Patient. During the Voyage and for a few months after he arrived here, about the middle of the year 1853, Mr. Flanagan rallied so much, as to cause both himself and his friends to hope, that his recovery would progress to completion. But the insidious gangrene continued silently, but uninterruptedly, within him, the work of destruction, so that, in a very brief period after his promotion to the Priesthood, he found himself obliged to give up, altogether, the discharge of his duties both in the Sanctuary and in the College. During the last three months, his strength was so enfeebled, that he seldom rose from his bed, and never was able to leave his Room. His patience and equanimity were severely tried during his long illness, not only by the fatal sickness which preyed upon him, but also by the soreness of skin, occasioned by his having been so long confined to his bed. Nevertheless, his mind and temper continued always unruffled, and in his daily intercourse with those around him, he always evinced a Christian calmness and resignation to the holy will of God in his regard, which whilst it edified, very much also endeared him to them. His death was in keeping with his holy preparation for it. During his illness, he more than once devoutly confessed and received the Holy Communion. As soon as the Symptoms became alarming, he was also comforted and fortified for the last struggle, by the Holy Sacrament of Extreme Unction. The closing moments of his life were free from any distressing pain either of mind or body. With the full use of reason, and a mind wholly detached from Earth and turned towards Eternity, his last moments were spent in suitable acts of Devotion, until at length, whilst piously uttering the sweet words "Jesus, Mary and Joseph" he happily slept in the Lord. *May he rest in peace. Amen.*

CATHOLIC CATHEDRAL.

From next Sunday, March the 26th, the first Mass, at the Cathedral, on Sunday mornings during the present Season, will be celebrated at 6½ and the second at 7½ o'clock. The Sermon as usual will take place immediately after the first Mass; Vespers on Sunday evenings will begin at 6½ o'clock, P. M. The Parochial and Confraternity Mass on the other days of the week will begin at 7 o'clock, A. M.

ST. XAVIER'S CHAPEL,
BOW-BAZAR.

Mass will be said on Sundays and Festivals of Obligation in St. Xavier's Chapel at 6½, and on the other days of the week on which Divine Service is appointed to be celebrated, at ¼ to 7 o'clock, A. M.

ST. JOHN'S CHAPEL,
CIRCULAR-ROAD.

On Sunday mornings and on Festivals of Obligation, Mass will be celebrated at St. John's Chapel at 7½ o'clock, A. M. and on the other appointed days of the week at ¼ to 7 o'clock A. M.

ST. THOMAS' CHURCH.

From and after Monday the 27th Instant, inclusively during the present Season, the first Mass, as well on Sunday days, as on the other days of the week, will be celebrated at 6½ o'clock A. M. The second Mass on Sundays and other days of Obligation will be said at 7½ o'clock A. M. Vespers will begin at 7 P. M. and the Sermon will follow immediately after.

CHURCH OF THE SACRED HEART,
DHURRUMTOLLAH.

From Monday next, the 27th instant, the Mass on week-days will commence at 6½ o'clock.

On Sundays, the first Mass will begin at 6½ o'clock, and the High Mass, immediately after it.

Calcutta, 23rd March, 1854.

SPEECH OF THE KING-REGENT
OF PORTUGAL.

Lisbon, Jan. 6.—The following is an extract from the speech delivered by the King Regent on opening the Cortes in person the 2nd inst.

"The pending negotiations are all carried on with the Holy See with every hope of a favorable result."—*Catholic Standard*.

LONDON: OPENING OF PARLIAMENT;
TUESDAY, JAN. 31.

THE QUEEN'S SPEECH.

"My Lords and Gentlemen,

"I am always happy to meet you in parliament; and on the present occasion it is with peculiar satisfaction that I recur to your assistance and advice.

"The hopes which I expressed at the close of the last session, that a speedy settlement would be effected of the differences existing between Russia and the Ottoman Porte, have not been realised, and I regret to say that a state of warfare has ensued.

"I have continued to act in cordial co-operation with the Emperor of the French, and my endeavours, in conjunction with my allies, to preserve and to restore peace between the contending parties, although hitherto unsuccessful, have been unremitting. I will not fail to persevere in these endeavours; but as the continuance of the war may deeply affect the interests of this country, and of Europe, I think it requisite to make a further augmentation of my naval and military forces, with the view of supporting my representations, and of more effectually contributing to the restoration of peace.

"I have directed that the papers explanatory of the negotiations which have

taken place upon this subject shall be communicated to you without delay.

"Gentlemen of the House of Commons,

"The estimates for the year will be laid before you, and I trust you will find that, consistently with the exigencies of the public service at this juncture, they have been framed with a due regard to economy.

"My Lords and Gentlemen,

"In the year which has just terminated, the blessing of an abundant harvest has not been vouchsafed to us. By this dispensation of Providence the price of provisions has been enhanced, and the privations of the poor have been increased; but their patience has been exemplary; and the care of the legislature, evinced by the reduction of taxes affecting the necessaries of life, has greatly tended to preserve a spirit of contentment.

"I have the satisfaction of announcing to you that the commerce of the country is still prosperous; that trade, both of export and import, has been largely on the increase; and that the revenue of the past year has been more than adequate to the demands of the public service.

"I recommend to your consideration a bill which I have ordered to be framed, for opening the coasting trade of the United Kingdom to the ships of all friendly nations and I look forward with satisfaction to the removal of the last legislative restriction upon the use of foreign shipping for the benefit of my people.

"Communications have been addressed by my command to the Universities of Oxford and Cambridge, with reference to the improvements which it may be desirable to effect in their institutions. These communications will be laid before you, and measures will be proposed for your consideration, with the view of giving effect to such improvements.

"The establishments requisite for the conduct of the civil service, and the arrangement, bearing upon its condition, have recently been under review, and I shall direct a plan to be laid before you which will have for its object to improve the system of admission, and thereby to increase the efficiency of the service,

"The recent measures of legal reform have proved highly beneficial, and the success which has attended them may well encourage you to proceed with further amendments. Bills will be submitted to you for transferring from the Ecclesiastical to the Civil Courts the cognisance of testamentary and of matrimonial causes, and for giving increased efficiency to the superior courts of common law.

"The laws relating to the relief of the poor have late undergone much salutary amendment; but there is one branch to which I earnestly direct your attention. The law of settlement impedes the freedom of labour; and if this restraint can with safety be relaxed, the workman may be enabled to increase the fruits of his industry, and the interests of capital and labour will be more firmly united.

"Measures will be submitted to you for the amendment of the laws relating to the representation of the Commons in parliament.

"Recent experience has shown that it is necessary to take more effectual precautions against the evils of bribery and of corrupt practices at elections. It will also be your duty to consider whether more complete effect may not be given to the principles of the act of the last reign, whereby reforms were made in the representation of the people in parliament. In recommending this subject to your consideration, my desire is to remove every cause of just complaint, to increase general confidence in the legislature, and to give additional stability to the settled institutions of the state.

"I submit to your wisdom the consideration of these important subjects, and I pray God to prosper your counsels and to guide your decisions."

Her Majesty laid marked stress and spoke in a tone of emphatic satisfaction of the alliance with France. There was great noise and confusion below the bar, pushing and scuffling, and slamming of doors, and this was followed by an altercation between two hon. gentlemen, conducted with so much warmth, and with so little regard to the presence of the Sovereign, that it was distinctly heard throughout the house, and was not "put down" until several indignant cries

of "Hush!" had run through the house. Notwithstanding these interruptions her Majesty read her royal speech with her usual distinctness and music of intonation. Her Majesty was observed to allude with great feeling to the privations which the poor have recently endured, and their exemplary conduct.

Having finished the reading of the speech, her Majesty, bowing to the distinguished assemblage, and giving her left hand, as before, to Prince Albert, the Queen left the house with the same formalities which had marked her entrance.

Selections.

THE RUSSIAN CHURCH.

(FROM A CORRESPONDENT.)

THE following details connected with the Russian Church may prove interesting at the present crisis of affairs in the East. The facts narrated are taken from very authentic sources—viz, from an "Allocution pronounced by His Holiness Pope Gregory XVI. in the Secret Consistory, held July 22, 1842" which contains statements, supported by documents, regarding the grievous calamities which Religion suffers in the Royal States of Russia and Poland: printed at the Propaganda, Rome, 1842; from Dr. Theiner's "Modern History of the Catholic Church of both Rites in Poland and Russia, from Catherine II. down to our own Days:" published in German, 2 vols, 8vo, Augsburg, 1842; from a work entitled, "Historical Monuments of Russia:" published in Latin, by J. Tourgenoff (Prazz, 1841); and also from a volume written in French, "Persecutions et Souffrances de l'Eglise Catholique en Russie, par un Ancien Conseiller d'Etat de Russie (Paris, 1842.) There is likewise an interesting article in the "Dublin Review" (December, 1847) on the subject.

From the above valuable sources, I proceed to give a sketch of the origin of the Russian Church. I wish, in the first place, to contradict an idea, which seems to be very prevalent, that the Church of Russia is an offspring of the Schismatical Greek Church of Constantinople, and has been, ever since its origin, separated from the communion of the Apostolic See. This is an error. The holy Patriarch, S. Ignatius, was the first whom the Russians recognised as their head. Our own Alban Butler gives a very faithful account of his life, and of the sufferings he had to endure from the artful and hypocritical Photius (see Oct. 23). From the ninth century till about the twelfth, no trace can be discovered of any disagreement between Rome and the Church of Russia, although some attempts have been made by some modern Greek writers to prove that a rupture *did* take place

much earlier. But the point cannot be satisfactorily established.

About the year 1120, Nicephorus I., a Greek Prelate, from Constantinople, composed a Treatise against Rome. But his views did not meet with any sympathy either from the clergy or laity. Latin priests came freely into Russia to assist the Russian clergy in their duties. Even to this very day, the Russian Church commemorates, on the 6th of August, the virtues of Abbot Antonio, the Roman, who, coming from Lubeck to Novogorod, established a monastery which still bears his name. It is quite certain that Russia continued in communion with Rome till the fifteenth century, so that its defection may, with historical accuracy, be thrown into the mass of schism which, about that period, was allowed, by the inscrutable judgments of God, to blast the fairest portions of Europe. When the deplorable event happened, which severed Russia from the Catholic Church, it is almost unnecessary to observe, that craft, cruelty, ambition, avarice, and every species of wickedness were the means employed to forward this deplorable schism.

In 1415, the worthless Patriarch, Photius, was deposed by a majority of the Russian bishops. Gregory Zamblack, having been elected in his place, the Church was, in consequence, divided into two parts, or rather two Patriarchates—Moscow and Kiew. To the latter adhered the Catholic Sees of Bransk, Smolensk, Peremuishel Turow, Luzk, Wladimir, Polozk, and Haliz. The former continued to be held by Photius, the mortal enemy of the Apostolic See. A few years later, the two Sees were again united in the person of Isidore, who was sent from Constantinople into Russia as Metropolitan of both. Devoted to the sacred object of restoring the separated parts of Russia to Catholic unity, he obtained leave from Prince Wassili III. to proceed to the council of Florence, which had begun its sittings at Ferrara, for the purpose of reuniting the East and West. On his return, in 1439 he arrived at Buda with the title of Apostolic Legate. He sent before him a Pastoral, to proclaim the joyful intelligence that the union had been accomplished. It commences with these words: "Rejoice ye in the Lord. The Eastern and Roman Churches have entered into a perpetual unity, and have thus regained their ancient peace and harmony. All ye good Christians of the Church of Constantinople, ye Russians, Servians, Wallachians, and all who believe in Christ, accept this holy alliance with jubilee and rejoicing. Be from henceforth true Christian Brethren of the Roman Church. May peace and love reign among you!" (See Theiner, p. 54.)

In Kiew and its dependencies Isidore was received with great joy: but in Moscow he met with a very different reception. However, he was resolved to face all dangers. Having arrived there, he said Mass in the Church of Our Lady; after which, the deacon read from the pulpit the Decree of Union passed at Florence. The people listened in silence, and gave no sign of pleasure or delight. The Prince also received from Isidore, with great coolness, an autograph letter from the Pope. On perus-

ing it, he said he would hear of no union with Rome; and seizing the heroic Patriarch, he ordered him to be sent to prison. After two years, however, he escaped and fled to Rome, where he was received with deep respect. He died in 1463, and was buried in Saint Peter's. The two Sees of Moscow and Kiew were again separated. The latter remained faithful to the Holy See, while the former became the head of the Schism. But, alas! before the year 1520, the unceasing efforts of the See of Moscow prevailed, and the whole of Russia was then plunged into the same unhappy condition.

Soon after this deplorable event, a calamity happened which considerably affected the position of the Russian Church. Jeremia's II., Patriarch of Constantinople, drained the resources of his See, in outbribing his competitors, Metrophene's III., Pachomius, and Theolept: thus he acted in order to gain the interest of the Porte. After having been several times deposed, Jeremia's at length prevailed in the wicked contest. But he found himself sole Patriarch, with an exhausted treasury and an immense debt hanging upon him. He determined to appeal to the charity of his fellow-Greeks in Russia. Having arrived, he agreed to consecrate the newly-appointed Archbishop, Job, and to bestow upon him the Patriarchal Dignity. The consecration took place at Moscow. The Prince, however (Wassili III), reserved to himself the right of conferring the Patriarchate. With his own hands, therefore, he invested him with splendid robes—he put a white mitre on his head, and delivered to him the Patriarchal staff, addressing him in these solemn words: "Most Holy Father! Most worthy Patriarch! Father of all Fathers! First Bishop in all Russia! Patriarch of all Russia! I hereby command and announce to thee, that thou hast precedence of all Bishops, that henceforth thou shalt wear the robes of a Patriarch, the coil of a Bishop, and the mitre, and that every one in my dominions shall honour thee as Patriarch and Brother of the other Patriarchs."

Thus was the Russian Patriarchate established in 1589. Some time, however, before this period, the Church of Russia had groaned under the brutal tyranny of a monster named Iwan IV. He had plundered the clergy, butchered priests and religious to the number of 500, and actually had Leonidas, Archbishop of Novogorod, sewed up in a bearskin, for refusing to unite him to a fourth wife, contrary to the Greek Canons. He murdered even his own son, and massacred, in the course of his reign, 60,000 people. And yet this horrible monster held ecclesiastical synods, presided at the meetings, issued decrees, and was, in reality, the head of the Russian Church. But amidst these horrors, many of the Bishops remembering how much happier their State was when united with Rome, and how different now in communion with such a degraded Church as was that of Russia, sighed for a return to those joyful days. They soon decided upon returning, like the repentant prodigal, to their Father's house. They drew up, under the Metropolitan of Kiew (Michael Rahosa), a declaration of their wishes. It was subscribed by the Metropolitan, six

Bishops, and an Archimandrite, and is dated Dec. 2, 1594. The Archbishop and several of his Suffragans went to Rome, and completed the union of a great body of the Russians, which union was confirmed by Pope Clement VIII. in his Constitution, "Magnus Dominus."

As soon as Job, the Schismatical Patriarch of Moscow, heard of this event, he summoned a council, and launched his impotent censures against the union. But, while Michael Rahosa was enjoying the blessings of what he had so happily effected, Job was heaping crime upon crime. He was, at length, imprisoned and strangled in 1604. Michael's successor, Joseph Rudski, was justly called by Pope Urban VIII. the "Athanasius of Russia." In spite of immense sufferings and trials, he zealously laboured to consolidate and extend the union. But though he escaped the snares and wicked designs of the Russian Schismatics, they, unfortunately, found means to wreak their vengeance on his friend and fellow-labourer, the Archbishop of Polozk. On the 12th of November, 1623, a party of wretches surprised him in bed, stabbed him with swords in the most brutal manner, and then cut off his head! His body was then dragged through the streets by a mob of Russian clergy and laity, and cast into the Dnieper. He was afterwards beatified by Pope Urban, in 1643.

Here seems to be the place to give a sketch of Peter the Great, because the history of the Russian Church is intimately connected with him. It is not, perhaps, generally known that throughout his life he fondly cherished the hope of uniting the Russian with the Catholic Church. In this glorious project he was encouraged by the Emperor Joseph I., as well as by his predecessor, Leopold. One of the first acts he performed was, freely to admit the Jesuits and Capuchins into Russia, allowing them at the same time to build churches and open colleges. When the Patriarch Adrian remonstrated with him, Peter replied: "You are jealous of these good Fathers, because you understand nothing about the education of youth. If, in the course of time, any of my young nobles embrace the Catholic religion, so much the better for them: I shall be very glad of it."

He even sent a magnificent Embassy to Rome, several members of which embraced the Catholic faith. He often assured his friends that the time was not far distant when the Roman and Russian Churches should be but one. As he advanced in years, Peter became more and more earnest in the good work; and, almost the day before his death, he was engaged in struggling for its accomplishment. But, alas! he succeeded not. The prejudices of his ignorant clergy were too strong: they resisted all his efforts; but he punished them most severely for their pride and obstinacy.

After the death of the Patriarch Adrian, he resolutely resolved to fill up the office himself. This, no doubt, he did *advisedly*, for he knew well what an obstacle the existence of such an office in Russia would be to his favourite project. At length, in January 1740, he convoked a meeting of all the Metropolitans, Archbishops, and Bishops of the Church at Moscow. There he strongly urged upon them the necessity of a

re-union. They refused—they would listen to no such project. Peter, seeing that all further efforts would be useless, then solemnly rose up, and, with a stern determined look, pronounced these fatal words: "I know of no true and lawful Patriarch besides the Patriarch of the West, the Bishop of Rome. But, as you will not obey him, from henceforth you shall obey me alone." (See Theiner p. 120) With these words he handed them a statute, already prepared, abolishing the Patriarchal dignity, and appointing the "Most Holy Synod" in its place! Thus was the Russian Church humbled to the very dust; thus did it become a slave and a tool in the hands of the Czar; and so it has continued to this day. The President is always a layman appointed by the Emperor: often he is an officer in the army! The Synod is entirely under his control: it has only to publish the wishes of the Czar in an ecclesiastical form. So true is it, that whenever a Church throws off the sweet yoke of Christ's Vicar, it is sure to be humbled and degraded by the civil Power. We all know well the present Emperor's views are seconded by this so-called "Holy Synod." Its members dare not oppose them. If they did, they would soon be exiled to Siberia.

God grant that "Nicholas" may be humbled in the present war. His pride and ambition must be curbed. Were he allowed to gain possession of Constantinople, the evils that would result to religion would be incalculable. Bad as the poor Turks are, the Czar would be a thousand times worse. He hates Rome, because he cannot brook a "Head" above him. Never can he forget how his pride was humbled by Pope Gregory XVI., whom he insolently supposed he could easily bully. Our venerated Dr. Newman, in his recent work on the Turks, speaks very harshly of them; and he has too much reason, it is to be feared, for so speaking. Facts are stubborn things. But still, I must repeat it again, give me the Turks, with all their shortcomings' rather than the Czar, with his "Holy Synod," and his despicable, degraded, unprincipled, schismatical Church, and his ignorant and drunken clergy.

REV. DR. CAHILL'S REPLY TO THE LETTER OF THE REV. EDWARD WALFORD, BAYSWATER, LONDON.

Blackburn, 24th Jan. 1854.

Rev. Sir—From the sincere respect, and, I shall add, affectionate regard, which I feel towards a Protestant Clergyman converted to the Catholic faith, I must say that I have read your letter in the *Catholic Standard* in reference to me with indescribable regret. And this regret has been awakened entirely on your own account and for your own sake. Your letter is the production of a bitter enemy, and not, as it should be, of a devoted friend. It has all the appearance of a malignant rancour, and those who would be anxious to defend you cannot conceive any justifiable motive for your precipitate

publication of such imprudent documents. Before I shall have concluded this respectful, painful, but necessary reply, you will learn the extent of the singular and most unaccountable rashness which could have prompted you to pen a public communication, of which the principal parts are plain, culpable falsehoods, and which I sincerely regret to feel must soon expose you to the severest public censure of your friends, and to the stinging scorn of your former associates. Besides these unpleasant considerations, your letter smells so strongly of a bigoted Protestantism, and, in fact, it tastes so richly of the flavour of Exeter Hall Anglicanism, that it belongs much more appropriately to the inspiration of the former Oxford Clergyman than to the humble heart of the late Catholic convert.

Firstly, you state—"As to the university, I am in honour bound to say that during the three years I passed within its walls I can scarcely recall a word, uttered in the precincts of my own college (Baliol) which I should blush to hear uttered in the presence of a mother, a wife, or a sister." Of course I believe firmly both the fact and the spirit of these words of yours; but when we hear one of the fellows of the same college declare on his oath that "the immorality of the students of Baliol was sunk to a point so low, that he could not conceive an abyss of depravity lower," we must conclude that your testimony on the same subject cannot be received (except as far as you are personally concerned) as the criterion of the truth.

The evidence of Reverend Henry Wall, Fellow and Bursar of Baliol, the Principal of Saint Alban's Hall, and Prælector of Logic, is as follows (p. 148):—"I have resided in Baliol for the last *twenty-two years*, and I have some experience. I wish I could say that the discipline of Baliol had much capacity for becoming worse. I wish I could say that *immorality had yet to be introduced among our students.*"

Your next statement is:—"Now, Sir, whatever means God may bless to the advancement of the Catholic religion in England, it is quite certain that false statements are not among them; and I cannot but deplore, in common with many other converts to the Catholic faith, the reckless and uncharitable assertions which Doctor Cahill, a Priest of the Catholic Church, is not ashamed to utter against the Protestant Clergy; and therefore, Sir, I beg, for one, openly to protest against them, as far as Oxford is concerned—I should be but an unnatural son of my own university if I did not do so."

Now, Rev. Sir, the public will learn what

value must be attached to your words when they read the evidence of a second fellow of your college, viz., the evidence of the Rev. Robert Scott, late Fellow and Tutor of Baliol. His evidence goes to show that the irregularities of the Clerical students are so incessant that he recommends a place of repentance, where they could have what he calls "breathing time" before they enter on their necessary duties. His evidence is as follows:—

"I recommend Catholic seminaries: the students themselves (Clerical) would have a space of breathing time in a more retired air, before entering on their new and solemn calling! The separation from old social and local temptations would give to those who had yielded to such influences at the university a locus penitentiae, and a favourable opportunity of putting good resolutions into practice.—(P. 114.)

Your third statement is:—"As for the neighbourhood of Oxford, it is but due to state that for miles around the university the erection and restoration of parish churches, and the building of parochial schools and of parsonage-houses, betoken the presence of some good in this 'den of infamy;' and I must ask for some statistics far more accurate than those which Dr. Cahill employs, before, I can bring myself to believe that the morality of the villages round Oxford is at a lower ebb than that of agricultural parishes in general, of which I had some little experience when I was a Protestant Clergyman." There can be no doubt that this extract proves you are still the worthy son of your university, since you bestow such profuse eulogy on "the good" that must arise to religion from the restoration of parish churches where the Mass is declared damnable; from the building of schools where the children are taught to ridicule the Saints, the confessional, and the Blessed Virgin; and from parsonage houses, which go to the support of the men who ignore your Bishop, spit in the face of the Cardinal of England, declare the Pope Antichrist, and your adopted Church the harlot of Babylon. Upon my word Rev. Sir, I am beginning to feel that you are one of two things—namely, you are only half converted, or you have not read one page of theology!

But referring to the above statement, let us hear the evidence of a third fellow of your spotless Baliol, where "no word is even uttered that could offend the delicacy of a mother, a wife, or a sister;" let us learn from his testimony the reliance to be placed on any assertion of yours.

The evidence of the Rev. Frederick Tem-

ple, of Knelier Hall, late Fellow and Tutor of Baliol:—

"The direct discipline of the university is deficient in amount. *The villages round Oxford, within a circuit of five miles, are now hotbeds of temptation.*—(P. 127.)..... The openings to vice are at present the bane of the system. It is frightful to think of the large proportion of the undergraduates who are tainting their minds, not unfrequently through life, with the effects of an impure youth."—(P. 126.)

Again, hear the evidence of the Rev. R. Congreve, Fellow and Tutor of Wedham College. In speaking of the discipline of the university, he expresses a wish (p. 152), that it could be raised to the standard adopted by Sir Charles Napier in India, that is, the discipline of an Indian barrack.

Again, hear the evidence of Rev. Mark Pattison, Sub-Rector and Tutor of Lincoln College (p. 43):—

"The three great temptations of the place are, fornication, wine, and cards. Without exaggerating the turpitude of the first-named vice, yet every one who is aware of the amount of moral and intellectual prostration traceable to it here must wish that every protection against temptation should be afforded to the weak and unsteady."

Your fourth assertion, in reference to the course of theological studies at Oxford, deserves more pity than anger, as your statements seem like those of a man who does not know the logical results of what he is saying, or does not understand the just value of his words. Your words are:—"I have no great admiration for the course of Divinity and lectures in theology at Oxford, of which Dr. Cahill speaks.

So, Rev. Sir, it appears you have some admiration—but "not great"—for the Divinity taught at Oxford—a Divinity which denies Purgatory and prayers for the dead; which brands indulgences as a Priestly invention; which denies the authority of the Church; which declares the Sacrament of penance a horrid blasphemy; and which sets up a modern apostacy, and pasteboard Bishops, and pinchbeck Ministers as true descendants of the Apostles. I assure you, Rev. Sir, you appear to me more attached to your former companions and their principles than to your newly adopted brethren and their old creed. The old fire may be perhaps extinguished, but there lingers behind a living warmth that may yet be kindled into a pristine flame. Take care, Rev. Sir—

..... Extinctus amabitur idem.

Your fifth statement will, I dare say, surprise yourself when you read the culpable

falsehoods which you have written. I call them *culpable* because you insinuated and asserted that you quoted from the Oxford Commission, whereas the public will learn from this letter of mine that you have either not read the report, or you have suppressed the truth.

Your fifth statement is, that only *one fellow* out of ninety witnesses entered into any details as to the immorality of Oxford:—

“One fellow alone, out of ninety, so far as I can see—the Reverend Mr. Jelf—enters into any detail as to the morality of the university and its immediate neighbourhood. Mr. Jelf’s letter extends over six pages, and three of those he devotes to the subject of discipline. He alludes to the existence of houses of ill fame, but he says nothing of their number; and considering the population of the city, it cannot be a matter of surprise to find that such houses exist.

The foregoing quotations which I have made will, I dare say, convince even yourself of your culpable falsehood and palpable misstatements, as eleven fellows testified to the same point; and you ought to take a lesson from the exposure which you have decidedly brought on yourself, to reflect on what you will write in future, and have the advice of some person of common sense, who has read some theology, and will have the charity and the prudence to protect you against yourself. You have not only omitted the real facts of the case, but you have even mistaken the very pages; and in a subsequent part of this letter I shall point you out to society as making gross, and scandalous calumnious misstatements, in reference to myself personally, without even the shadow or the colourable pretext of a proof.

Surely I have no wish or feeling to expose the conduct of the students of Oxford, or the Church of the Protestant Clergy as a body. But if the Queen has ordered a commission to inquire into the discipline of that university, and if eleven fellows (as I have already stated) have stated on their oaths the various facts set forth in that report, on what principle of justice do you make a *personal attack* on me for merely copying these statements? But the most indefensible part of your case is, that in almost every sentence you have written you have, beyond all dispute, either suppressed the truth or advanced culpable falsehoods. I am now arrived at a part of your letter for which I have in vain endeavoured to find some excuse for your most inexplicable calumny of myself:—“Thus when we urge upon them the claims of the Catholic Church, and the superior fruits of holiness to be found within her pale, we are

silenced by an allusion to the last speech or letter of Dr. Cahill, who surely, as a Catholic Priest, would be doing equal service by tending some of the Church’s children in our semi-heathen towns, as by delivering fierce controversial lectures, and writing letters of ignorant and unchristian invective.”

Pray tell me, Rev. Sir, where have you learned that I have delivered *fierce controversial lectures*? Tell the public in what place I have delivered them, before whom, on what subject, and at what time! And what must you think of your honour as a gentleman when I now tell you, without fear of contradiction, that in the whole course of my life I have never, on any occasion, or in *any one instance*, delivered such a lecture. I have made an invariable rule, which I have never broken in any one case, never to discuss the creed or offend the conscientious feelings of those who differ from me in religion. I am a mere Catholic catechist, explaining the Catholic doctrine, but never, never uttering one sentence or one word on the creed of others. I believe that I can, under the grace of God, attract, persuade, and convince men, into faith; but I also believe that I can never *insult* men into faith. Besides, I have never delivered lectures except at the pressing invitations of Bishops, and the senior Priests, of the various churches in England, Ireland, and Scotland.

Again, I have never discussed any subject till that subject has been first selected by them. You have, therefore, Reverend Sir, not only done a grievous injustice to me personally, but you have also uttered an irritating calumny against the Bishops and Clergy of these countries. In order to mark you out as an object of pity to yourself, I now appeal to the dozens of Bishops who have invited me, to the hundreds of Priests who heard me, and to the tens of thousands of the laity who listened to me, if any one has ever heard me say *one fierce sentence* from the pulpit.

Again, what opinion must be formed of your truth, when these Clergymen who have invited me will tell you that hundred of converts have been the happy result of these lectures, that old prejudices have been removed from the minds of thousands of Protestants, and that weak or unsteady Catholics have conformed and reclaimed? And an additional advantage has been derived from these “fierce lectures,” which like other truths, has escaped the observation of your honour—viz., that during the three years I have been lecturing in England, Ireland, and Scotland, the average receipts have been something beyond sixty pounds a week—they have sometimes reached the sum of two hundred pounds

a week, and at other times sink as low as thirty pounds; but the average is accurately what I have stated; and when it is recollected that I have been engaged during three years without the relaxation of even one week (with the exception of two months), it can be clearly calculated, that the amount realised by these lectures has already reached the remarkable sum of ten thousand pounds.

(To be continued.)

DEPLORABLE EFFECTS OF THE PRIVATE SPIRIT IN THE INTERPRETATION OF THE BIBLE.

The Protestant Bishop Jebb, in his published sermon upon the text "Search the Scriptures," which he interprets with the majority of the Fathers "Ye search the Scriptures," continues:—

"The meaning thus established will, I hope not be found deficient in practical results of the most important and edifying character. From the case of the Jews we may learn, how possible it is, not only to read the Scriptures, but to read them with attention, with diligence, and even with some degree of lively interest, and at the same time reap no other fruit from this study than heightened responsibility aggravated condemnation. And at the present day this lesson would seem to be particularly seasonable,—for, on the one hand, from a zeal very sincere, but not very considerate, the Scriptures are circulated in such a manner as, unintentionally, I am sure, but still effectually to countenance the notion, that the mere perusal—I had almost said the bare possession—of the sacred Volume may be available for the attainment of eternal life; while, on the other hand, we find melancholy proof that Bibles, indiscriminately scattered through the land, may be rendered instrumental to the most wicked and infernal purposes. The volume of Scripture is now in every hand, and men without faith, without hope, without charity without God in the world, are labouring to convert that volume into the text book of atheism and anarchy.* The book, the chapter and the verse are unblushingly referred to, whence a disastrous and diabolical chymistry extracts the poison of blasphemy and unbelief. The shops, the stalls, the markets are saturated with those materials of destruction temporal and eternal. And at such a time, and amid such a deluge of unnatural impiety, the people ought to be set on their guard. They ought to be instructed how it is possible to read the Scriptures, on only without edification, but with moral and spiritual detriment. They ought to be made sensible that the Word of God, if it prove not a savour of life unto life, may become a savour of death unto death. They ought to be warned in the same spirit, and almost in the same words, with which our blessed Saviour warned the Jews of

old: 'Take heed how ye hear,' was his solemn admonition; and from every pulpit in this nation and by every minister of God's Holy Word, I could wish to hear pronounced the seasonable salutary warning—*Beware how ye read.*

"The opinion would seem to be deeply gaining ground that to exercise the head is to make sure of the heart; that the child whose understanding is cultivated, will himself come to discipline his passions and regulate his affections in the right way: in a word, that the arts of reading, writing, and arithmetic, constitute a panacea for all the mental and moral maladies of our nature. But this opinion is wholly without sanction from Scripture or experience. For my own part, I do not see how in itself the act of reading can be more beneficial to children or grown up persons than the faculty of hearing. While on the other hand I am compelled to observe, the superadded danger that they who now hear bad words in bad company may be drawn to read bad words in bad publications. Infidels and profligates have often been students of the Scriptures, and to many who read the Scriptures as their daily text-book, it may prove little more than the mere vehicle of so much mechanical power. The preparation of the heart is indispensable; and unless the heart be carefully and wisely prepared, sacred knowledge itself may be perverted into the instrument of wickedness and the seal of reprobation. But while I would guard against the error, that knowledge is most valuable in its proper place. What I would impress is simply this, that training is previous to teaching,—that teaching without training may be useless, may be hurtful,—that training without teaching may make a sincere and pious christian,—that a man may go to heaven who does not know his alphabet.—On the whole, then, with respect to training and teaching I would say: 'This thou shouldst have done, and not have left the other undone,'—John Jebb, Bishop of Limerick. *Sermon xi.*, p. 230.

Take two samples at random out of two thousand,—they are the two first our eye lights upon in the same page of one of the late English papers. They will go some way to prove that Bishop Jebb has not been a false prophet in reference to unlimited interpretation of the Bible:—

• NO RELIGION IN AMERICA.—The recent work of Fredrica Breiner, on the United States, presents a rather alarming picture of the state of opinion in reference to religion and morals in that country. There are many and regularly organised associations of Transcendentalists (who refuse to drink milk, as too near animal food!) Phalansterists, Owenites, Pantheists, and Deists. The Phalansterists number Channing's nephew among them. The ladies wear pantaloons, and the most becoming dresses, without reference to the custom of the country or the age. Young men and girls wear wreaths leaves in ambrosial curls, etc. But the strangest of all are the sects of clay Eaters, not savages, but Saxons and civilised Americans, who live in the woods on an unctuous earth—a depraved appetite as inveterate as opium eating, and which kills them off early. They exist in great numbers in Carolina and Georgia. Dr. Edsom (an American) asserts there is scarcely any recognition

* "The Bible itself oft times relates blasphemy not nicely, it describes the carnal sense of wicked men not unelegantly; it brings in holiest men passionately murmuring against Providence through all the arguments of Epicurus; in other great disputes it answers dubiously and darkly to the common reader."—*A Speech for the Liberty of Unlicensed Printing.* By John Milton.

of Christianity in the States at present. From another source it is stated that—"Last Sunday evening a scene was witnessed in the Metropolitan-hall of New York which would have disgraced the lowest form of barbarism. French Socialists, strong-minded women dressed a la Bloomer, renegade priests of various denominations, blasphemous Atheists, Deists, and infidels, and a course gang of disorganised agitators met in a 'World's Convention, with the avowed object of dissolving the Union, pouring contempt upon Christianity, and outraging all that civilised men hold sacred in the institution of marriage. The report of the meeting shows that the language I use is none too strong. A night or two before the same 'set' had assembled in the same building for a festival. It turned out to be a vegetarian saturnalia in which speech after speech was made that no English or American mother, worthy of the name, would have allowed a son, much less a daughter, to hear. It is to be hoped that no English journal will reprint their proceedings. They are not fit to appear from the press of any civilised nation."

So for America,—now take a sample from England. We well remember that Mr. Robert Owen was once presented by our Puritan Prime Minister, Lord John Russell, to the Queen of these realms.—

Mr. Robert Owen has received special intelligence respecting this apparition. He has written to the *Morning Post*:—"Six—At 4 o'clock to-day I had, by appointment of the spirits of President Jefferson and Benjamin Franklin, a *seance* of importance for an hour and a half, and afterwards at 6 o'clock, also by appointment with his Royal Highness the Duke of Kent, for an hour, after which I inquired if any other spirit was present, and Shelley, the poet, an old friend of mine, announced his presence and willingness to answer any questions, and the enclosed conversation occurred. I asked if it should be published, and he replied, 'Yes, and in the *Morning Post*.' He also wished myself and the two mediums who were present to accompany him to see this spirit to-morrow at five o'clock. It will, I think, interest the public—Yours truly, ROBERT OWEN."—"I inquired of the spirit of Shelley if the ghost in Pond-terrace is a spirit from the spirit world, and he says that he is. I asked of what family? The spirit of Shelley replied, 'Of the family of Ward.' I then asked, 'Do you know what the spirit wishes?' 'Yes; to make mediums.' 'In what way?' 'Because we want to convince them that spirits wish to communicate with their earthly friends.' 'From what sphere is the spirit?' 'From the fourth sphere.' All this was obtained by the alphabet—B. O." A correspondent writing to a contemporary states the real facts of the case—"In the house, 6, Pond-terrace, there lived a young man of the name of James Ward, who is subject to fits, which, when he is attacked, bring on certain delusions, and hence the report. The only constables who visited the room where the man in question was lying were Acting-sergeant Wright, 29 B, and Constable Rice, 248 B, who state that they never saw anything but the unfortunate sufferer." The landlord of the house confirms this statement.—*Cape Colonist*.

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for March.

Through Rev. J. A. Tracy.

A. C.,	Rs. 1 0
L. M.,	1 0
O. D. and Family,	2 0
Mrs. Jas. Rostan and Associates,	3 1

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

Mr. E. O'Brien, from Jan. to March, Rs.	15 0
Madam Bonnaud, for February,	2 0
Miss Gregory, for ditto,	1 0
„ Carbery, for January,	1 0
Mrs. Gilbert, for ditto,	1 0
„ Mendes, for Feb.,	2 0
Mr. P. Bonnaud, for ditto,	5 0
„ Jas. Rostan, for ditto,	4 0
„ J. H. Rostan, for ditto,	1 0
„ T. Sinaes, for ditto,	1 0
„ J. F. Bellamy, for Jan.,	1 0

From H. M., of *Burdwan*, thro' Mrs.

Gasper, for Feb.,	20 0
Mr. Charles St. Pourcain,	20 0
„ P. Daly,	50 0

Mrs. Savenoakes, through Rev. Mr. Stephenson,

Capt. G. Henry, P. and O. Steamer <i>Oriental</i> ,	50 0
Miss Namey,	4 0
A Poor man,	0 4

A Poor Widow, thro' Rev. J. A. Tracy, 25 0

T. D., thro' Mr. J. W. Robinson,	2 0
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Through Mr. N. O'Brien.

P. A. O.	3 0
W. R. W.	1 0
M. J. U.	1 0
A Friend,	2 0
J. W. J.	3 0
L. A. B.	2 0
W. Moran,	8 0
A. S.	5 0
W.	2 0
G. Daly,	5 0

Through Mr. S. A. Vogel

Mr. W. X. D'Rozario, for Feb.	1 0
„ J. Sealy, for do.	4 3
„ J. Vogel, Chinsurah for do.	1 0
„ S. A. Vogel, for do.	0 8
Mrs. Coutto, for Jan. and Feb.	0 8

H. M. 98th Regt.—Fort William, Collected by Sergt. J. McGuinness.

No. 1 Company,	10 8
No. 2 do.	7 0
No. 3 do.	3 8
No. 4 do.	8 12
No. 5 do.	6 0
No. 6 do.	5 8
No. 7 do.	12 0
Light Company,	6 10
Michael Doherty Pt.	5 0
Mr. Watson, Genral Hospital,	2 0
Anonymous,	3 2

St. Xaviers Retreat.

Capt. Henry, P. and O. Steamer <i>Oriental</i> ,	100 0
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SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, MARCH 25, 1854. [VOL. XXVI.

We understand that the telegraphic lines are now in full correspondence from the central office at Agra to Allahabad, three hundred miles off, the communication is direct, without any repeating of signals, and is effected, we are told, with a ridiculously small power.

The line betwixt Allahabad and Benares will be open on Monday next. Below Benares it is complete to Sherghotty, and still further down, between Munglepore and Burdwan. The gap between Sherghotty, and Munglepore will be filled up in all next week. There will then only remain the length between Burdwan and Barrackpore to complete the communication between Agra and Calcutta. There has been some little bungling on this part of the line, but the hitch will be set right before long we believe, and the connection between the capitals of Bengal and the North Western Provinces will then be perfected.—*Agra Messenger*.

The Plants. We hear, from Sharnpooor, that a fine supply of tea plants, from some of the finest Black-tea districts in China, had just reached the Botanical Garden.

Telegraph at Julandhur.—We are informed, by a traveller, that the wires of the Electric Telegraph are stretched all along the road from Delhi to Juundur, with the exception of a small section between Kurnal and Umbaha, where he believes the heavy rain has caused damage to the temporary posts. From Julandhur to Lahore some delay may be expected; but we trust not of any material consequence.—*Morning Chronicle*.

We understand that Mr. Mackintosh, brother of the gentleman in the firm of Molloy and Mackintosh is likely to be selected as the Secretary of the Planters' Association.—*Citizen*.

THURSDAY, MARCH 16.

The *Hurkaru* announces that Calcutta is at last to have a first rate hotel. A "three storied palace" is to be erected on the site of the premises now occupied by Messrs. Thomson and Co. A grand hotel, on the American plan, half boarding house, and half inn, ought to succeed in the Metropolis. It should be built, too, on a somewhat similar plan, so that its great colonnades might become the lounge for half Calcutta.

The *Hurkaru*, noticing that the next European Mail will probably reach Calcutta by Electric Telegraph, asks what arrangements will be made to give it to the public. He supposes "that bulletins like those at present published will be issued, and that a separate subscription will be thrown open for the purpose of securing such intelligence as may be conveyed from Agra, making a distinction in the price of subscriptions for bulletins conveying European intelligence received *via* Bombay, and of those bringing news from the North West." We do not understand the sentence, but we know how the intelligence ought to be paid for, and that is by an association of Journals, similar to the one which exists in New York.

FRIDAY, MARCH 17.

We peruse from the *Bombay Gazette*, that a sailing vessel, the *Marco Polo*, has made the run from Liverpool to Melbourne in 69 days. This is said to be the most rapid passage yet accomplished. She accomplished 428 miles in one day, and 350 miles was a common entry in the log.

A correspondent of the *Englishman* states, that 4000 British troops are hourly expected in Malta, the local Regiment is to be increased to 1,000 men, and the militia have been called out. The object of strengthening the stations in the Mediterranean to this extent is not very clear. The Ministry certainly do not expect that they will be attacked by the Russian fleet. The British troops, however, may be necessary as reinforcements, should an army really be sent to Constantinople,

The *Madras Athenæum* declares, that food will this year be twice as dear throughout that Presidency as in ordinary seasons. The scarcity will be most severely felt in Cuddalore, where, however, the population will to a great extent be employed on Public Works.

SATURDAY, MARCH 18.

The *Malta Times* brings us some small items of intelligence from the seat of war. It is said, that Lord Stratford had ordered the combined fleets to return instantly to the Black Sea, and to remain there, and that a "misunderstanding" had arisen between himself and Admiral Dundas in consequence. Troops were incessantly arriving at Constantinople, and it was expected that in the spring 400,000 men would be encamped on the bank of the Danube.

The same journal suggests that the opening of the Railway will cause the transfer of many large mercantile establishments from Calcutta to Howrah. He therefore advises all who are interested in property in the Mofussil, to take shares in a Company for constructing a bridge over the Hooghly. The Company is not yet in existence.

The *Hurkaru* states, that rupees were first coined for the E. I. Company in Bombay, after the cession of that island by the Portuguese. It was in 1790 that machinery was first forwarded to Calcutta for the Mint, and that rupees were issued with milled edges. In 1830, steam power was introduced, and the Mint rendered capable of turning out 200,000 pieces of coin in seven hours. The piece now current, with the legend in the native language, were issued in 1795.

The *Bombay Gazette* notices, that the steamer *Bombay* struck on the 31 instant on a rock near Dwarka. The passengers, however, were safely landed, and the vessel, it is said, has sustained little damage.

TUESDAY, MARCH 21.

The *Bombay Gazette* states, as the latest intelligence that "Private information reached Malta by the Marseilles Steamer that the English Government have taken up the *Himalaya* and *Indus* with other Steamers for the purpose of conveying Troops to the Mediterranean, consisting of 20,000 men and 3 Battalions of Guards. The French were prepared to send 80,000 and more if necessary, also 2,200 from Algiers.

WEDNESDAY, MARCH 22.

The *Englishman* says, that in consequence of the scarcity of Russian bustles, cocoon oil has been quadrupled in price. It was £25, it is now £100 per ton.

The *Hurkaru* says, Lalla Jotee Pershad has brought an action against his nephew, Ishoree Pershad, Ishoree Pershad, on the other hand, has indicted the Lalla for perjury.—*Friend of India*.

THE INDUSTRIAL MOVEMENT IN TUAM.

(From the *Freeman Reporter*.)

The day after the magnificent demonstration at which the Archbishop and some seventy of the Clergy so unmistakably expressed the public opinion of this province on the policy of the Irish party, a most important meeting was held in the Town Hall for the purpose of establishing an industrial movement on a firm and substantial basis in the town. Previous to the public meeting, Mr. Lucas, M.P., Mr. Moore, M.P., Mr. Duffy, M.P., Mr. Swift, M.P., Dr. Gray, and a large number of the Clergy from the more distant parts of the province breakfasted at the presbytery, and had a preliminary consultation on the course to be taken. Two hours having been spent in a most interesting discussion, the entire party visited the several

public institutions and schools, with which the town is so amply provided, and then proceeded to the Town Hall where the meeting was already assembled. The chairman of the town commissioners, R. Kelly, Esq., presided. Mr. Duffy, Mr. Lucas, the Rev. Mr. Duggan, and Mr. Green, Ballinasloe, respectively addressed the meeting. The latter gentleman most lucidly explained the experiments he has been so successfully carrying out at Ballinasloe, for introducing the muslin weaving in that district, by which boys of ten or twelve years of age, now five months in training, are able in those short days to earn eight pence a day. Several of the influential inhabitants of the town took a part in a conversational discussion that followed, and before the meeting closed the Reverend Mr. Corcoran announced his determination at once to introduce the same operations into the town of Tuam, and before this letter will have reached you communications will have been opened with the manufacturers for the purpose. Thus, in another locality, by the agency of the Irish party, and by the zeal and devotion of the Irish Clergy, will a new branch of manufacturing industry be established, and a source of profitable employment opened up for the people. In the evening the entire party were entertained at dinner by the Archbishop, at whose hospitable residence covers were laid for about forty. Mr. M. J. Blake, M.P., the gentleman I have named above, and the principal Clergy of the archdiocese, formed the party. This morning the deputation had the honour of breakfasting with the Archbishop prior to their departure. You will be pleased to learn that not only has there been laid a basis for great political results, but there has also been made an arrangement which will lay the basis in this district of a great industrial development, which must produce permanent social improvement. Already much advance has been made in industrial training under the superintendence of the Nuns of the town, but a broader basis has been formed, and great results may be expected to follow. I believe I may state that in other towns of the province similar industrial efforts will be made.—*Tablet*.

LORETTO HOUSE,

NO. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS,

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-Work, Rs. 30 per month.

EXTRA CHARGES.

Drawing and Painting..... Rs. 5 per month.

Piano Forte,—(the charge for the use, repair and tuning of the Instrument included.)..... „ 12 „ „

Singing..... „ 8 „ „

Guitar..... „ 8 „ „

Italian..... „ 5 „ „

Dancing, (if required) on the terms that may be fixed upon by the Teacher in that Department.

The uniform to be worn by the children, (if provided by the Institute,) will be an extra charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per month.....Rs. 21

Extra charges the same as for Boarders,

FOR DAY PUPILS,

The course of Education is the same as for Boarders Terms (Daily Tiffin included,) Rs 12 per month.

Extra charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over

with strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied: they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known: the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction,

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others who may have important business to transact at the Convent will kindly attend to this regulation, when they can do so without inconvenience.

Via Crucis.

A short Exercise of the *Via Crucis*, together with the method to be observed in erecting the Stations, Price One Anna. Printed with the approbation of His Grace the Most Rev. Dr. Carew Archbishop of Edessa, Vicar Apostolic of Western Bengal.

P. S. D'Rozario, & Co.

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THE BENGAL CATHOLIC HERALD.

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

No. 13.] CALCUTTA: SATURDAY, APRIL 1, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 1.

ST. THOMAS' CHURCH.

*The Archbishop's Sermon on Wednesday,
third week in Lent, 1854.*

And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. C. xxviii. v. 18. 19. 20.

In the discourse delivered by me on last Sunday evening, I endeavoured, My Brethren, to establish the conclusion, that the nature and complexion of the Christian dispensation, on account of the several mysteries it contains, are such, as made it necessary, that the teaching of it should be confided to a Tribunal or Church, divinely secured against all danger of error.

I propose in the present instruction to show you, that, on account of the intimate connection which exists between Christian faith and Christian morality, the conservation of the latter in its purity depends greatly, on the maintenance in its integrity of Christian faith. In a word, that the relation between sound

faith and sound morality is of so close and so reciprocal a nature, that if faith be corrupted, morality also will be tainted, and, vice-versa, if morality be corrupted, faith also will be endangered. This truth St. Paul impressed on his Disciple Timothy, when he admonished him, to have together with faith a good conscience, which (good conscience) some rejecting, have, continues the Apostle, made shipwreck concerning the Faith. 1 Tim. c. 1. v. 19.

Hence, then, in the Christian dispensation, the existence of an external, Supreme, living, speaking, unerring authority is necessary, not only for the preservation of sound faith, but also for the preservation of sound moral doctrine.

In order to illustrate these principles, I will lay before you a few apposite examples supplied by history on the present subject, and to satisfy you, that the question I now touch upon is, of the greatest practical moment to society, I shall first refer to the Catholic doctrine upon Matrimony. In that doctrine, Christian Matrimony is a Sacrament. In Catholic doctrine also, Christian Matrimony, when perfected or consummated, unites the married couple together by a bond or tie, which can be dissolved only by the death of one of the parties. Your familiar acquaintance with the History of Henry the Eighth, and the events

which led to the introduction of what is called the English Reformation, renders it unnecessary for me, to enter at length on that monarch's separation from his lawful wife, and his marriage with Anne Bullen, during his first wife's lifetime. You know the horrid and revolting cruelties and excesses, in which Henry indulged, after he had refused obedience to the decision of the Holy See, in favor of the validity of his first marriage with Catherine of Arragon.

Deep calleth upon deep, saith the Royal Psalmist—one error leads to another, and commonly to one of a still worse nature than the former. So it happened with respect to the doctrine introduced upon Matrimony, once, that the teaching of the Catholic Church upon it was disregarded, by the self-styled reformers of the sixteenth century. In 1533, Henry, in spite of the decision of the Holy See, married Anne Bullen, and in 1539, Philip, Landgrave of Hesse petitioned Luther and other leaders of the reformation in Germany, not merely to be divorced from his lawful wife, for error had now grown robust and impudent, but for permission, to take and keep a second wife, in addition to his lawful one.

In his declaration to Luther and Melancthon, the Landgrave had informed them, that he had never loved his wife, that he had not been faithful to her more than three weeks, and that he could not abandon the dissolute state of life in which he lived. For these reasons he begs a dispensation to have two wives. In their answer, after some preliminary observations, they proceed thus:—"But if your highness do not abstain from an impure life, because you say it is impossible for you to do so, we should wish that your highness were in a better state before God But if your highness be fully resolved to take another wife, we judge that it ought to be done secretly, as we have said above with respect to the dispensation; that is to say, that none but the lady herself, and a few trusty persons obliged to secrecy under the seal of confession, know any thing of the matter. Hence it will not be attended with any important contradiction or scandal. For it is not unusual for princes to keep mistresses; and though the vulgar should be scandalized, the more prudent would understand this moderate method of life, and would prefer it to adultery, or other brutal and foul actions. There is no need of being much concerned for what men will say, provided all go right with conscience ... Your highness hath therefore not only the approbation of us all, in a case of necessity, but also the considerations which we have made thereupon..... We are most

ready to serve your highness. Dated at Wittenberg, the Wednesday after the feast of St. Nicholas, 1539.

" MARTIN LUTHER ADAM,
PHILIP MELANCTHON, JOHN LENINGUE,
MARTIN BUCER, JUSTICE WINTERTE,
ANTHONY CORVIN, DIONYSIUS MELAN-
THER.

In 1670. Charles the Second, seeing that there was no likelihood of his lawful wife giving him an heir to the throne, tried, by the advice of the Protestant Bishop Burnet, to get divorced from her, with the view of contracting another marriage. The paper drawn up by Burnet, in favor of the just mentioned shameful project, concludes thus. "I see nothing so strong against *polygamy*, as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed." But as the British Annals contained not one single instance of a subsequent legal marriage, pending the lives of the divorced parties, it became necessary for Charles' purpose, to try and establish a precedent of that nature.

But as the origination of such an example by the Monarch would have had an unfavourable effect in his regard, a pliant courtier, the Duke of Buckingham undertook the disgraceful office. The Lady Roos, having been convicted of adultery, had been separated from her husband by a judicial sentence. To relieve Lord Roos from the consequences of the separation, it was proposed to introduce into Parliament a Bill to enable His Lordship to contract another marriage. The Bill was opposed by ALL THE PROTESTANT BISHOPS, with the exception of two, by all the Catholic Peers, and by those of the Protestant Peers who entertained any respect for the opinion of their Prelates. The Court party was alarmed at the formidable opposition, which they had to encounter. To try and mitigate it, the King was prevailed upon, to assist in person at the third reading of the Bill. Yet, notwithstanding the combined influence of the Sovereign and of the powerful party which exerted itself, to flatter the Monarch's licentiousness, the Bill was carried only by a contemptible majority of two. The permission thus granted to Lord Roos forms the precedent, on which a Bill of divorce, together with leave to contract another marriage, is grounded at the present day.

Many of those who now hear me are doubtless aware, that, recently in England, the exertions of a powerful party

in the middle ranks of life have been employed, for the purpose of rendering divorce, accessible to the lower, as well as to the higher classes of Society. For the legal costs at present attendant on procuring such a licence, are so great, that practically none but wealthy parties could afford to incur them.

That the exertions thus made have been to a certain extent successful, appears from the fact, that a Royal Commission was not long since issued, to examine into the matter and report upon it to the Crown, with the view of having such a legislative measure introduced and enacted, as might render the obtaining of a divorce less expensive, than it now is. Already the Commissioners have sent in their first report, and in it, they, one only of them, Lord Redesdale, excepted, recommend, that there should be established an ordinary legal tribunal, like the Court of Chancery, invested with full powers to decide on all matrimonial causes, and even to dissolve marriage contracts in certain cases, on account of adultery &c.

In assigning his reasons, for not fully concurring with his Brother Commissioners, in advising the erection of such a legal tribunal, as they recommend, Lord Redesdale says :

That before he was appointed on the commission, he held the opinion that the text in St. Mathews Gospel not only permits the putting away of a wife who is guilty of fornication, but allows both parties to marry again, but that the attention he has since given to the subject has forced him to change this opinion. The only Apostolic injunction on the subject, he adds that of St. Paul (1. Cor., vii), is opposed to divorce, and his lordship goes on to say that "That which appears to be the true doctrine was generally accepted by the Church, that if a woman is guilty of adultery the husband is justified in putting her away from him, but that the marriage, nevertheless, remains indissoluble."

With regard to the Reformers, he says:—"It is remarkable that men who professed in all matters to take the Scriptures for their guidance should in this have gone quite beyond what is therein sanctioned and allowed divorces *à vinculo* for other causes than adultery. It is hardly possible to conceive a stronger proof of the danger of admitting the principle of such divorces, or of the cer-

tainty that, when once admitted, it is sure to degenerate into more extended abuse."

Again, His Lordship says, the proposed alteration would extend much further than those who recommend it in their report intend or consider expedient. By the proposed change, divorce *à vinculo* is no longer to be considered as an exceptional law, but is to be made a common legal remedy. So that the probable effect would be that divorce *à vinculo* will in future be granted in cases which would now have no chance of success, and to which the commissioners do not desire to extend it.

"For these reasons I am unable his Lordship concludes to concur in the report agreed upon by the other commissioners in all that relates to divorce *à vinculo*

From England and Germany let us pass over to America, and see what the effects of Protestantism on Matrimony have been in that country.

You are all My Brethren familiar with those words, in which the Saviour speaking upon Matrimony says "What God hath joined together, let no man put asunder" Matt. c. 19. Compare the doctrine contained in this sentence with that delivered by a Baptist Association, at Gourdvinc, America, 1846, in answer to the following question, proposed to it, by one of the churches or congregations in connection with that body :

"Is a servant, whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?"

The query was referred to a committee, and this committee made a report which, after discussion, was adopted. It ran thus:—"That in view of the circumstances in which servants in this country are placed, the committee are unanimous in the opinion that it is better to permit servants thus circumstanced to take another husband or wife!" The Baptist Church (so to call it) in the United States contained at this time about 100,000 slaves, whose matrimonial rights were thus cruelly violated, or rather declared to be null.

The gross, unchristian doctrine here delivered, was formally approved of and confirmed by the Savannah River Presbyterian Association.

Some six or seven years since, the American Board of Commissioners for Foreign Missions, a body next in importance to the General Assembly of the Presbyterian Church, was memorialised, on occasion of its anniversary meeting, as to "whether *Polygamists* should be

admitted to the Mission Churches, and the Committee reported in favor of Polygamy, or at least against instructing the Missionaries to exclude Polygamists, and this report was unanimously adopted.

A Rev. Mr. Griffin, an Independent Missionary in the West Indies, states in one of his letters, that his efforts, to suppress fornication and adultery in his district were opposed not only by the people, but also by every Protestant Missionary, whom they consulted. These Missionaries declared, that the time had not yet come to make a stand against adultery.

Thus, as the writer, to whom I am indebted for these facts, justly observes. "The Christian religion is to be made to tolerate a plurality of wives, or to denounce it as a grievous sin and scandal, according to the habits of the country in which it is being preached. That is the divine law is to be regulated by the human."

In the order of Providence in what relates to religion, it seems to be particularly pleasing to God, to make use, from time to time, not only of those who are estranged from the knowledge of the truth, but even of those who are its avowed enemies, in order to establish its divinity. In accordance with that order, I shall now lay before you the testimonies of two witnesses, one of whom was a notorious enemy of the Gospel, whilst the other, lived and died, unhappily, outside the Catholic Communion, although, as the extracts I shall quote from him show, he was an enthusiastic admirer of its doctrine and discipline.

Speaking of the Catholic doctrine on Matrimony, Voltaire says, "It is certain, that in raising marriage to the dignity of a Sacrament, the fidelity of spouses becomes a more holy duty and adultery a more odious Sin*"

The next witness, I shall adduce is the late Lord Fitzwilliam, and I may remark that his testimony is particularly valuable, because it takes in not merely one or two points of our doctrine, or discipline, but the whole spirit, scope, and, as it were, the genius and constitution of Catholicity.

In his letters of Atticus addressed to Louis the 18th, Lord Fitzwilliam lays down these two propositions "It is impossible to establish virtue, morality and justice, on any solid foundation, without the tribunal of penance." "It is impossible to establish the tribunal of Penance, without" the belief of the real presence. "The more we shall study this question, the more we shall see that the doctrine of the real presence applies not only to Governments, but to all human affairs; that it is as it were the *Diapason*, and is to the moral world, what the sun is to the physical world. *Illuminans omnes homines—Enlightening all men.*"

As it is the prerogative of the Almighty to draw good out of evil, so it is likewise his glory, to draw light from out of darkness, and in this way, to render every thing in creation instrumental to the accomplishment of his counsels, especially in what regards religion and the salvation of men. In the testimonies of the two distinguished persons, which have been just read for you, you see the truth of these remarks admirably illustrated. Thus is renewed in every age, that which happened of old, when the prophet Balaam, having set out on his journey, in order to curse the people of God, came within sight of them, "lifting up his eyes" says the Holy Scripture, he saw Israel abiding in their tents by their tribes, and the Spirit of God rushing upon him, instead of uttering a curse, he exclaimed in the language of blessing "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! as woody valleys, as watered gardens, as tabernacles which the Lord hath pitched, as Cedars by the water-side. . . . He that blesseth thee, shall also himself be blessed, and he that curseth thee shall also be reckoned accursed."—*Numbers c. 24.*

NOTICE.

DURING Passion Week, Divine Service will be celebrated in the Evening, at the several Catholic Churches of Calcutta, at the same hour as that fixed upon in the preceding weeks of the present Lent

CONVERSION TO THE CATHOLIC FAITH OF QUEEN CHRISTINA OF SWEDEN.

An extract from the life of Christina, Queen of Sweden: translated from Rohrbacher's Histoire Universelle, for the Bengal Catholic Herald.

ABOUT this period, a woman, a Protestant Queen, astonished the world by quitting a throne and a Kingdom to declare herself more freely a Catholic. This woman was the daughter, the only child of the hero of Protestants, Gustavus Adolphus the King of Sweden. Born in 1626, Christina was six years old, when her father died at the battle of Sutyen: she was immediately proclaimed, Queen of Sweden, and had given her for preceptors the five principal dignitaries of the Crown, among whom was the Chancellor Denstirn. Her father had given her a masculine and learned education; it was continued on the same plan. In her tenderest years, instead of being frightened at the sound of a cannon, she clapped her hands and showed herself a true Soldier's child; she mounted her horse with boldness and galloped with one single foot in the stirrup: in the chase she prostrated the game with the first shot. Astonishing creation of nature! cries out Ranke. A young girl free from every tincture of vanity! Christina sought not to conceal that she had one shoulder higher than the other; she had been told that her beauty chiefly consisted in her hair, she did not even give it the most ordinary care; all the petty occupations of life were foreign to her, she never had any taste for the pleasures of the table, she never complained of the food prepared for her use, she drank only water. The greatest pleasure of the young girl was the lessons of her masters. She possessed an extraordinary facility for the languages. She says in her life written by herself, "I knew at the age of fourteen all the languages, sciences, and exercises, that my masters wished to teach me. But since, I have learned many others without the assistance of any instructor, and it is certain that I never had any in the study of German, French, Italian and Spanish." Her passion for study in-

creased with her age. Her greatest ambition was to attract near her celebrated men, from whose instructions she could derive profit. In the year 1650, appeared the great Saumaise: the Queen sent him word that if he did not come to her she would go to him, he remained a whole year in Christina's palace. Descartes was also obliged to dwell near her, he had the honour of seeing her every morning at five o'clock, in his Library. She astonished all these learned men by her prodigious memory and penetration. Her mind is extraordinary wrote Nandé; she has seen every thing, she has read every thing, she knows every thing. What she was for the sciences she was for the Kingdom, from the moment that she took upon herself the direction of the government, she consecrated herself with surprising ardour to political affairs, never neglecting to assist at a single sitting of the senate, for which she used to prepare with all possible diligence; exciting the astonishment of the oldest senators by the wisdom of her counsels.

Never had Sweden been so glorious or powerful as at this period, and Christina prided herself upon maintaining it, in its flourishing condition. Above all things, she was profoundly penetrated with the necessity of allowing no infringement upon the authority to which her birth entitled her. She would never allow any Ambassador to have direct communication with her ministers, nor permit any of her subjects to wear the badge of a foreign order, saying, that no member of her flock should be marked by a stranger's hand; in her presence, the greatest Generals used to remain motionless and dumb; if a new war had broken out, she would certainly have placed herself at the head of her troops. What then must not have been the astonishment of the world, when on the 24th of June, 1654, this Queen so masculine and so learned laid down the Crown of Sweden, and placed it in the hands of her Uncle the Count Palatine, Charles Gustavus. But how much must not this astonishment have increased, when it saw this Queen of the North, this only daughter of Gustavus Adolphus, this Lutheran head of the Scandinavian Church, publicly profess the Ca-

tholic faith at Inspruck in the Tyrol, in the hands of Luke Holstenius, formerly a Lutheran of Hamburg, at this time a Roman Prelate, sent to Christina by Pope Alexander the Seventh. Nor were her motives for embracing Catholicity less surprising; they were precisely those which deter the generality of Protestants from such a step: I speak of religious celibacy and the authority of the Pope.

(To be continued.)

ALGIERS.

THE MARTYR OF THE 18TH SEPTEMBER,
1569.

Translated from a late number of "L'Ami de la Religion," for the Bengal Catholic Herald.

OVER the gateway of the Fort of the Eighty Hours, there is an Arabic inscription which may be seen to this day bearing the date 1569. In the same year, Ali, who was then the Pasha of Algiers, and afterwards Admiral Pasha of the Sultan, had this Fort built, in order to prevent those who might attempt it from landing on the shore of Bab-El-Oned. The wall which runs Northward of this construction is said to contain even to the present day in which I write (5th October 1847), the mortal remains of a Christian, who, by a cruel death, received the glorious palm of Martyrdom.

Towards the year 1538, several Arab prisoners were taken to the Spanish garrison at Oran, when the Spaniards had made some few conquests. Among the number of prisoners there was a young boy of a singularly prepossessing appearance; he, with the rest of the prisoners and spoils, was sold. Juan Caro the Vicar General purchased the boy, instructed him in the Christian religion, and baptized him by the name of Geronimo. In 1542 the plague broke out at Oran. The Spaniards were obliged to leave the town, and live in tents in the country. A small number of soldiers was left to guard the town, and these but badly fulfilled their duty; some of the Arab prisoners took advantage of this negligence, and left the town, taking young Geronimo, who was then

eight years of age with them restored him to his family.

At so young an age, it is not to be wondered at, if the child forgot the instructions he had received, or the new religion he had been taught. Following the example of those around him, he imbibed their religion, and became a Mahomedan. Notwithstanding this the seeds of Christianity planted in that young mind had effect, for at the age of 25, he conceived the bold idea of returning to Oran, in order to profess himself a follower of Christianity.

He was joyfully received by Juan Caro his former master, who with the view of strengthening his good purpose married him to a young Arab girl, who had lately embraced Christianity. This took place in the year 1559. Geronimo passed 10 years in Oran, where he had been enlisted as a guard. He conducted himself so bravely, that he won the esteem and respect of his superiors, as well as the friendship of his companions.

But Providence had ordained this newly made Christian for a glorious end, and destined him to shed his blood for that faith, which he had so voluntarily embraced.

In the month of May 1569, he with nine of his comrades left Oran in a boat, on a pleasure excursion. As they approached their journey's end, being now on the borders of the sea, they were surprised by seeing two brigs, which they had not perceived before, it being night, and which the dawn of day allowed them now to distinguish; a few moments after they saw, that they were chased, Geronimo and the other soldiers left the oars, seeing little use of resistance; they were taken prisoners, carried to Algiers, and sold as slaves.

Geronimo was thrown into prison and when it was found, that originally he had been a Mahomedan, no means were left untried to reclaim him. All the priests and theologians of Algiers surrounded his prison with the hope, that by their learning and reasoning they would bring him back to their religion; but these means soon proved unsuccessful. Geronimo declared that he had voluntarily embraced Christianity and that in that religion he would die. Threats and menaces were resorted to, but with as little success.

It was now about the middle of Sept. 1569, and the Pasha was busily engaged in the construction of the Fort, which he had built outside the gates of Bab-El Oued, and which in our days is called the "Fort of the Eighty Hours," no reason being assigned for this peculiar name. Ali frequently inspected the works; one day in particular he was attentively watching the earth which had been dug up, and thrown into a case prepared for its reception. An idea seemed to cross his mind, for calling Michael the Christian who was his head mason, he pointed to a prepared chest, in which the earth had not been thrown; and said, leave this chest empty till to-morrow, I intend throwing the body of that man from Oran, who refuses to return to the religion of Mahomed. Towards the end of that day, Michael sought out the prison of Geronimo, and informed of what had taken place, begging of him to have courage and perseverance,—God be thanked for all things cried Geronimo. "Do not allow the infidels to flatter themselves with the idea that fright will make me renounce the true religion. All I beg of God is to forgive me my sins and to have mercy on me."

From this time Geronimo prepared himself to appear at that sacred tribunal to which he would be called on the morrow. In the prison there was a chapel, and a priest was found among the prisoners. Geronimo received confession and communion, and the last sacrament, and spent the night in prayer.

The 18th Sept. 1569, four of the Pasha's body guard were at the prison calling for Geronimo, who, hearing them, left the chapel where he had been all night.

Well cried these, why will you not renounce the religion of which we know nothing and become a Mussulman. On his not answering they loaded him with abuse and insult, surrounded him and took him to the Fort, where Ali Pasha was waiting accompanied by a large body of soldiers, Turks, renegades and others, who thirsted for the blood of a Christian. You see that chest, said the Pasha, unless you renounce your

faith you will be bound and buried alive in it.

Do all you can, replied the martyr, I am prepared and nothing on earth shall make me abandon the faith of Jesus Christ.

Ali Pasha seeing, that all means would prove unsuccessful, he ordered Geronimo to be bound hand and foot and in that state to be thrown into the chest.

It was remarked, that those who were the most ferocious were not natives of the place. A Spaniard named Jamango, who had become a Mussulman jumped on the body of Geronimo, and ordered some earth to be brought, which was immediately done. He then struck the body of the Martyr and filled the chest with earth.

Other renegades who did not wish to be outdone in such atrocities, seized sticks with which they fastened the earth and finished smothering the saint who was at the bottom of the chest; the chest was then filled to the top and put into the ground.

In the *Algerian Monitor* of a few years back, a discovery was said to have been made at the Fort of the Eighty Hours.

The French Artillery when engaged in the demolition of the rampart, which overlooks the road, perceived in clearing away the blocks of stone a piece of large marble, in the middle of which was seen a skeleton of human form, the hands and feet were bound, and the person from the position of the skeleton must have been laid on its face.

The Captain of the Artillery was called upon, and, after an examination, it was believed to be the precious remains of the Martyr Geronimo, for which they had been so long searching, the Bishop of Algiers being informed, of the matter went with a large body of the Clergy, to look at the body which was identified.

A faithful account was sent to Head Quarters of the state in which the body was seen, and state of preservation and of the garments which were on it,—which were those of a slave.

A Committee of Doctors both Civil and Military was formed, in order to examine the body which after some deliberation was found to be that of the Mar-

tyr Geronimo who after a most painful agony died, receiving as a reward the palm of Martyrdom.

MELANCHOLY CONTRAST.

"Whilst Mr. Sheridan Knowles is lecturing against Popery, his Son Mr. Richard Brinsely Knowles, is said to have become a Roman Catholic.

We have taken this extract precisely as we found it in the *Morning Herald*. When it is considered that Mr. James Sheridan Knowles has become an *Anabaptist* lecturer, while his son is what he has long—we believe always been—a sincere Catholic, one might be tempted to translate in a favorable sense the dubious heading of the preceding extract. The contrast is certainly a very melancholy one, but we fear that the *animus* of the Derbyite organ is too visible in that phrase "Popery," to warrant the assumption that it condemns—the apostacy of the elder Mr. Knowles and his adoption of views on religion which the Anglicans dogmatically denounce. Lord Derby professes profound attachment to the doctrines of the State Church, and the *Herald* is equally ardent in its profession of belief in the infallibility of the ex-Premier. And yet this organ of the Protectionists and Anglicans takes the Anabaptist heresies under its shelter, because the Anabaptist pervert abuses Catholicity. Such is evangelical Anglicanism. It has no faith, no hope, no charity; its religion is summed up in two words—enjoyment of rich ecclesiastical endowments and hatred of the Catholic Church. For the sake of the son we have hitherto abstained from alluding to the unhappy father's melancholy fate, and we refer to the subject now merely to mark the utter baseness and the malignant temper of the Derbyite faction.—*C. Standard*.

Selections.

CONVERSIONS.

A Protestant girl who had been under the particular tuition of the Protestant Minister was rebaptized by Revd. F. Andrew at Kurachee.

The Revd. F. Mozes, R. C. Chaplain at

Ahmednuggur, last month administered the sacrament of baptism to five Protestant children; and received a European woman into the bosom of our Religion on the 10th of March.

— At the Puseyite chapel in Margaret street, London, Roman Catholic hymns have been appropriated for the use of the congregation, and a book of Roman Catholic prayers and offices has been privately printed and circulated among the worshippers. These distinctly contain, the doctrines of Purgatory, transubstantiation and the mass.—*Bombay Times*.

• The Registrar-General's recent report on "Religious Worship" in England.

From the above little publication it appears that the total increase of Catholic churches during the last 30 years is 274; and since the Vicars Apostolic were increased in 1840, the total increase of Priests has been no less than 288; the increase of religious houses during the same period being 71.—*Ibid*.

REV. DR. CAHILL'S REPLY TO THE LETTER OF THE REV EDWARD, WALFORD, BAYSWATER LONDON.

Blackburn, 24th Jan. 1854.

(Concluded from page 167.)

These various sums have been raised to build schools, to pay debts on churches, to clothe orphans, to feed the poor in the various towns where I have been engaged; and so zealous have I been in meeting the commands of Bishops and the invitations of Priests, that, although I have been offered, in some instances, twenty pounds a night for lectures on astronomy, I refused, because this sum was not given in the cause of charity, and because the engagement was not made by my Superiors. And what renders your unexpected calumny so strange, is the appearance of zeal with which you make your misstatement. Lord Byron has already described this genus of a character, and this kind of style; and hence has spared me the pain of depicting your shameful letter:—

* One thread of candour, and a web of lies.

My letters also have not escaped your condemnation. There must be some singular fatality or *gaucherie* discolouring your intellect and perverting your feelings, when you can neither see nor comprehend anything in its true light or natural shape. In reading over your wild assertions, I must always allow for a literary refraction in everything you say; your mind never travels in a straight line;

you deviate, according to the medium in which you are placed; but depend upon it when you encounter me without provocation, and speak gratuitous injustice against me, I shall set you right, and place before society the just equation of your errors. What must you think of your judgment in this case, when I assure you that I have received for these letters the compliments of the *heir of a throne*, the thanks of princes, ambassadors, dukos, marquises, &c.? These letters have been copied into French papers, have been circulated throughout Austria, and are read in every hamlet in America by every one who detests the anti-Catholic intrigues of a persecuting cabinet and loves the triumphs of the Catholic Church. You are not aware, Sir, that my last letter was written at the suggestion of one of the first men in this country, in order to expose the restless intrigues of Lord Palmerston, who, being dismissed from his former revolutionary position, seeks to recover his place; and in his hostility to the Queen herself would fain involve Prince Albert in a diplomatic difficulty. It is a strange fact to see a Catholic Priest defending Prince Albert against one of the Queen's ministers, but when parliament shall assemble it will be seen whether I am right or wrong in these remarks of mine.

Nor are you satisfied with the speeches which I have made from time to time against the cruel extermination of my poor countrymen. I have seen these children of misfortune disappear from the land of their fathers—I have watched them, year after year, driven in tens and hundreds of thousands by a cruel and relentless bigotry from their ancient homes; I have read their sufferings, their trials, their death struggles in a foreign land; and I have wept over their hard fate which has thus obliterated the most religious, the most pious, the most Catholic, and the most enduring people on the face of the earth. And because I have dared to make a speech in their favour, to console them in their ocean hearse, and to bind their broken hearts, because I, their countryman, their kindred, and their anointed Priest dared to tell the world the injustice and the cruelties perpetrated on all Catholic Ireland, I am brought to an account, calumniated, and insulted by an unfledged heophyte, with a "scant Oxford degree," in a style of language more suited to the lying bigotry of Exeter Hall than to the burning charities of recent conversion. You are not a true-born Englishman, or you would feel for the victims of injustice. I have never yet met even one Englishman who visited Ireland, and read with his own eyes the traces of universal extermination in that unhappy

country, who did not return home with his fine English heart overflowing with sympathy for our national woes, and with his tongue ready to publish our wrongs and defend us against our oppressors. Nor are you a real convert; you cannot belong to the illustrious, invincible, glorious band who have sacrificed all the pleasures and broken the dearest ties of this world to join the ancient ranks of the old army of the Church. Their very looks inspire devotion, and my head and heart bow to them in the street when I meet them in low and grateful veneration. They have odified, not scandalised the Church; they have infused new blood and fresh vigour into the old majestic body; and wherever they live there you behold all paralysis disappear from the frame of Christian society, from the renewed life, and health, and strength which the excess of their devotion communicates, to every one who comes within the reach of their sacred influence. You are not one of those converts; you publish calumny in place of truth; your letter in reference to me contains more falsehood than has ever been written against me by the Orange journals of this country; in fact, that production is just the expression of a proselytising Parson. By it you remind me of Baron Munchausen's coachhorn, where the breath of the coachman being frozen as he blew in it on a severe frosty night, he was not heard till the following week during a thaw, when the horn began to blow of its own accord; and just so it is with you—you are now blowing out, quite unconsciously I hope, the old Oxford rancour which had been frozen in your heart, and only wanted a favourable season to extricate its malevolence.

On that passage in your letter where you are pleased to call me "ignorant," I shall make no remark, except to tell you, that in this case you stand in opposition to my masters, most of whom are living Bishops, and who, during my course (and I did read a long course) had the bad taste (contrary to your judgment) to pay me much compliment as I passed through the classes of logic, physics, Scripture, Hebrew, and theology, and to confer upon me, in spite of the opinion of the Oxford convert, the highest honours which the college could bestow. You have also brought on yourself, by calling me "ignorant," the anger of my brother professors during many a happy day, who stood near me in college while I filled the varied chairs of classics, natural philosophy, and astronomy, and you have made many enemies in Ireland, by calling me "ignorant," amongst the hundreds of pupils who passed through my classes of rhetoric, French, Italian, and German. You seem to take much pleasure in parading your "scant

degree" of M.A.; but I beg to inform you that I have been for many a year a Master of Graduates.

I have now done with you, Reverend Sir; your personal rudeness to me has disintituled you to the expression of delicate courtesy at my hands; and, therefore, I take leave to say that as your assertions are clearly *unworthy of credit*, I shall take no further notice of any letter of communication which you may think proper to write in reference to me.—I am, Rev. Sir, your obedient servant,

D. W. CAILL, D.D.

[*Tablet.*]

PERSECUTION AND ROBBERY OF THE CHURCH IN SARDINIA.

The English papers, without a single exception, have been, for the last fortnight, indulging themselves with the loudest laudation of the proceedings of the King of Sardinia. The cause for these laudations is, that the Sardinian Monarch is on the point of imitating the English Henry VIII., by a wholesale plunder of the monasteries and other religious establishments of the kingdom. In brief, the Anglican plot is fully developed in Sardinia. The agents of Palmerston failed in Hungary, failed in Bohemia, failed in Vienna, failed in Tuscany, failed in Rome, failed in Naples, failed in Sicily; but they succeeded in Switzerland, as they did in Spain and in Portugal, and now their triumph will be fittingly accomplished in the plunder of altars and churches, of bishops, priests, monks, and nuns in Sardinia.

Sardinia has fallen into the hands of Revolutionists; and they have taken as their model—the example of England. They have, like England, charged the ancient institutions of the kingdom into a "Constitutional Monarchy," on the English plan—they have, like the English declared "liberty of the press," which in practical operation means this: that every man publishing an infidel journal is free to do so secure from molestation, and that any man publishing a Catholic newspaper is sure to be prosecuted—they have even imitated the English form of Government, in the persecution of Catholic priests, for in this respect they have, within the last few days, followed the example of Disraeli's and Derby's Irish law Officers of the Crown, by charging Catholic clergymen with crimes, alleged to have been committed during a period of excitement.

Sardinia has not yet declared itself to be like to England—a Protestant State; but, as it has done that which the temporal power has not rightfully the authority to do—interfered with ecclesiastical concerns—taken upon itself the reduction of the number of bishops, the dissolution of religious orders, the seizure of ecclesiastical property, under the pretence of arranging it—as it has usurped functions of an ecclesiastical and spiritual character, to which the temporal power has no right, there can be little doubt of what must speedily follow—the excommunication

of all participating in or countenancing these sacrilegious proceedings—a secession from the Church of Rome—and the establishment of a Protestant State, with a Sovereign acting, as in England, as its King and its Pope!

In the present state of Europe no more dangerous or desperate course of policy could be attempted than that which the Sardinian King has now commenced. By his own acts he is isolating himself from all the Catholic Princes of the Continent; and that at a time when he cannot but be conscious that those who are revolutionists are seeking to overthrow the throne as well as the altar; and that, if they succeed elsewhere, they will not spare his crown, because he is a Protestant, no more than they would the sceptre of the Pietist King of Prussia. By his own example, this most miserable Monarch is showing to infidels and Revolutionists that as he, because he has the power, despoils religion of its property and of its rights, so may they once obtaining power, trample upon what are his rights, and from a King reduce him to the condition of a beggar and an outcast. He is supplying his enemies with arguments against his own crown and dignity; and he is, at the same time, depriving himself of an ally in every Catholic Sovereign of Europe.

The Revolutionists in all parts of the Continent are panting for an outburst of war—for the first hostile act, which will entangle in a deadly struggle the first rate Powers—and, once the great battle begins, then will the daggers of Red Republicans flash in every city, from Rome to Vienna. The infidel Republicans are ready for the work of death, and desolation, and plunder—and yet there is the King of Sardinia with his Constitutional Government leading the way for them, and telling them that, as no rights, however sacred, are respected in his eyes, he being a King, so are they, the enemies of Kings, not to respect his rights, not to spare him, should he fall within their power.

War between Russia on the one side, and France and England on the other, will be followed by insurrections in all parts of the Continent. The Kossuths and Mazzinis are "eager for the fray." The Catholic Emperor of Austria and the legitimate princes of Europe are not unprepared for the struggle. What the issue of that struggle may be, no man can foresee; but if it lead to no other calamity than the annihilation of the perfidious, the profane, and the Anglicanised Monarchy of Sardinia, no honest and no good man can deplore the destruction of a King, who has misused the power heaven has confided to his care, for the purpose of persecuting the pious, robbing God's poor, despoiling God's Church.

We give in another part of the paper an extract from the Union, showing what is the amount of good done by some of the Catholic charities in Turin, the first step to the spoliation of which is already taken by the Sardinian Government—appointing a Commission to inquire into the state and condition of ecclesiastical establishments and property, as Thomas Cromwell, and his confederates in confiscation, were appointed by the wife-murderer, Henry VIII.—*Weekly Telegraph.*

BIBLE SOCIETIES AND BURIAL CLUBS.

In those cities of Britain, where the population is most mournfully Protestant, we find two species of societies rising and growing harmoniously together,—we mean Bible Societies, and Burial Clubs. Rooted deeply in the soil of Protestantism, these twin societies flourish with a kind of common life, like the Polypl of the Pacific. One of these societies professes to impart to Pagans the doctrines of Christianity, while the other is more successful in engrafting among Christians the practices of the infidels. Both profess the most laudable and pious objects, one to bury the dead, the other to instruct the ignorant.

Thus in ostensible objects both are similar, and both have a common object at heart, the main spring of both being hard cash. Both of course profess to imitate, as all good Christians should do, the example of the Redeemer; but one of them, at least, is successful only in imitating His adversary Herod.

The result of their united action on the public mind may be seen in Mr. Kay's 'Social Condition and Education of the People' 'The wife of a Clergyman told me,' says Mr. Kay, 'that visiting a district just when a child's death had occurred instead of hearing from the neighbours the language of sympathy for the bereaved parent, she was shocked by such observations as, 'Ah! it is a fine thing for the mother the child is in two clubs' And after describing infanticides as having become a social habit in the manufacturing towns, he tells us. These accounts are really too horrible to be believed at all; but, alas! they are only too true. There can be no doubt but a great part of the working classes of this country (Protestant Britain) are sunk into such a frightful depth of hopelessness and misery, and utter moral degradation, that even mothers forget their affection for their helpless little offsprings, and kill them as a butcher kills his lambs, in order to make money by the murder, and therewith lessen their pauperism and misery."

Of course, we are aware that it is what is called the "factory system," not the pernicious heresy of the English people which is accused for this domestic Thuggism. Female minds are supposed to become naturally and inevitably depraved when female fingers are industrious in the management of a spinning-jenny.

We are told that in Manchester, at no remote period, men were ashamed of staggering through the streets in inebriety, but that they have since learned to glory in it. They used to skulk shyly into a public-house, through some private door or backway, but now, custom having subdued their shame, they stagger boldly in by a front entrance, through a blaze of gas-light, and the intemperance at which men used to blush no longer excites shame in women, or even children. As a necessary consequence, the dingy liquor-shop has swelled into a flaming public-house into a tavern, and the tavern has grown into a monstrous gin-place. The seductions of these establishments have been augmented by games of chance, by the liveliness of the dance, and the

charms of music. The tones of the piano and the modulations of the fiddle alternate with comic and sentimental vocalisation.

One of these establishments, is thronged every night at eleven o'clock by one thousand customers. A curious calculator has reckoned in an interval of forty minutes, during which he stood at the door, 112 men and 163 females swarming into one gin-shop while arrival "place" boats of serving *blue ruin* to two thousand visitors in a single hour.

The intemperance of the females is still more wide—spread and ruinous than that of the men. Women in Manchester—brutalised by semi-intoxication—may be seen pressing the fatal glass to the thin lips of their infant children. Domestic ties which were weakened in the factory are dissolved in the gin place. The occupations of the factory necessarily separate the children from the parent and the husband from the wife, but the nocturnal amusements which succeed the toils of the day complete the estrangement. The men divide their leisure equally between gin and beer—the women seek oblivion or consolation in the stronger stimulant alone—while their offspring find a substitute for home on the noisy seats of a penny theatre. Thus children, in the wends of Glasgow, and doubtless, likewise, in the lanes of Manchester, may be found degraded into so completely animal a condition that they have not even a name.

There can be no doubt but that Protestantism in England has brutalised the masses more than the Paganism of antiquity. It is not the factory system which is culpable. The factory system, in Catholic management, far from producing female Thugs, produces female Saints. Instances of this sanctification of the system may be seen in the holy families, or *scintes familles*, which are well known in France. At the time we received our information one of these families existed at Lyons, another in Beaujeu, a third at Cordellet and a fourth at Mornand. A Chaplain of the Chartreux, at Lyons, has inherited a small piece of ground, which, like many such pertages in France, was fee-simple property. This worthy Priest, by means of his small estate, managed to open an asylum for some hungry and miserable females whom his exhortation and exertions had rescued from vice and liquor. But the excellent Clergyman had not even a faint notion of the national and economical results which might spring from his organisation of a workshop in which labour secures subsistence to destitution. The factory at Cordelle, which gives employment to fifty-three persons, stands on a rising ground, and is embosomed in a spacious garden, in which the inmates find a wholesome recreation in cultivating flowers. They are not always in the garden. The kitchen—the laundry—the making and mending clothes—the maintenance of cleanliness—diversifies their labours with a pleasing alternation. The remunerative labour is weaving satin for the manufactures of Lyons. The traders of that city send the silk in threads and receive it in pieces of satin. The excellence of the work—the punctuality and the honesty with which the girls return in the piece precisely what she receives in the thread, ensure them a

constant supply of work, they give twelve hours to weaving, eight to repose, and four are divided into prayer, recreation, and the toilet. Their alimentary regimen is wholesome, plentiful, and strengthening; and their twelve hours' work is cut by four intervals for meals, &c. They carry on their labours in a common workshop, in which silence is prescribed during certain hours, while conversation is enjoyed during others and the singing of hymns in choir sanctifies a portion of the intervals of toil.

The economic results are by no means contemptible, for the females are better fed, lodged, and vested than any other labourers whatever. Slanderers said, that the charitable founder was making a fortune by this factory, the truth being merely that the Reverend philanthropist performed a good work by which he did not lose. Charitable institutions, let us remark, which, like this, are self-sustaining, are always the most permanent and useful.

We are not quite conversant with the financial minutiae of the factory, but it appears that an account is opened for each female, in which her earnings are recorded on one side, and the expenditure, or the cost of her maintenance, is seen on the opposite page. Common expenses, of which she pays a part, and individual expenses, of which she pays the whole, are deducted at the year's end from the total amount of her earnings, and the balance is handed over to her, a balance which amounts very often to 360 francs a year, but rarely sinks below fifty francs. This pecuniary result may be considered as the reward of virtue, at least of the absence of corruption, and of the costly dissipations of an ordinary factory life in a town. Such savings are never realised by the squalid workers in English factories.

In opening a refuge for these outcasts of Lyons the uppermost thought which predominated in the zealous mind of the good Father Pousset, who founded it, was to teach them an honest means of earning bread, and then dismissing them to earn it. He anticipated a rapid rotation of pupils—an anticipation which his experience has not realised for so soon as they contract habits of order, cleanliness, purity, and self-respect, they feel an insuperable loathing and aversion to their former habits and associations; their object is to become Sisters, to take triennial vows, by which they become accepted members of the *Santa Famille*.

One tie, and one tie only, binds them to the house, namely, the fact if they go out and forsake the house they shall never be received again; yet, though the central door is always lying open, a single female, during six successive years, has never been known to forsake the factory. This circumstance, as well as the calm air of content which beams in the faces of the girls, show that, so far as virtue and happiness are concerned, the *Santa Famille* of Father Pousset has attained its object. These happy workers, engaged in the light labours of the garden, into which they go out from their worship when the heavier labours of the day are concluded, fanned by refreshing airs, and cheered by the bright evening sky, and surrounded by the flowers and foliage which constitute the ob-

jects of their culture, form a happy contrast with the squalid, drunk, and blaspheming females of Glasgow and Manchester, of whom the poet says so truly—

Sin crusts them o'er as limpets crust a rock.

It is only where the Devil can establish Bible Societies to preach down truth that he can establish Burial Clubs to destroy infant life. It is only where the Catholic religion has been crowned with thorns and crucified and buried or banished, that men and women have to learn the most rudimental of moral lessons, not from the Church but from the beasts of the field. The preservation and instructions of one's offspring is a duty so fundamental and universal, that even animal instinct impresses it on every creature of God, and heresy alone, or "Bible Christianity," assuredly could extinguish so common an instinct in the hearts of Englishmen.—*Weekly Telegraph*.

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS RAISED AGAINST RELIGION.

By the Abbé Segur.

XV OBJECTION.

It is much more convenient to be a Protestant than to be a Catholic; you are a Christian and it is almost the same thing.

(Continued from our last.)

Wherever the church penetrates, she spreads Christian sanctity and perfection. She has produced in all times, in all places, and in all conditions, the most sublime perfection in those who are docile and obedient to her teaching. For nineteen centuries she has produced saints—and during all that time her divine founder and head, Jesus Christ, has proved the holiness of his servants by the most evident and supernatural miracles.

Protestantism on the contrary (as its very name indicates) is a disorganization of all this beautiful order which prevails throughout the church, and under the specious name of reform is only a pretext for revolt. Divided into a thousand little sects which hate and anathematise one another, only agreeing on one point, namely, in the hatred which they feel and express towards the true and ancient church of God. Some of these sects we may enumerate, but they are only the principal ones out of the many hundreds,—for Protestantism is another name for religious anarchy—Lutherans, Calvinists, Zwinglians, Sacramentarians, Anabaptists, Pædobaptists, Hershutters or Moravians, Evangelists, Shakers, Jumpers, etc.—there are more licals, Anglicans, Quakers, Pietists, Metho- than two hundred of these known sects. Protestantism has attacked Christianity in its very essence, its very foundation. It has rejected the fundamental rule of faith, which is the infallible teaching and divine authority of the Pope and bishops, who are alone the true pastors, alone the legitimate teachers of this faith. And thus with all their loud clamour and outcry about faith, they have in reality annihilated all faith, which consists in submitting the mind and heart to the divine teaching. The Protestant, in fact,

only believes the word of God according to his own interpretation, erects himself judge in all controversies, instead of those whom Jesus Christ has appointed to judge such things; he believes in the infallibility of his own reason and not the word of God; he has no real belief, he has only opinions as variable as himself, and he believes in nothing but these opinions. This was the confession of a learned Protestant convert who spoke to me on the subject. A Protestant being thus the sport and plaything of his own changeable opinions, he is blown about by every wind of doctrine, changing his creed every year nay every day, rejecting to-day what he believed and taught the day before, possessing neither unity, antiquity, universality, or stability. I defy any Protestant to tell me clearly and distinctly what truth is—what he believes—and what all the world ought to believe in order to be saved, and in order to deserve the name of Christian. "You vary," said Tertullian, in ancient times, speaking to Montan, "then you err." Could not this very aptly be applied in modern times to the Protestant teachers. Protestantism has produced virtues it is true, because it has preserved the remains of truth in the midst of its destruction; but these virtues are not pure or unmixed—they are generally cold or proud like those of the Pharisees. They exist as it were in spite of Protestantism; in reality they are Catholic, they belong to the church. The more Protestant people become, the less Christian they are, and the fewer Christian virtues they possess; the more they approach the church in their teaching and practice, the more real and living are their virtues. Therefore, they say with justice that the Anglican Protestants, such as they are, among the other sects are less deformed, because they are LEAST REFORMED.*

THE RECORDITES.

ANGLICANISM has, it appears, spawned a new sect, and Mr. Conybeare assigns, the leadership of these worthies to Hugh M'Neile, of Liverpool. The sect are called the "Recordites," and their leading dogma and principle are, that faith alone is sufficient, and that, consequently, immorality is no bar to justification. This *exposé* has, it seems, deeply annoyed the heresiarch, and accordingly he writes through the *Times*, to his old friend, and demands a suppression of the excepted passage in the article of the *Edinburgh Review* which gave rise to the controversy, or an ample apology for the calumny in the next number of that periodical. M'Neile demands the production of the passage in his sermons or writings that can warrant Mr. Conybeare's weighty charge. Perhaps if

* Within the last twenty five or thirty years, the honest and most pious of the Anglicans tend very much towards the church in their teaching and doctrines. Their religion or their theory of religion, has nothing Protestant about it but the name. They imitate the practices of the church in many things; they have adopted our preaching; and their ministers have no longer that habit of inveighing against the church which they formerly had; they call themselves Catholics; and many invoke the Blessed Virgin, believe in the Holy Sacrifice, etc., for good sense and the force of truth are gradually clearing away the prejudices of this society in its infant state.

it were exhibited, the Canon of Chester would deny having uttered such sentiments or language, as he denied his memorable declaration at St. Jude's that there would be no religious progress in this empire until the law made it a capital felony for a priest to hear confessions. But it is not what M'Neile says, but what he does—not the language he uses but the atrocious sentiments he utters, that sustain the fearful charge of the Edinburgh reviewer. When men live as if they believed that mere belief, such as the devils entertain of the existence of a Triune God, is sufficient for salvation, it matters very little in what language they may clothe their ideas. We cannot say whether the tone of the *Record* has justified the reviewer in imparting its name to the new sect of Antinomians, but that M'Neile, Achilli, and that clique of Anglican Dissenters do really practise the fearful doctrine of the "Recordites" cannot be questioned. Their acts are the surest commentary upon their theories; and by those, not these, we are told that men shall be known.—*Cape Colonist*.

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

Dr. Banon, H. M. 96th Regt., through	
Mr. A. Spence,	Rs. 50 0
Mr. A. W. Spence, for Dec. and Jan.,...	10 0
„ James Curnin, for ditto,	10 0
Cher. W. R. Lackersteen, for ditto, ...	10 0
Mr. S. Jones, for Oct. and Nov., ...	4 0
Mr. R. F. Serrao, for March,	0 8
A Catholic for the Orphanage, through	
Rev. J. A. Tracy,	1 0
<i>Through Mr. N. O'Brien.</i>	
J. O. J.,	Rs. 8 0
J. V.,	5 0
D. R.,	1 0
A Friend,	1 0
W. C. H.,	20 0
J. H. O.,	5 0
A Friend,	4 0
Ditto,	10 0
Ditto,	2 0

BOW-BAZAR.

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

H., M., at Burdwan, for Feb. last,...	Rs. 5 0
Mr. F. Pereira,	2 0
„ Richd. Deefholts,	1 0
„ Robt. Deefholts,	1 0
„ E. Baptist,	1 0
„ J. King,	1 0
„ Chas. A. Pereira,	1 0
„ J. F. Pinto,	1 0
„ M. T. Lepies,	1 0
„ J. Leal,	1 0
„ F. Stuart,	1 0
Mrs. R. DeLallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botellho,	1 0
„ A. Powell,	1 0
„ R. Pyva,	0 8

Mr. J. Brown, for January last,	0	8
„ E. Botelho,	0	8
„ Wm. Salvador,	0	8
„ P. Gill,	0	8
„ Wm. Martin,	0	8
„ J. Andrew,	0	8
Mrs. R. Lepies,	0	4
„ E. Martin,	0	4
„ E. Ambrose,	0	4
„ J. Francisco,	0	4

Donation.

Mr. G. T. Rebeiro,	2	0
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Expenditure.

Paid Servants' wages and contin- gencies,	Rs. 23	3	0
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Propagation of the Faith.

Contributions received for the Propagation of the Faith, for March.

Amount acknowledged from 10th to 25th March,	Rs. 54	1	0
Archbishop Carew,	2	0	0
Rev. J. A. Tracy,	1	0	0
Rev. J. McCabe,	1	0	0
The Loretto Community, Chowrin- ghee,	3	0	0
The Loretto Community, Intally, ...	1	0	0
The Pupils of the Cathedral Male School,	1	13	6
The Christian Brother's Community, The Pupils of the Cathedral Female School,	1	0	0
Chev. C. R. Lackersteen and Associ- ates,	5	0	0
„ „ „ „ „ „ „ „ „ „	1	4	0
Mr. Fred. Greenway and Associates, ...	2	12	0
Miss D'Rozario and Associates,	6	10	0
„ S. Read and Associates,	1	0	0
Mr. R. F. Serrao,	0	8	0
Simeon and Associates,	1	4	0
Mylan and Associates,	1	4	0
C. A. Serrao and Associates,	1	4	0
J. M. Fleury and Associates,	1	4	0
„ J. W. Robinson and Associates, ...	3	8	0

Collected by Mr. Corcoran, Sen., for March.

I. N. E. C. N. and L. L.,	0	6	0
Sergt. Fitzpatrick,	0	8	0
„ Flynn,	0	8	0
„ Minahan,	0	8	0
„ Kinsella,	0	8	0
„ Heffernon,	0	8	0
„ Keane,	0	8	0
„ Comber,	0	8	0
„ Hayes,	1	0	0
Mr. Corcoran, sen.,	5	0	0
„ Haslam,	0	10	0
„ Halpin,	1	0	0
„ Shannahan,	1	0	0
„ Clark,	1	0	0
„ Courtney,	1	0	0
„ Hefferan, M. D.,	1	0	0
Capt. Fagan, H. M. 98th Regt., ...	10	0	0

Total received from the 10th to 31st March,	116	0	6
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ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for January and February, 1854.

Wardens of the Cathedral,	Rs. 32	0
Mr. J. Leal,	4	0
„ J. F. Bellamy,	1	0
„ J. M. Gomis,	2	0
„ P. Gill,	1	0
Mrs. E. Reed,	2	0

Donation.

H. M., of Burdwan,	10	0
Paid Organist's allowance, Molly's salary and contingencies, for January and February 1854,	52	0

For St. Xavier's Retreat.

Mr. Shanaban, third quarter,	Rs. 6	0
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**LORETTO CONVENT, BRANCH
BOARDING AND DAY SCHOOL.**

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed House, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, per month, Rs. 16
Entrance money for the use of furniture, 10
For day Pupils, 6
Payment to be made quarterly in advance.
Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

Bengal Catholic Herald.

Terms of Subscriptions.

Annually in advance,	Rs. 10
Half yearly,	6
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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyutta St., Calcutta.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, APRIL 1, 1854.

[Vol. XXVI.]

Thursday, March 30, 1854.

We take the following Extra, containing the Heads of Intelligence received by Electric Telegraph via Agra, and giving news from England to the 24th February, from the Electric Telegraph Report of 10 A. M. this morning.—

VIA AGRA BY ELECTRIC TELEGRAPH.

Hostilities had not broken out between Russia and the Western Powers, preparations were being made by the latter, about 3000 Troops, embarked on board several Ships for the East, and 5000 on the point of embarking.

The insurrections in Greece, are supposed to be the work of Russian intrigue.

Changes of Ministers in Turkey.

Lord Harris appointed Governor of Madras.

Lord Clarendon told the House of Lords that the moral force has been produced against Russia, such as history has no example of Austria and Prussia lean towards France and England, so that there is no further hope of peace, a communication has been sent to the Sultan, that War should be pushed on with vigour, and advantage be taken of the opportunity to settle the rights of Christians; there has been an Action on the Coast of Asia Minor, the Russian Ships approached the Fort when the Turks compelled them to retire in confusion, their advantage enabled the Turkish Ships that were destined to convey Troops and Provisions of War to the Coast of Anatolia, to effect a safe passage to Constantinople.

EDUCATION—A PREVENTIVE OF CRIME.—So far indeed from proving that morality is increased by education, the facts prove, if anything, the reverse. Thus we are told, in a report by the Rev. Joseph Kingsmill, head chaplain of Pentonville Prison, that the proportion borne by the educated to the uneducated convicts is fully as high as that which exists between the educated and the uneducated classes in the general population; although we might reasonably expect, that having had fewer temptations, the educated convicts would bear a smaller ratio to their class. Again, it has been shown from government returns—"That the number of juvenile offenders in the metropolis has been steadily increasing every year since the institution of the Ragged School Union; and that whereas the number of criminals who cannot read and write has decreased from 24,856 (in 1844) to 22,968 (in 1848)—or no less than 1888 in that period—the number of those who can read and write imperfectly has increased from 33 337 to 36 229—or 2857—in the same time."—*Morning Chronicle*, April 25, 1850. Another contributor to the series of articles on "Labour and the Poor," from which the above statement is quoted, remarks that "the mining population (in the north) are exceedingly low in point of education and intelligence; and yet they contradict the theories generally entertained upon the connection of ignorance with crime, by presenting the least criminal section of the population of England."—*Morning Chronicle* Dec. 27, 1849. And, speaking of the women employed in the iron-works and collieries throughout South Wales, he says—"their ignorance is absolutely awful; yet the returns show in them a singular immunity from crime." *Morning Chronicle*, March 21, 1850.—Again, Mr. Fletcher, one of Her Majesty's Inspectors of Schools, who has entered more elaborately into this question than perhaps any other writer of the day, says, "In comparing the gross commitments for criminal offences with the proportion of instruction in each district, there is found to be a small balance in favour of the most instructed districts in the years of most industrial depression (1842-3-4), but a greater one against them in the

years of less industrial depression 1845-6-7); while in comparing the more with the less instructed portions of each district, the final result is against the former at both periods, though fourfold at the latter what it is at the former.

To all which evidence may be added that of Messrs Guries and Dupin, who have shown that the most highly educated districts in France are the most criminal districts, —*Strait's Guardian*.

Letters from Rome state that the Papal Government is preparing an article on the subject of the "HOLY PLACES," which will be a reply, supported by facts, to certain historical assertions of the Government of St. Petersburg. It will first be communicated to the respective allied Courts, and ultimately published in the *Civilla Catholica*. His Holiness is apprehensive that whatever may be the issue of the present struggle, there will result from it a fresh confiscation, for the benefit of the Greeks, of the whole portion of the "Holy Places," and wishes before hand to throw as much light as possible on the subject.

The Admiralty have given orders for phoebards to be extensively circulated throughout the Metropolis, inviting landsmen to enrol themselves for service in the Royal Navy.—The ships now manning are the *Boscawen*, *Juno*, *Princess Royal*, *Frolic*, *Duke of Wellington*, *Medea* and *Cyclops*. Circuits have been sent to all the Police Stations along the Sea Coast, directing the constabulary to afford every information and assistance to Captain Jerningham, who is recruiting for the Navy on the West Coast of Galway.

The *Taylor*, emigrant ship, 2200 tons, left Liverpool for Melbourne on Friday the 20th of January, with about 600 passengers, and a crew of 50 men. The ill-fated vessel ran ashore at Lambay Island, within a few miles of Dublin Bay, at 12 o'clock on Saturday night; the ship shortly afterwards drifted off, and went down stern fore-most. While the ship was lying aground, lines were cast out, and 230 persons were saved—nearly 400 perishing with the vessel. The last scene must have been terrible, as when the ship drifted off, she filled rapidly, the distracted crowd on board filling the air with their dying shrieks.

THE AMERICAN AMBASSADOR.—The absence of the American Minister from the opening of Parliament is noticed with a very general regret; and the regret is scarcely lessened when we understand the trifling nature of the difficulties which impeded his presence and the unintentional, the almost accidental cause of his absence. In the issue of invitations to the Diplomatic body, of course the American Minister was not overlooked; and the invitation, also as a matter of course, contained the usual intimation that Court dress would be requisite. It will be remembered that the American Government had issued instructions to its representatives in foreign countries, that they should dispense with the use of the ostentatious costume worn by the Diplomatic body generally; it being considered that a plainer costume better suited the character of men representing a republic. It is, we believe, no secret in London, that on receipt of the invitation, the secretary of the American Minister represented the difficulty respecting the Court costume arising out of the instructions; and it is equally known, we believe, that to this necessary statement no reply was made.

It should be observed, that although discretion is left to the American representatives in carrying out the instructions, compliance was expected from them on practicable

occasions; and that consequently a statement of the difficulty became simply a duty of course on the part of the American Minister in the present instance. The absence of any reply—a disagreeable incident in itself—introduced a new difficulty. It is known that on his arrival in this country, Mr. Buchanan, referring to these instructions, declared that in any court of Europe he should feel himself bound to fulfil them; but that since the chief of the English Court is a lady, he should, if a wish were expressed for his observing the local custom, use his discretion in waiving the fulfilment of the instructions. It follows again, that a reply from the official quarter, properly meeting the necessary representation on the part of the American Minister, would have presented the desired opportunity for enabling him to exercise his discretion. It is seriously to be regretted that a trifle should have helped to exclude Mr. Buchanan from his place in the House of Lord.

The whole affair, indeed, is of a trifling character. If we admit that the American Government may have raised a question of dress into too great prominence, it cannot be denied that a more ridiculous tenacity is exhibited by certain of the European Courts. The custom is not like some of those ancient institutions which we should regret to abolish although they may be antiquated, from the respectability of the memories which cling to them. It is simply an arbitrary law, compelling ladies and gentlemen who go to Court to adhere to the fashion of that Georgian era which carried dress to its utmost perfection of ugliness; a fashion which we tyrannously impose on visitants at Court, and on footmen. In other respects it is customary to grant certain immunities to Ambassadors, as carrying with them in some degree the atmosphere of their own country; and amongst other freedoms, none could be more appropriate than to let them appear in any costume, provided it were, decorous, which in their own country would be thought suitable to their position. If we must continue the fantastical *Valmasqué* custom of forcing people to buy or hire a disguise when they approach the Sovereign on state occasions, common sense suggests that the practice should be abolished as regards the representatives of foreign countries.—*Spectator, Feb. 4.*

ST. XAVIER'S CHAPEL,

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, April 2nd by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, April 2nd, at 10 o'clock.

CATHOLIC CATHEDRAL.

FROM Sunday, March the 26th, the first Mass, at the Cathedral, on Sunday mornings during the present Season, will be celebrated at 6½ and the second at 7½ o'clock. The Sermon as usual will take place immediately after the first Mass; Vespers on Sunday evenings will begin at 6½ o'clock, P. M. The Parochial and Confraternity Mass on the other

days of the week will begin at 7 o'clock, A. M.

ST. XAVIER'S CHAPEL,

BOW-BAZAR.

Mass will be said on Sundays and Festivals of Obligation in St. Xavier's Chapel at 6½, and on the other days of the week on which Divine Service is appointed to be celebrated, at ¼ to 7 o'clock, A. M.

ST. JOHN'S CHAPEL,

CIRCULAR-ROAD.

ON Sunday mornings and on Festivals of Obligation, Mass will be celebrated at St. John's Chapel at 7½ o'clock, A. M. and on the other appointed days of the week at ¼ to 7 o'clock A. M.

ST. THOMAS' CHURCH.

FROM and after Monday the 27th Instant, inclusively during the present Season, the first Mass, as well on Sundays, as on the other days of the week, will be celebrated at 6½ o'clock A. M. The second Mass on Sundays and other days of Obligation will be said at 7½ o'clock A. M. Vespers will begin at 7 P. M. and the Sermon will follow immediately after.

CHURCH OF THE SACRED HEART,

DHURRUMTOLLAH.

FROM Monday next, the 27th instant, the Mass on week-days will commence at 6½ o'clock.

On Sundays, the first Mass will begin at 6½ o'clock, and the High Mass, immediately after it.

Calcutta, 23rd March, 1854.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

James Finn, Esq., <i>Roorkee</i> , from Jan. to Dec. 1854,	Rs. 10 0
J. F. Moran, Esq., <i>Serazgunge</i> , from March 1852, to February 1855,	30 0

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SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, JUNE 24, 1854.

[VOL. XXVI.]

THURSDAY, JUNE 8.

The *Bombay Times* expresses considerable apprehension of the consequences of another fortnight's drought. Most of the wells of the island are dry, many have scarcely any water, and even in the remainder the water is impure. The mortality of the island is said to be increasing.

The *Lahore Chronicle* publishes a story, illustrative of the efficiency of the Thug department. In November last, an old man was sent by a banking firm Sealkote to Umritsur with a bag containing a sum of Rs. 1549-8. He was knocked down on his way by two men, who attempted to strangle him. The crime, however, was incomplete, and he gave information to the police. They failed to trace the culprits, and the case was handed over to the Thug department. Three months afterwards, Major Graham obtained a clue, half the money was recovered, and all the guilty parties arrested. They were condemned to transportation for life, and the sale of all their effects to reimburse the merchants. The murderers are respectable men, enjoying a pension from Government.

The same journal mentions that in 1853, twenty steamers left Mooltan for Kurrachee. They carried thirteen thousand maunds of private goods, a large amount of treasure, 165 passengers, and the whole of H. M.'s 3rd Dragoons. Much valuable merchandize from Mooltan, indigo, saltpetre, salt, and sugar is now carried in these steamers. In 1843, besides the quantity thus conveyed, 52,500 maunds of wool, saltpetre, madder, indigo and other articles were exported from Mooltan by the river route. The same vessels carried upwards from Kurrachee 83,000 maunds of private goods, besides Government stores, troops, and treasure.

The *Bombay Telegraph and Courier* announces that the Imam of Muscat has presented Lord Elphinstone with six fine Arabs. One of them is said to be a most beautiful animal. Our contemporary says, they must all be put up to auction. This, we believe, is a mistake. The law against the receipt of presents refers only to natives of India, and subjects of the Company. The Imam of Muscat is neither, and there can be no excuse for offering him such an insult.

The *Bombay Gazette* publishes an analysis of the Report of the Board of Conservancy for 1853-53. For that year, its income was Rs. 4,60,771, and its expenditure Rs. 3,48,057. The chief sources of income are the House Assessment, Wheel tax, and Shop and Stall Tax.

The *Mofussilite* reports that the Maharajah of Gwalior has given six lakhs of Rupees towards a new bridge over the Chumbul, and has applied to Government for an Engineer to superintend the work.

FRIDAY, JUNE 9.

The following is the result of the sixth Opium sale:—
Behar, Chests, 3855 Average, 809-13 Proceeds, 23,12,100
Benares, " 1170 " 816-14 " 9,55,775
The Behar Opium has risen, and the Benares drug fallen slightly.

The following table shows the extent and increase of Chinese emigration into Singapore during the past four years:—

1849-50	.. .. .	10,928
1850-51	.. .. .	8,205
1851-52	.. .. .	9,685
1852-53	.. .. .	11,484

The *Bombay Telegraph and Courier* states, that the Supreme Government has received warning, that 10,000 soldiers may be required from India. They will be drawn from the three Presidencies, Bengal furnishing only European infantry. The report requires confirmation.

The Calcutta journals publish a quantity of official correspondence on the experiments with the pontifex pipe.

This is a plan recommended by Mr. Pontifex for removing the gases generated in drains. A long iron tube is inserted into the drain, and carried into the air. The gases are lighter than air, and rush up this tube. The experiment has been tried in eight or ten places, and has succeeded.

The *Electric Telegraph* now brings us daily shipping intelligence from Bombay, as well as from Kedgeeree.

The *Electric Telegraph* announces, that two Russian armed vessels have been seen in the Straits of Rhio. It is supposed that they will attempt to cut off the China traders, and then seek shelter in the Dutch port. The *Englishman* thinks that Dutch neutrality will be respected. Possibly, but if the practice becomes intolerable, the King of the Netherlands may be enrolled in the list of British enemies. We should not surrender Java a second time.

The *Hurkara* understands, that under instructions from home, all Government steamers are to be immediately armed. Most of them, we believe, are ready for their equipments.

The *Calcutta Morning Chronicle* states, that the Post Office authorities are about to introduce a system of three deliveries of letters a day in the Presidency.

The *Bombay Telegraph and Courier* reports that the local Government has ordered two steamers, and all the waterboats in the harbour to ply between Elephanta and the island. There is plenty of water in Elephanta, and this primitive expedient is adopted for bringing it to Bombay.

The *Hurkara* reports, that the project of bridging the Hooghly, is once more before Government.

THURSDAY, JUNE 15.

The Governor General has republished Her Majesty's order for a day of general humiliation, and has ordered that Sunday, the 16th July, should be kept in this country for the same purpose. The form of prayer proposed by the Archbishop of Canterbury will, it is said, be employed in the Episcopal churches. On the eve of a great war to set aside a day for solemn and special prayer to the Most High, is in consonance with our policy, and our creed. We fail to perceive the utility of a day of humiliation. If we are doing right, why be humiliated? If wrong, why not turn back on our evil course?

The *Englishman* of yesterday informed us, that Col. Rainier, now in Fort William, had been shot at by a private named McBride. The statement has been formally denied by the officer named, and it appears that the private in a fit of intoxication, fired his loaded musket without aim out of his window. The accusation should not have been so lightly made. To say that an officer has been shot at by one of his own men, is a gross imputation on the character of both. The impression produced is, that the officer is an oppressor, and the man a murderer.

The *Calcutta Morning Chronicle* publishes the details of a case, which is of incessant recurrence in the city. A carpenter contracted to complete, certain repairs to a gentleman's house for Rs. 2500. He received Rs. 2000 as an advance. The contract, he it remembered, was written one. He performed part of his task and absconded, was caught and absconded again, was taken before the Magistrate, and absconded a third time. An action was brought against him for breach of contract in the Court of the Principal Sudder Ameen, where after ten or twelve months' delay, the suit was dismissed for want of evidence. The legal expenses were Rs. 1081. This was nothing. The carpenter sued for extra work, was defeated, and applied to sue again as a pauper. He was admitted, and his claim again dismissed, but his unlucky employer had spent Rs. 5000, and been harassed by six years of litigation. In the Punjab, the case would have occupied half an hour, but then justice

would have been done despotically, and the freeborn Briton would have been the first to protest.

We can almost parallel this case. A gentlemā had occasion to sue a native in 1848 for Rs 3000. It was a book debt, and the Judge decided it in only a year and a half. A decree was given against defendant's property. It was said to be worth Rs. 5000 Under the Court's sale, it produced Rs. 400, and another suit grew out of the sale. When all was over, the plaintiff found that in striving to obtain a perfectly clear debt of Rs. 3,000, he had lost it, and Rs. 800 more. Moreover, he was compelled by law to employ a pleader. This worthy forged a general power of attorney, and filed it, but it was discovered in time. This, however, fortunately for our friend, was a criminal offence, and after a trial of only five months, the misdeed was sentenced to three years' imprisonment.

The Calendar for the third Session of the Supreme Court contains thirteen names. With our exceptions, all the charges are for theft, and cutting and mending.

The *Hurkara* refers to the *Woolly* pipes said to be so successful in the treatment of which the *Woolly* is composed of the *Woolly* of their *Woolly*, therefore, it is said that the *Woolly* is the *Woolly* and the *Woolly* is the *Woolly* of the *Woolly* and the *Woolly* is the *Woolly* of the *Woolly* and the *Woolly* is the *Woolly* of the *Woolly*.

FRIDAY, JUNE 14.

We have seen a paper published by the *Woolly* Society, in which it is stated that his recent trip, undertaken to the *Woolly* of *Woolly*, was a success, and that the digging was successful, thus, it is said that the *Woolly* is the *Woolly* of the *Woolly* and the *Woolly* is the *Woolly* of the *Woolly* and the *Woolly* is the *Woolly* of the *Woolly*.

The *Hurkara* fears there is little probability of anything being heard of the *Woolly*. This vessel left *Woolly*'s Bay on the 6th August with 250,000 in gold on board. She has never been heard of since.

The same journal recently mentioned a report, that prayers for the success of the *Woolly* were offered up in the Armenian Churches of Calcutta. An Armenian now denies the statement. We have repeatedly heard Armenians assert that Russia offers the best career for men of their race and creed. The highest offices in the State are open to them, and the *Woolly* of Russia in 1812, which the *Woolly* quotes with such pride, was organized by an Armenian, Oouut Bagratich.

SATURDAY, JUNE 17.

The *Englishman* is informed that the Railroad will be opened by Lord Dalhousie in person in the beginning of August. The Railroad will be opened on New Year's day. — *Friend of India*.

SUBMARINE NAVIGATION.

Dr. Payenne's submarine navigation, considered among the greatest inventions of the day, is about to be put into practice at Cherbourg, the company who purchased the invention having volunteered to cleanse that harbour free of expense to the French government. The secret consists in the discovery of a means whereby artificial air may be produced in sufficient quantity to enable a crew of 14 men to breathe freely beneath the water for the space of four hours. A curious experiment has been already made in the *Woolly*, where Dr. Payenne, in company with several other gentlemen, dived to the bottom in presence of hundreds of witnesses at a considerable distance, and emerged after a man-of-war without being perceived. Many experiments are about to be made in the *Woolly*. It seems that no intimation was given to the *Woolly* of the surface of the *Woolly* vessels. The apparatus enables the wearer, moreover, to remain at the bottom of the sea, and is formed of the immense benefit to be derived from the adoption of this new method of navigation. It appears that the first use made of the *Woolly* power, which should rank next to the electric power, has been to supply oysters from Granville to the *Woolly* of Paris. — *Home News*.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf,
 20th, 1854.

CATHOLIC CATHEDRAL CIRCULATING LIBRARY UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most desirable opportunity even to the humblest members of our Community to provide on terms within the reach of all constant supply of good Books in each language. The terms fixed for each subscriber are the payment of one Rupee on admission, and of two annas per Month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber, a quarter in arrears to cease being deemed such. A printed Catalogue of all the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free School. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscriber's names and to supply such Books as may be called for.

Donations and Bequests of approved useful Literary, Historical or Religious Books, for the above named institution will be thankfully received.

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We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.
 J. F. Pingault, Esq., *Nowgong Assam*, from July 1854 to June 1855, .. Rs. 10 0
 Major Fitzsimon, *Jullunder*, from Nov. to Oct. 1854, 10 0

Printed at the CATHOLIC ORPHAN PRESS, No 5. Moorghyhatta, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 14.] CALCUTTA: SATURDAY, APRIL 8, 1854.

[VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 8.

ST. THOMAS' CHURCH.

*The Archbishop's Sermon on Wednesday,
fourth week in Lent, 1854.*

And a path and a way shall be there, and it shall be called the holy way; the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein. *Isaias. C. xxxv. v. 8.*

And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that 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. *Isaias. C. lix. v. 20, 21.*

Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace. And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called. A city sought after, and not forsaken. *Isaias. C. lxii. v. 6, 12.*

In my preceding discourse, My Brethren, I undertook to show you, that, under the Christian dispensation, the establishment of a Supreme, external, living, speaking, unerring authority, such as Catholics recognise in the Church, was necessary not only for the teaching and preservation of the true faith, but also for the teaching and conservation of sound morality. The

truth of that position I illustrated, by a reference to the Catholic doctrine upon Christian Matrimony, and to the fearful and revolting errors and evils, which a departure from that doctrine has brought upon civil society, throughout Christendom, wheresoever, that departure from Orthodox teaching has been received.

You hold in memory, that the authorities then referred to by me, were exclusively Non-Catholic or Protestant testimonies, supplied from the historical records, not merely of one, but of several denominations of Protestantism, both in England, in Germany and in America.

Besides establishing the lamentable fact of the very general moral degeneracy with respect to Matrimony, which ensued from the rejection of the Catholic doctrine on that momentous subject, I laid before you, evidences of the most satisfactory character, as to the exalted beneficial effects, exercised on human nature, by the Catholic belief and discipline not only upon Matrimony, but also upon Confession and the Holy Eucharist.

My object, in selecting the sacred engagement of Matrimony, in preference to other examples, for the purpose of illustrating the proposition I laid down, on the necessity of a Tribunal, such as that of the Catholic Church, for the pre-

servation of sound morality, as well as of sound faith, was, that the connection between sound faith and morality is more obvious in the doctrine upon Matrimony, than in other questions, and that also, every thing, which concerns Matrimony, concerns the most important spiritual and temporal interests of Society at large. It would be easy for me, to multiply other illustrations like that on Matrimony, were I disposed to place in contrast before you, the Catholic and Protestant doctrines on faith and good works, and on other similar and not less important subjects, for the purpose of confirming still more abundantly the truth of the proposition just alluded to.

But, as it seems to me, that enough has been already done, to afford you satisfaction on that point, I shall now proceed, to present the truth I would establish under another aspect. Under this new view, which I purpose to submit to you, you will be invited, to accompany me in the historical enquiry, which I am about to make into the course of conduct, actually and practically adopted by the Church, from the very age of the Apostles until the present day, whensoever any controversy arose upon faith, morality, or approved general discipline.

In making this enquiry, we shall follow the same course, which we should have to adopt, were we, for example sake, to undertake to find out, through the medium of profane history, what is the recognised, approved practice of the Civil Government, or constitution, of the legislature, or chief Legal Tribunals of any Nation. For, if we be satisfactorily informed on these heads, it will be as easy for us to trace such approved practice to the principles which lead to it, as it would be, in the ordinary course of nature, to trace the effects of the gravitation or the attraction of bodies to their proper fundamental causes.

If, for example, on our enquiring into the course pursued by the Church, in every age, from that of the Apostles inclusively, in deciding on the various Religious Controversies, which have arisen during that long interval, we shall find, that in every instance, the Chief Pastors of the Church pronounced absolutely, and finally upon each doctrinal dispute,

according as it arose, and that, whilst on the one hand, the Body of the Faithful received their decision as certain and unchangable, they, on the other, who rejected it, or called it into question, were uniformly regarded as heretics and rebels against the order established by Christ, then, we must conclude, that the Faithful, at large, both Pastors and people, must, in every age, have been persuaded, that, there existed in the Christian dispensation, an external, living, speaking unerring tribunal, divinely qualified to decide, without danger of error, on any doctrinal controversy, which, if left unsettled, would either disturb the peace and unity of the church of Christ, or lead to the introduction and adoption of an inferior and degenerate standard of morality.

The first example I shall adduce, of the course adopted at the very opening of the Christian era by the apostles themselves, for the purpose of terminating a religious controversy, is taken from the 15th. Chapter of the Acts of the Apostles. In that Chapter, we are told, that some coming down from Judea to Antioch and other places taught the Brethren, that except they were circumcised, they could not be saved. This announcement having immediately caused a serious dissension between the Jew and Gentile Converts, it was resolved, that Paul, Barnabas and others should go up to the Apostles and Priests to Jerusalem, to consult with them upon the subject. Accordingly they went up, and a Council was convened in Jerusalem. In that Council, St. Peter, in virtue of his Primacy both of honor and jurisdiction, opened the proceedings, and explained the question at issue to the assembled Pastors. After due discussion and deliberation, the Council pronounced its judgment in these words, "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things. That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." With this decree, Paul and Barnabas returned to Antioch, and when the multitude had assembled together, it was read for them. Upon this the people, the Holy Scripture adds,

rejoiced for the consolation they thus received, and the controversy was thus extinguished at Antioch.

You cannot have failed, I am sure, My Brethren to remark the perfect similarity, which is to be found, between the course pursued by the faithful, both Pastors and people, in deciding on the religious controversy, on which I have been just speaking, and that, which, at the present day, as well as in every intervening age, from the promulgation of the Gospel to our own, the Catholic Church has uniformly adopted.

Let me now call your attention to some particular circumstances, connected with this first Council of the Christian Church, which I would wish to impress upon your minds. And, first, observe, I pray you, the remarkable words, with which the Council prefaces the announcement of its decision.

“For,” say the assembled fathers, “it hath seemed good to the Holy Ghost and to us to lay no further burden on you, than these necessary things.”

Thus, then, as the words just recited clearly intimate, the Council regards its decision as dictated or sanctioned by the Holy Ghost, the Spirit of truth, and, therefore, as divinely exempted from all uncertainty, or liability to error in what it enjoined.

Secondly, once that the Church had finally determined in the Council of Jerusalem, that the Gentiles were not to be subjected to circumcision, you find, that St. Paul in his Epistle to the Galatians, C. 5. warns them of the fatal consequence of disobeying the voice of the Church, in these solemn words. “For Behold, I, Paul, tell you, that if you be circumcised, Christ shall profit you nothing.”

Now what is this denunciation of St. Paul, but the manifest exercise in one particular instance, of the general, unlimited commission or power given by Christ to his Church, when he said, if a man will not hear the Church, let him be to thee as the heathen and the publican, addressing, at the same time, to his apostles, these words so full of significance, “Amen I say to you, whatever you shall bind upon earth, shall be bound also in heaven, and whatsoever

you shall loose upon earth shall be loosed also in heaven.” Matt. c. 18.

It is worth while, moreover, to notice the evident analogy, which exists between the words employed by the Council of Jerusalem, in announcing the grounds on which it rested its decree, and those words, which are read in the apostles' creed, viz. “I believe in the Holy Ghost, the Holy Catholic Church. For, as in this latter sentence, it is intimated, that our belief in the Catholic Church is grounded upon the immediate connection of the Church with the Spirit of truth, so in the decree of the Council of Jerusalem, the Members of that Council show us, by the very form and order of collocation of the words which they make use of, that they regarded their decision as imperative on the faithful, because of its being made in accordance with the guidance of the Holy Ghost, the Spirit of truth. “It hath seemed good to the Holy Ghost and to Us” says the Council of Jerusalem: “I believe in the Holy Ghost, the Holy Catholic Church, says the college of the apostles, in the Creed which is known as the Apostles' Creed.

Let me here also advert to the circumstance, that in the decree issued by the Council of Jerusalem, even its transitory, disciplinary regulations, with respect to abstaining from eating things strangled and blood, are enforced by the very same sanction, as is its prohibition of fornication. In this way is it intimated to Us in the Holy Scripture, that even in matters, which of themselves are indifferent in a moral point of view, yet, nevertheless if these be enjoined or prohibited by the Church, obedience to her authority in these points is necessary for our salvation.

Neither in the decree of which we speak, does the Council of Jerusalem enter into any explanation of the particular motives or reasons, on which it grounded its decision, as some, perhaps, might expect it would do, for the purpose of satisfying those who were opposed to its injunctions. On the contrary, it deems it quite sufficient for all concerned, to know, that the decision in question seemed good to the Holy Ghost and to the council, in order that it

should be entitled to their immediate and entire obedience.

With respect to those, who took a leading part both in the proceedings of the Council of Jerusalem and also in carrying its decree into effect, it deserves notice, that four of them, viz. Paul, Barnabas, Judas and Silas did not belong to the Apostolic college, which Christ had himself immediately and personally elected. And, yet, on account of their having been duly aggregated to the Pastoral body by that college, it is clear, that St. Peter and St. James, as well as all the rest of the faithful, both Pastors and people, regarded those who were thus lawfully introduced into the Apostolic College after the ascension of Christ, as invested with the same plenitude of authority to pronounce finally on doctrinal questions, as Peter, James and the other Apostles, whom Christ himself had chosen, were invested with by their Divine Master in person.

Let us now see, 1st. whether the course of conduct pursued by St. Paul, in the exercise of his Apostleship, be in keeping with his conduct in the Council of Jerusalem, and next, whether, the whole tenor of his conduct be such, as to lead us to the conclusion, that both he himself, as well as the other Pastors and faithful whom he addressed, regarded his doctrinal decisions, as exempt from every liability to error, and as therefore entitled to unqualified obedience.

For this purpose, let us recur to his own writings. In his Epistle to Timothy cap. 1, speaking of two persons, named Hymeneus and Alexander, St. Paul says, that they had made shipwreck concerning the faith, and that, therefore, he had delivered them up to Satan. Now in order to pronounce absolutely on the errors in faith of these persons, St. Paul must have judged, 1st, that he was invested with competent authority to do so, and, next, that he was not exposed to any danger of error, in the decision which he pronounced. For, otherwise, the exercise of such an authority by him would have been a grievous and impious usurpation in relation to God, and a flagrant violation of the rights of the parties whom the Apostle excommunicated. For, if the least room for doubt upon the accuracy of his decision existed, St. Paul

must have felt, that charity imperatively demanded, that he should hesitate, first, in giving judgment, and next, in excommunicating and handing over to Satan persons whose tenets might, in the hypothesis that he was liable even unintentionally to err, not only not be blasphemous, but, on the contrary, in accordance with truth, whilst the Apostles' own doctrines might conversely be such as were really Heterodox. Again, if the Apostle were liable to err in the decision here referred to, then he might have handed the parties concerned over to Satan, for the very profession of truth, which he by mistake regarded as error.

Moreover, we must bear in mind, that the question pronounced upon here being one primarily of faith, the crime condemned in Hymeneus and Alexander, must have consisted radically, in their calling into doubt, or rejecting some dogma, the unhesitating and firm belief of which, the Apostle insisted upon, under pain of their being excommunicated, or cut off from the Faithful, and handed over to Satan.

We may also observe, that the apostle narrates the event just recited, in his Epistle to Timothy, whom he had constituted Bishop at Ephesus, and, doubtless, his object in this was, to instruct Timothy, how he was to act in similar circumstances, if men should rise up at Ephesus to oppose the doctrine, which was first delivered to the Church established there. This is manifest from St. Paul's own words to Timothy "as I desired thee to remain at Ephesus when I went to Macedonia, that thou mightest charge some, not to teach otherwise. 1st. Ep. Tim. cap. 1.

In the same way, in his Epistle to Titus cap. 3. St. Paul instructs Titus, whom he had left Bishop at Crete, to the following effect, "A Man that is a heretic, after the first and second admonition avoid. Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment." It is then the judgment of the lawful Pastor, acting of course in accordance and in union with the other chief Pastors of the Church, that is to decide whether any doctrine that is sought to be introduced, be or be not heretical, and if the author of that doctrine, after due

admonition, do not obey, he is by the Apostle's order to be avoided as one, who is subverted and who sinneth, by the abuse of his private judgment, namely by opposing his own judgment perversely to the judgment of the Church.

Guided by these examples, we find the Fathers of the Council of Nice, and of every succeeding Ecumenical Synod, authoritatively pronouncing on the various controversies, on which they had assembled together to decide, and requiring obedience under anathema from all the Faithful to their doctrinal decision. It was thus that the Fathers of Nice proceeded, when they pronounced that Christ was the consubstantial Son of the Eternal Father: thus the Fathers of the 1st. Council of Constantinople, in condemning as a heretic, Macedonius for denying the Divinity of the Holy Ghost; thus the Fathers of Ephesus and Chalcedon, in condemning the errors of Nestorius and Eutyches, and, in a word, thus acted the Fathers of every general Council recorded in history, when they undertook to define the Orthodox doctrine which the Faithful were to profess, and to proscribe those errors, which had sprung up in opposition to that doctrine.

Hence, it is obvious, that from the Council at Jerusalem until that of Trent, the assembled chief Pastors always, *de facto*, definitively and conclusively pronounced on questions of doctrine, and always rejected as heretics those, who pertinaciously refused to yield obedience to their decision. They must have then regarded their decision as dictated by the Spirit of truth, and therefore as free from even the least danger of error.

The Faithful, too, in every age must have entertained a similar conviction, because if they had not, it would have been as foolish, on the part of their Pastors, to attempt to exercise an authority, which the Faithful did not acknowledge in them, as it evidently would be for the Ministers of any Protestant sect, to assert in their decisions an infallibility, which their followers openly refuse to recognize in them. Besides, it should be remembered, that in exercising this Supreme Authority, and in requiring all to obey it, not only externally, but also in mind and heart, under pain of excom-

munication, the Fathers of the several Councils knew well, that the errors they proscribed were, oftentimes, upheld by Princes and Prelates of the first rank in Civil and Ecclesiastical Society.—By men, who, they also foresaw, would make use of all their power, influence, wealth and learning, to support their own favorite opinions, and to crush both the opposite doctrines and the advocates by whom these were maintained. In these circumstances, without aid from on High, What chance of success could the Church have in such a contest, especially, if we remember, that, whilst, the proscribed doctrines were often favorable to pride and passion, the true doctrines were ordinary of a wholly opposite character.

In my previous discourses, I undertook to establish, that, the Christian Dispensation, from its own nature and constitution, in order that its teaching upon faith and morality should be rightly understood, by those for whom it was intended, and in order also, that that teaching should be preserved in integrity until the end of time, demanded the institution for these purposes, of an external, supreme, tribunal secured from error, such as Catholics recognise in their Church.

In the present discourse, I have shown you, that in point of fact, the Chief pastors of the Church and the faithful at large acted in such a way in every age, when any doctrinal controversy arose, as demonstrates, that both the one and the other were fully convinced of the existence in the Church of an authority thus divinely constituted, whose decisions all were bound to receive, under the penalty of separation from Catholic communion, and of being regarded as Heretics or Schismatics by their former brethren in Religion.

In my next discourse, I propose to show you, that the conclusion I would establish is sustained, not only by the course of conduct which the faithful, both pastors and people, in point of fact, adopted in every age for the upholding of truth and the repression of error, but, moreover, by the clear teaching of the Holy Scriptures also, both of the old and New Testament.

In conclusion, let me now say to you in the words addressed by Moses to the

Jewish people, after he had made known to them the Law of God "consider that I have set before thee this day life and good, and on the other hand death and evil. choose therefore life, that both thou and thy seed may live." Deut. c. 30.

CORRESPONDENCE.

MISSION OF VIZAGAPATAM.

The following gratifying communication, addressed by the excellent Bishop, Vicar Apostolic, at Vizagapatam, to the Archbishop, V. A. W. B. will afford much pleasure to every Catholic, who takes an interest in the welfare and progress of our Holy Religion in India.

To His Grace the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Western Bengal.

MY LORD ARCHBISHOP,—Not being able to write to your Grace as often as I would wish, I indemnify myself for this privation by the lecture of the excellent "*Herald*," which weekly informs me of the benedictions, heaven continues to pour upon your Apostolic labours. As for me, my Lord, I have also reason to thank the Almighty for all he has done in favour of the poor Mission confided to my charge. The Koondes show the best dispositions possible for receiving the light of Gospel. I have now three Priests occupied in their conversion. Three religieuses are now on their way to Kamptee to found there Schools and Orphanages. My little Cathedral I hope to have finished for the Offices of Holy Week; I am now thanks be to God and the activity of the Rev. Mr. Tissot, far advanced in all the buildings necessary for the Mission: there only remains to be built the Church of Kamptee. I hope in the course of this year to be able to send a Priest to Cuttack. The Rev. Mr. Tissot joins me in offering you the homage of his respectful attachment. Your Grace's most humble and obedt. servt.

✠ T. NEYRET, *Bishop of Oline, Vizagapatam, March 20th 1858.*

NOTICE ON THE MISSIONS OF SIAM AND OF THE MALAYAN PENINSULA.

These two Missions formed only one Vicariate Apostolic until 1840, when they were, by a Decree of the "Sacred Congregation," divided into two Vicariates Apostolic, the one being called as formerly "VICARIATE APOSTOLIC OF SIAM," including under its jurisdiction all the dominions of the King of Siam; the other was called "VICARIATE APOSTOLIC OF THE MALAYAN PENINSULA," comprising under its jurisdiction all the Western coasts of the Malayan Peninsula, the Provinces of Tenasserim, Tavoy and Martaban and the adjacent Islands of all this country.

The Right Rev. D. Courvezzy was appointed Vicar Apostolic of the new Vicariate and his coadjutor, the Rt. Rev. Dr. Pallegoix became Vicar Apostolic of Siam.

This division was necessary, as no regular communications could be kept between Siam and the Straits—and besides this, the territory was too extensive for a Vicariate Apostolic, and we see that the effects of this division have proved, how wisely it was projected and carried into operation by the Holy Sec. Such is at present the state of two Vicariates.

Vicariate of Siam.

The superior of this Mission is the Right Rev. Dr. John Baptist Pallegoix, Bishop of Mallos and Vic. Apostolic of Siam: His Lordship resides in Bangkok, the Capital of Siam.

There are 5 churches and one Seminary in the Capital.

1. The church of "the Assumption," where the Bishop, Vicar Apostolic officiates. The Seminary, containing 24 ecclesiastical students, is established on this Parish; the superior, the very Rev. Peter Clemenceau, Pro-vicar Apostolic of the Mission, gives his spiritual ministry to about 60 persons, who regularly attend this church, which was built in 1820. It is a brick building, pretty spacious and of solid construction.

2. The church of "the Holy Rosary." The congregation attending this church is composed of nearly 150 Indo-Portugues and 300 Chinese, disseminat-

ed throughout the Royal City;—two boys' and girls' schools, one girls' orphanage and one catechumenate for the Chinese are attached to it. The church, built partly of bricks and partly of wood, is not spacious; but however, it suffices for the present congregation. The Rev. Aimé Dupond, Ap. M. is in charge of this Parish, which is the place of his residence.

3. "St. Francis Xavier's" church.

The congregation attending this church is composed of 1800 Annamites or Cochinchinese, brought to Siam in captivity in the war of 1833. This Parish has 2 schools, one for boys and another for girls, and one convent of Annamite Nuns. The church, built of wood, is spacious. The Rev. Peter Maurice Gibarta, Ap. M. is in charge of this church.

4. The church of "the Conception."

A congregation of about 900 or 1000 Indo and Cambodian Portuguese attend this church, to which are attached two schools for the boys and girls. The church built of bricks in 1815, is a fine edifice. The Rev. John Marin, Ap. M. and the Rev. Stephen Fiu, an Annamite Priest, are in charge of it.

5. The church of "the Holy Cross."

500 or 600 Indo Siamese Portuguese compose the congregation attending this church, which is a strong brick building, erected in 1836. Two schools, one for the girls and another for the boys, are attached to this church, in charge of which is the Rev. Paul Hoi, a native Annamite Priest.

Out of the Royal City or Capital—there are several stations and places, where Neophytes meet for divine service.

In the Northern District.

1. Juthia, the former Capital of Siam, destroyed by the Burmese in 1769. The congregation of Christians in this place amounts to about 80 individuals, partly Chinese, partly Siamese and Cochinchinese. The church is built in honor of St. Joseph, on the spot where was erected the beautiful church dedicated to the same Saint, destroyed by the Burmese. The Rev. Albert Correa, a native Cambodian Priest is in charge of this church.

2. Bon-liep, where there is a congregation of 30 Chinese.

3. Bon-khúm, where there is another congregation of 20 Chinese.

4. Pak Phriau, where there are 30 Chinese Christians.

5. Talat Khuan, where there are from 12 to 15 persons.

The Rev. Louis Larnaudic, Ap. M. is in charge of these five stations.

In the South District.

There is a congregation of 1,000 Christians at Chantabun, the chief town of the Province of Chantabun, situated on the Gulf of Lituatun at the South-East of Ban-kok, at a distance of 180 miles.

Out of the 1,000 individuals composing the Catholic community of Chantabun, 900 are Annamite and 100 Chinese—attached to the church are two schools for boys and girls, a catechumenate for the Chinese and a convent of Annamite Sisters. This church is built of wood without much solidity. The Rev. John Baptist Raufaing, Ap. M. and Michael Chai, a native Annamite Priest, are in charge of this station, and their habitual residence is at Chantabun.

In the Eastern District.

1. Pëtrin, the chief town of a Province, has a community of about 200 Chinese; a boys' school and one orphanage for young girls—and a catechumenate for the Chinese. The church is built of Bamboo.

2. Bàn pla-soi, the chief town of another province, has a congregation of 100 Chinese, a church built of wood and a catechumenate for the Chinese.

3. There are several other stations, recently established throughout the province, where Catechumens meet to receive instruction.

The Rev. James Severin Daniel, Ap. M. is in charge of this District.

In the Western District.

In the Western District are found the following stations:

1. Nachon-choisi, the chief town of a Province, having a community of about 100 or 150 Chinese, a chapel built of wood and bamboo and a catechumenate for the Chinese.

2. Ban Nók Khuék, in the province of Ban-xong, possesses a community of 150

or 200 Chinese Christians, with a church built of wood and a catechuminate.

3. There are several other stations less important than the above mentioned in the province of Më-klong, Bon-chông &c. This district is now without a Missionary residing continually in it.

(To be continued.)

GOANESE SCHISMATICS.

To His Grace the Most Rev. Dr. Carew,
Lord Archbishop, Vic. Apos. W. B.

MY LORD ARCHBISHOP,—Having heard that there was a likelihood of the Priests at Boitakhana submitting to the jurisdiction of the Vicar Apostolic, I in company with Mr. J. S. Mendes, Mr. P. S. D'Rozario, and my brother William called yesterday on the Rev. Mr. Assis, he received us with courtesy, but from the few sentences he uttered, we at once saw that the rumours of his intended submission were utterly groundless. I will not trouble your Grace with a report of the argumentation made use of by the Rev. Gentleman; it is sufficient to say that he pertinaciously adhered to that most anti-Catholic doctrine of not receiving any documents even in spiritual matters from the Supreme Head of the Church, except they come through the court of Portugal. We however assured, Mr. Assis in taking leave of him, that if he submitted to the jurisdiction of your Grace, he might be certain that his temporalities would not be interfered with, and that if he became an obedient child of the Church, he would receive the same paternal consideration that every good Priest receives at the hands of your Grace without reference to country, color or tongue.

I have the honor to be,
My Lord Archbishop,
Your Grace's Most Obedt. and Devtd.
Servant,
C. R. LACKERSTEEN.

Calcutta,
7th April, 1854,

POETRY.

MATER DOLOROSA.

HYMN FOR FRIDAY IN PASSION WEEK.

For the Bengal Catholic Herald.

I.

With bleeding heart, but brow serene, a voiceless martyr stood,
Where murder at its victim scoff'd, upon the hill of blood,
She bore no wound upon her frame, but in her look of love
Was more than torture's keenest pain or sorrow's deepest throe.

II.

Unseen the sword that pierced her soul, but worse than death to feel
The pangs she watched, but could not sooth the wound she could not heal,
Nor barb nor lance a wound so deep to Martyr's heart hath given
As the pale victim's d'ying look, by which her soul was riven.

III.

What tho' the calm of death appears upon her cheek and brow,
Tho' in her glassy eye the tears that gushed, are frozen now,
Tho' firmer than the shudd'ring earth, the Cross, or rending rock,
Her soul alone unmov'd appears, amid creation's shock.

IV.

Yet not the wailing band whose grief, the storm of hatred braves,
The scattered flock, that silent mourn—the dead who leave their graves
Heaven's pall of woe, which o'er the scene, its awful shadow throws,
Or the earth's rent and heaving breast, such grief as her's disclose.

V.

Prepared by Heav'n, an anguish more than mortal to sustain,
And yet in all its force to feel the soul subduing pain;
A Seraph's love in agony, a Virgin Mother's grief,
Pierc'd like a two-edged sword the soul, whose sufferings mock'd relief.

VI.

Unlike the favour'd Angel sent—with comfort from above,
When man refus'd to sooth the breast, which bled with grief and love,
She feels the woe that seals her lips, new bitterness impart
To the last pangs of grief and pain, that rend the victim's heart.

VII.

The friend who saw on Thabor's height, the glory of that brow,
Which dark beneath its gory wreath, in death is drooping now,
May prove more nobly by that Cross, the Martyr's love and claim,
Than when, in after life he brav'd, the Caldron's liquid flame.

VIII.

The penitent whose burning tears were pour'd upon his feet,
Where cleans'd from every stain of earth, her sinless bosom beat,
Who heard no voice, who felt no glance of pity,—save from Him,
May rave to see his life-blood ebb,—his languid eye grow dim:

IX.

But theirs was not the breast that first, gave shelter to his head

When through the gloomy cave the blast swept o'er his
natal bed;
Nor theirs the hands that closer prest, when murder
threatened near
The early love whose truth was proved in peril, flight
and fear.

X.

Nor theirs the grief so meekly borne—unnoticed and
untold,
The tears that through the Martyrdom of years, in secret
roll'd
As still before her gleam'd the sword, red from the vic-
tim's heart,
Destin'd the ties that bound them here, in bitterness to
part.

XI.

The Martyrs following in thy train, amid the death fire 's
blaze,
Or robed in their own gen'rous blood, raised high the
Hymn of praise,
Mid pain and sorrow's baffled might a victor's joy they
knew,
For them the conquest was achieved, whose strife 'tis
thine to view

XII.

But when the conflict darkest raged, around, below,
above,
And on thee bent the dying glance of agonizing love,
When burst the piercing cry which told—that all was
desolate
What thought could sooth thy wounded soul—what tri-
umph could elate.

XIII.

And when the bloodless form which first 'twas rapture to
enfold,
Once more within thy faithful arms, lay breathless, pale
and cold,
When thou did'st close the tearful eye, and wipe the
livid face,
Did sorrow parting e'er inflict the pangs of that embrace?

XIV.

Yet Martyr of the pierced soul—the crucified in heart,
As in each pang that shook the Cross, thy love would
bear a part,
So first of all that wept or bled around it—thou shalt
bear
The honors of its triumphs, when its glory shall appear.

XV.

And if through endless ages bright shall be the deathless
Name,
Of her who for Bethulia dared, to peril life and fame,
How deep the homage, praise, and thanks man's grateful
heart should prove,
To her who for His ransom bore that Martyrdom of love.

XVI.

Thy praise shall be the Apostle's theme, the Virgin's
choral lay,
The charm that soothes the mourners grief, and cheers the
pilgrim's way
The prayer that hails the early dawn, and when the
twilight falls,
The memory of redeeming love, once more to man
recalls.

XVII.

Thy name shall light the ocean's gloom amid its wildest
swell,
And from the sinner's soul shall chase, the deeper gloom
of hell.
'Twill burn upon the Martyr's lips, and mingle in its
sighs,
When hissing childhood lifts to thee, its sinless hands
and eyes.

XVIII.

The penitent whose blood would flow as freely as his
tears,
For the dark record of the past, accusing conscience
bears.
Through thee shall offer up the grief that rends his
bleeding heart,

Nor from the Vigil of the Cross for earth's delight 's
shall part.

XIX.

Star of our hope, whose look of peace, to all who weep
is balm,
Bright as the sun 's meridian Steam, and sweet as moon-
light 's calm.
Oh thee through life we fix our gaze, and at its darkling
close,
On thee for aid amidst storm our trembling hearts'
repose.

Selections.

CHOLERA—OXYGEN GAS.

To the Editor of the Bengal Hurkaru.

SIR,—At a time when the British Medical as well as public press is teeming with letters regarding the treatment of Cholera, I think it right to add to the store of information already acquired, as it is only by piling together the result of each man's observation that we can for the present hope to have this disease successfully treated, and I will feel obliged if you will allow me to do so through your journal. I do not mean to criticise this or that mode of treatment, for though the different methods recommended and adopted each by many practitioners are as widely at variance as any two ideas could be, yet they do not differ more than the varieties of this cameleon disease. Some of the ablest men in Europe are strenuous advocates of what is called the saline treatment, and again Dr. Watson, of world-wide fame has no confidence in it. In the 2nd Vol., 3rd Ed. of his valuable treatise on Medicine, he says: "But of this practice it was said in a sorry but true jest that, however it might be with pigs or herrings *salting* a patient in cholera was not always the same thing as *curing* him. I set out by saying that I would not criticise, but I cannot refrain from saying to the public that they are never safe in giving even the smallest dose of laudanum or opium in any shape without medical advice. During the Epidemic Cholera in Ireland in 1849, I was one of the medical officers of the Central Board of Health, appointed to take charge of infected districts. During that period I attended personally four hundred cases, and the ratio of mortality was not one in seven, and some of those deaths took place before medicine reached or before I could see the patient, and some were sick for hours before they were treated, and I never gave opium except early in the premonitory stage, for once cholera manifests itself I believe this medicine to be injurious except in certain cases and those are few. I will dwell no longer here on this subject; my object in writing is to give

to the profession and the public the result of my experience in a mode of treatment not generally adopted—that is, the administration of Oxygen Gas. Since I came to Calcutta—now more than a year ago—I have treated fifteen cases and have *not lost one*. The following extract from a letter of mine to Dr. Corrigan, physician in ordinary to the Queen in Ireland, will shew you that I used this Gas at home also, for in it I referred him to my Reports to the Central Board of Health, of which he was the most active Commissioner. This extract is taken from the *Dublin Hospital Gazette* of the 1st February last, Dr. Corrigan having thought proper to insert it in that periodical. Extract of a letter from Dr. Thomas O'Brien, Calcutta, to Dr. Corrigan—"I have always given Oxygen Gas, which I did when in the Galway Union, where this treatment was equally successful as you can see by my Reports to the Central Board of Health. This Gas is easily given by shaking powdered Chlorate of Potash on a heated surface and making the patient inhale the fumes." While I advocate the utility of the Gas, I do not mean to assert that it has, *per se* any curative effects; but be this as it may, it certainly appears to sustain life until the treatment, whatever it may be, has time to obtain upon the system, and it thereby materially enhances the prospects of recovery. Having found this Gas so useful in Ireland, I would have at once given to the public the benefit of my experience, but I was not then certain that the disease I had to treat was identical with true Asiatic Cholera. I now know that it, was so, and as in a short time we may expect to meet some cases here, I do not think I would be doing right, if I were to withhold this, which I believe to be valuable information on the subject. I find that this Gas was tried some twenty years ago in the General Hospital here, but the trial was not a fair one: Drs. Johnson and Martin, in describing it, say: "Oxygen Gas was tried, for the first half hour the effects seemed almost miraculous, but the machinery failed to extricate the Gas, and the experiment was abandoned" and they only record one case. I have given it as often as six times for about two minutes each time during a period of four hours, and I have found it to restore the pulse, and the colour to the skin when those symptoms were manifesting themselves in a marked degree.

I have the honor to remain, Sir, your obedient servant,

THOMAS O'BRIEN, M. R. C. S. I., &c.
St. John's College, Park-Street, April 6,
1854.

We beg to call the attention of our medical readers to a letter on the treatment of Cholera, by Dr. O'Brien, who very justly observes that the only hope of obtaining an effectual cure for this disease is by comparing the results of the various kinds of treatment. We shall be happy to publish the experience of any other medical gentlemen who will kindly favor us with the results of their practice.—*Hurkaru, 7th April.*

We beg to direct attention to a letter, which will be found elsewhere in our columns on the treatment of Cholera by the inhalation of oxygen gas. It is from the pen of Dr. Thomas O'Brien, who has successfully treated several cases, both here and in Ireland without meeting with a single failure, in the manner in which he describes. His letter, we should think, will be interesting to the faculty, seeing that it deals with facts, and not speculations.—*Morning Chronicle, 7th April.*

REPUBLICANISM AND IRRELIGION —MR. THOMAS FRANCIS MEAGHER —APPEAL TO IRISH CATHOLICS.

We have, in former numbers of this paper, deemed it an imperative duty to place before our readers, upon indisputable authority, an account of some of the atrocious crimes, and blasphemous deeds, of those miscreants on the continent, who, under the name of "Republicans," or "Democrats," or "Champions of Liberty," or "Freemen fighting for Nationalities," had been eulogised by Mr. Thomas Francis Meagher, in his New York speech of 31st of October, 1853. In that speech Mr. Meagher declared he sympathised with their labours, whilst, as to their defeats, he—an Irishman, and a Catholic!—deplored them!

We have seen no attempt to controvert a single statement we had made with respect to the Continental miscreants and infidels. No one at the press, and no one at a public meeting, has ventured, since then, to come forward and declare that he sympathised, as Mr. Meagher had done, with the Mazzinis of Italy, the Kossuths of Hungary, or the Struves of Germany.

We continue the task we had begun; and *this day* shall have to discharge the painful but still necessary duty of exposing, by *their own published works*, and out of their own mouths, some of the wretches whose disasters have been regarded by Mr. Meagher as a calamity that good men, and religious men—for such are the Irish Catholics generally—should grieve for—as if these defeats were a loss to the cause of true liberty, true religion, and true toleration!!!

Mr. Meagher would wish us, Irish Catholics, to sympathise with the Continental Revolutionists, and yet, what say the Revolutionists of themselves, and of the meaning they attach to the word "Revolution." We here quote the words of one of them:—

"Revolution is nought else than war against Christianity and Monarchy."

These are the two ends really aimed at by the Continental Revolutionists, and all their schemes,

and all their devices, and all their hypocritical pretences, tend to those two ends, and to none other.

The hypocritical pretences under which such ends are aimed at are particularly deserving of our attention, and demand our especial notice; for in some of the events that have of late been occurring amongst ourselves, we can discern a *spirit*, very similar in many respects to that which marked the first movements of Italian anti Sacerdotal Revolutionists. We have, for instance, seen in Ireland persons professing at the same time to be very devout Catholics, and yet assailing Catholic priests—and because those priests could not take the same view of political affairs as themselves, attributing to such priests the most corrupt motives, libelling them, slandering them, assailing them, even “*at the altar and in the pulpit*.”

There was a time in this country when the only assailants of an individual clothed with the sacred character of the priesthood were to be found amongst the members of the Orange Lodges—or fanatical Swaddlers—or in the ferocious anti-Catholic newspapers. That time is gone by. The conduct even of prelates is now arraigned—the behaviour of clergymen denounced in language the most atrocious—and these things are done by individuals who assume to themselves the characteristic of being ultrapious, and supremely Catholic! They are, to use the words applied by the *Civiltà Cattolica* to the Giobertis of Italy, persons who, to believe their own words, are “more purely Catholic than the prelates they would drive out of their dioceses, and more intensely Catholic than the Pope whom they seek to trample under foot.”

Those very pious professing Catholics are, by their libels on the Catholic clergymen concocting capital for Exeter Hall, and supplying texts for tirades against the Catholic religion, to be used hereafter by heretics and infidels. Those persons are, like their prototypes in Italy, men who profess the greatest veneration for the Church, and the most ardent attachment—in the abstract—to the sacerdotal character. The conduct, as well as what has been proved to be the views, of the one set or sect, and what we suspect to be the wishes of the other, are well described in the *Civiltà Cattolica*:—“The idea they have formed of that evangelical perfection which they would impose upon priests, and all who have devoted themselves to the altar, is so high, so exalted, so sublimated, that they would wish them exterminated from the face of the earth, in order that they might be at once elevated to heaven, and so devote themselves with their entire souls to none other than celestial contemplation!”

Warned by the example of other countries, let the Catholics of Ireland watch well those pretended purists in politics, who, calling themselves Catholics, seem to take especial delight in seizing upon every circumstance that affords them an opportunity for libelling and defaming a Catholic priest. Let those persons learn that, instead of recommending themselves by such conduct to the confidence of the people, that they excite—and justly excite—against them-

selves—suspicions as to their motives, and doubts as to their own integrity—that, instead of being respected, they are suspected.

As to *their* prototypes in Italy, the time for suspicion as regards them has gone by. They have had power placed in their hands; and Florence in 1848, Rome in 1849, and Piedmont in 1853, have demonstrated what was meant by their cry for religious “reform,” and for civil “liberty.”

It is necessary that the Irish Catholics should know the Italian *liberals*—the “Constitutionalists,” “Democrats,” “Republicans,” Socialists, by their own words, as well as their own deeds. The latter task we have in part performed: the former we are now about to undertake—and in both instances the main authority on which we rely is the *Civiltà Cattolica*.

In an article published in that valuable periodical, vol. iv., Second Series, No. 89, their are given extracts from the works of the principal Italian Revolutionists. These extracts are accompanied by observations of the editor, and we intend to make use of both—the original and the comment; but giving, as is ever our wont, the very words of the author himself, which exhibit his own iniquitous principles.

The first of these authors is Gioberti—a man who has, like Judas, “gone to his own place,” and who was cut off by the hand of God in the midst of his wicked career; but to whose honour the *liberalised* Piedmont has since erected a statue! Gioberti first won especial favour for himself by his attacks on that great and illustrious order in the Church—the Jesuits. His malignity against them was never surpassed by Voltaire, nor the worst of the avowed infidels; but in the midst of all his assaults he always professed a great respects for the Catholic Church—so great and so profound that he declared his only desire was to *purify* it—to correct it of its abuses—to place the Court of Rome under controul, and to prevent the Vatican from being subject to any evil influences! What he sought for he declared was “a religious renovation, worked out by the Italian intellect, and that intellect inspired by the Gospel and the people.”

The object aimed at was the destruction of the Catholic Church as it exists. This fact is plainly shown in the *Civiltà Cattolica*. What Gioberti aimed at was the establishment of a new faith—and that one not to be found in the Four Evangelists.

But we pass from Gioberti to Joseph Mazzini, who borrowed out of the Koran a portion of the inscription which he has placed on the revolutionary banner, when he inscribed these words, “God is God, and Humanity is his Prophet.”

“Catholicity is deed,” writes Joseph Mazzini, “and ye who watch over its tomb should bear in mind that Catholicism is no more than a sect, an erroneous application of terms, the materialism of Christianity * * * The people of Italy are called upon to destroy Catholicity in the name of perpetuated revelation.”

The man who wrote these words was Triumvir at Rome. He was expelled by the soldiers of France. Mr. Meagher, an Irish Catholic,

deploras his expulsion, as he does the deprivation of high office in Tuscany of the man, Joseph Montanelli, who wrote what we are now about to quote:—

“Italy never can be regenerated until it is emancipated from priestly power and influence—*priestocracy*; and in order to emancipate it from priestocracy it is necessary to render the property of the Church the patrimony of the poor—to sanction the indifference of the State as to the observance of vows and religious apostasy. It is only by carrying into effect such provisions as these that we can establish in Italy real *liberty of conscience*. In our philosophical speculations we may well separate ourselves into Deists, Pantheists, Atheists, Christians, Catholics—into as many *schools* as may be pleasing to ourselves; but to carry out a revolution all we ask is to have a clear distinction made between those who admit our definition of *liberty of conscience*, and those who deny it.”

This author-pamphleteer and law-maker (combining, like some of our Irish patriots, the double duties of a writer with those of popular representative) shows in the following sentence what is the condition of society, to which all past and present revolutions are tending—what it is they are labouring to establish. These are Signor Montanelli's words:—

“Upon the same grounds on which we call certain persons *Philosophers* in the past century, and *Liberals* in the first half of the present century; so we should now and henceforth designate the self-same persons *Socialists*, for socialism has become the *watchword of revolution*, as *philosophy* and *liberalism* were in their own times, that are now gone by.”

The men whose words have been here quoted, it is to be observed, were no obscure individuals. Each was a man who, for a time exercised considerable influence, and whose evil teachings will long outlive himself. The destinies of Italy were for a moment in the hands of Gioberti at Turin, of Mazzini at Rome, and Montanelli at Florence. In their enmity to Catholicity, in their desire to destroy that which Montanelli called “*priestocracy*” (*clerocrazia*), that which is best known amongst us as “the influence of the clergy,” they were united as if with the same diabolical spirit—and they were aided in such efforts by other writers—Banohi-Giovini, Ausonio Franchi, Filippo De. Boni, &c.—to whom it is not necessary further to refer.

These foes to Christianity and its priesthood have found a fitting and a frank exponent of their views and intentions—their hopes, their determinations, and their wishes, in an author, Joseph Ferrari, whose works, are now, like the Diodati-Anglican Bible, diligently, although surreptitiously circulated, throughout Italy. A few extracts will suffice to show what fate awaits Christianity and society, should the revolutionists succeed in their views. Ferrari declares, in the very words and spirit of an Euniskillen Orangeman:—

“War against the Pope, war against the Roman Catholic Apostolic Church, reigning at Rome, and dominant throughout Italy.”

“Europe,” he says, in another place, “let it be known to Rome that religious war can not be advanced a single step without over throwing the cross.* War against Kings. The clergy by themselves are powerless—they are, *peruse*, a nullity—the strength of the clergy consists in the favour of princes and of kings, He who labours to uphold monarchy, is also labouring for the restoration of the Church and the slavery of Italy.”†

We again quote—for it is necessary to do so—the blasphemies of the infamous Italian Republicans:—

“Christ—monarchy—the Pope, and the Emperor—these are the four sepulchral stones under which Italian liberty lies buried.”

“The revolution is nought else than war against Christianity and Monarchy.”

With this abominable and atrocious announcement of the infidel principles of the Revolutionists, we should close our quotations, but that it is necessary to show why it is that these Revolutionists are regarded with favour in England. It is necessary to show, by the language of these Revolutionists, wherefore it is, that they have been aided by the Palmerstons, Russells, and Mintos of England, and why they still obtain the support of Tories, “the Protestant Alliance,” and proselytisers. We quote these words for another purpose—it is as a warning to the Catholics of this country.

Any one who marks what is now going on in Ireland—at the same time attacks upon the character of Irish clergymen, with an open and undisguised fraternisation between ultra-liberal Irish politicians and the Orangemen—cannot fail to be struck with the coincidence in sentiments between Italian *Liberals*, as Revolutionists, and the sentiments so frankly avowed by the Irish Orangemen—the latter combining together their admiration of the “*Revolution*” here, William III., and an attachment to what they call “*Civil and Religious Liberty!*” with their hatred to the Pope, and their animosity to “*Papists*.”

There is instruction for us all, if we will but attend to it, and give to the words of the Italian Ferrari the sense* they should bear in the present condition of Irish politics. Here are words which are not unworthy of the *Mail*, the *Ward*, or the *Sentinel*, and yet are the expressions of an Italian Revolutionist—one of those for whose defeat the Irish Catholic, Mr. Thomas Francis Mengher, has openly expressed his sincere regret!!!

“Italians!” says Joseph Ferrari, in his *Renovamento*, p. 19, “if you are men, in the name of republicans betrayed and sacrificed in every part of restored Italy, never, I beseech you, forget, even for one single moment, that your principal enemy is the Pope; and that the Pope is the eternal enemy of the human race.”

It is with the enemies to the Church—the foes to society—the persecutors of the priesthoods—the infidel denouncers of the holy Pontiff, our spiritual head of the Catholic Church of Ireland—to the men who can approve, and

* Ferrari, *Le Federazioni, Republicanas*, c. 12.

† *Ibid*, c. 1.

who acted upon the opinions of a Gioberti, a Mazzini, a Montanelli, and a Ferrari, that the Irish Catholics have been invited to sympathise by Mr. Thomas Francis Meagher!

We have placed the expressions in the very words of their authors before our readers. What is the fitting answer to them? The horror of the good—the abomination of the patriotic—the reprobation of the religious—*Weekly Telegraph*, January 28.

ON A GREEN COLOURING MATERIAL PRODUCED IN CHINA. BY MONSR. J. PERSOZ.

(Translated from the "Comptes Rendus de l'Académie des Sciences" *Seance du Lundi*, 18 Octobre, 1852.)

I have the honor to place before the Academy a specimen of a colouring material used in China, as a green dye for textile fibres. With the permission of the Academy I will briefly state, how I was led to a knowledge of the existence of this dye.

Monsr. Daniel Koechlin-Schouc forwarded to me last Autumn, a specimen of Calico dyed in China, of a rich and very permanent green, with a request that I should endeavour to ascertain the composition of the green colour. Every attempt that I made upon the specimen to detect evidence of the presence of a blue or yellow, failed, and I was led to the conviction, by isolating the colouring principle, that the green was produced by a dyeing material of a peculiar nature and *sui generis*. It further was evident.

1st. That the colouring matter was an organic product of vegetable origin.

2nd. That the fabric on which it was fixed, was charged with a strong dose of Alum and a little oxide of Iron and Lime, bodies the presence of which necessarily implied that mordants had been used in dyeing the Calico.

These results so positive, and at the same time so opposed not only to everything known in Europe regarding the composition of green colour, but also to all that is recorded by writers regarding the dyeing processes employed in China for the production of green, that I was induced to go into a more detailed investigation of the subject; and about the end of last November, I applied to Mr. Forbes, the American Consul at Canton for some of this valuable material. I am indebted to his kindness, for a specimen, weighing about one gramme. (15½ grains.)

The substance is met with, in thin plates, of a blue colour, having a strong analogy with that of Java Indigo, but of a finer cake, and differing besides from Indigo, both in its composition and in all its chemical properties. On infusing a small fragment of the substance in water the liquid speedily became coloured of a deep blue, with a shade of green. After the temperature had been raised to the boiling point a piece, of Calico prepared for printing with mordants of Alum and oxide of iron, was dipped in it, and a true dye was the result. The following appearances were observed:

The portions of the fabric, to which alum had

been applied, shewed a deep green of more or less intensity according to the strength of the mordant.

The portions, charged with both alum and oxide of iron, yielded a deep green with a shade of olive.

The portions charged with oxide of iron alone, yielded a deep olive.

The parts of the cloth, where no mordant had been applied, remained sensibly paler.

The colours thus obtained, were treated with all the re-agents, to which the Chinese Calico had in the first instance been subjected, and they behaved in precisely the same manner. From these experiments it may be inferred.

1. That the Chinese possess a dye-stuff presenting the physical aspect of Indigo, which dyes green with mordants of alum and iron.

2. That the dye-stuff, contains neither indigo, nor any thing derived from that dyeing principle.

Monsr. Legentil, President of the Chamber of Commerce of Paris, having perceived the importance of France being speedily put in possession of this valuable material, with a view to the interests of Science and of Industry, took the necessary steps several months ago, for procuring a suitable quantity with the least possible delay, and at the same time, to have enquiries made as to its origin and mode of preparation.

I purpose submitting to the Academy a full account of this new dye, as soon as I am enabled to make a more detailed and satisfactory examination of it.

RELIGIOUS LIBERTY AS IT EXISTS IN SWEDEN.—Swedish Protestants—those sticklers for "the right of private judgment" have produced a remarkable specimen of their toleration. Two young females, one of the age of twenty-five and the other eighteen, waited upon the Catholic clergyman of their commune or district, and expressed to him a wish to be received into the Church. The priest, wishing to test their sincerity, and to try the truth of their vocation, warned them of the legal perils that beset their path if they became Catholics, and advised them to return home and take fifteen days to consider the matter seriously in their hearts. At the expiration of that period they again presented themselves to the servant of God, and repeated their determination to abjure the errors in which they had been brought up, and embrace the truths of the Gospel as taught by the Catholic Church. They were accordingly received in the usual way. The fact immediately became known, and the young converts were at once taken up as criminals by the police. They were then brought before a judicial functionary. The official accuser happened to be a Protestant minister, and after a sifting investigation that lasted for nine hours, the Commissary told the prisoners that they were clearly convicted of Popish tendencies,—that he would entrust their custody to those who would take care they were properly instructed to receive the Lord's Supper in the Protestant form, and that if this treatment did not produce the desired effect, he would invoke against them the whole power of Swedish laws

and have them exiled. The result of this mode of coercing persons to continue in the profession of Protestantism in Sweden, is that two ladies were placed under a Lutheran parson, but we hope that the converts are confessors for the faith, and it is not at all improbable that these victims of evangelical bigotry are now sojourning in Belgium, or some other Catholic State. Will the Protestant journals of this metropolis, that have fiercely assailed the Spanish Government in respect of the cemetery question, prove that their liberality is not a sham, by holding up to execration the Protestant intolerance of which we have given a specimen? Where are now Lord Roden, Sir Culing Bardley and Lord Shaftsbury? They professed much anxiety a few months ago to trace out the ramifications of bigotry in Sweden, have their efforts been abortive? An explanation is certainly due to the public on the point.—*Cape Colonist.*

TWO SUDDEN DEATHS UNDER REMARKABLE CIRCUMSTANCES—The neighbourhood of Castlecomer, county Kilkenny, has just been the scene of two sudden deaths which have been the topic of considerable observation in that locality. One of these occurred on Monday night, when the deceased, Thomas Holland, who resided at Burnsgrove, in the parish of Ballyraggett, and was noted for his habits of intoxication, as well as for his occasionally attending, when under the influence of drink, at jumper sermons, was returning home from the town of Castlecomer, and being in a state of inebriety, he walked into a coalpit, where he was found on Wednesday morning in sitting posture, quite dead, with the water nearly reaching to his chin. The other case was that of P. Kenna, an apostate of twenty years' standing, and teacher of Mr. Wandersford's school, near Castlecomer. On Saturday evening this person was returning home from a wedding, accompanied by his two daughters when he suddenly stopped short, and cried out, "I am no more." One of his daughters immediately spread her cloak upon the road, upon which he lay down, and expired almost instantaneously. Inquests have been held in both these cases, and verdicts in accordance with the circumstances recorded—*Kilkenny Journal.*

THE SICK AND INDIGENT CATHOLIC POOR OF CALCUTTA AND OF THIS VICARIATE.

It having been brought to the notice of the Archbishop, Vicar Apostolic of Western Bengal, that in many instances, the Clergy of this Mission when called upon to visit the Sick Poor, are also expected to contribute to their temporal relief to an

extent entirely beyond their ability; the Archbishop has directed, that in conformity with the pious usage which obtains in Catholic Ireland, a Subscription Box be erected in every Church and Chapel under his jurisdiction, in which the charitable may privately and safely deposit such Alms as they may be able to contribute for the relief and comfort of the Sick Poor. The Archbishop directs, that the following inscription be legibly written on the front of each such Subscription Box: "Alms to enable Clergymen called upon to visit the Sick Poor, to minister to their temporal relief and consolation."

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for March.

The Pupils of the Bow-Bazar Female School,	3	8
The Pupils of Loretto-House, Chowringhee,	3	8
Mr. E. O'Brien and Associates, from Jan. to April inclusive, thro' Rev. Mr. McCabe,	5	0
Rev. Mr. Prendergast, from January to June,	6	0
Master J. Daly and Associates, at St. John's College,	2	6

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

Mrs. L. D'Souza, for March,	Rs.	2	0
" H. O. Lackersteen, for ditto,	5	0	
Miss Lackersteen, for ditto,	5	0	
" D'Rozario, for ditto,	6	0	
Messrs. Thos. D'Souza and Co., for ditto,	8	0	
Mr. P. S. D'Rozario, for ditto,	32	0	
" S. P. D'Rozario, for ditto,	5	0	
" N. O'Brien, for ditto,	2	0	
Mr. E. O'Brien, for April,	5	0	
Mrs. Kelly, for ditto,	5	0	
Rev. J. McCabe,	5	0	
Mr. A. Wilson, of the Steamer <i>Cowasjee</i> ,	20	0	
Mrs. McGrath, thro' Rev. Mr. O'Hagan,	4	0	
Capt Garnet, Ship <i>England</i> , thro' Rev. J. McCabe,	20	0	

TO OUR SUBSCRIBERS.

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

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, APRIL 8, 1854. [VOL. XXVI.

TUESDAY, MARCH 28.

The following is an extract of a private letter from Promé, dated 10 March:—"A Steamer is on the point of starting; a few lines may be acceptable, although I have nothing warlike to communicate for your chronicle! The Bengal Relief is nearly effected. Left Wing, 47th Regt. N. I., arrived a few days ago; Right Wing are on their way up. This Corps as well as the 65th have been on the move since the 15th of September. Thanks to Col. Becher, Quarter Master General of the Army! A trip to Promé would do him an infinite deal of good. 65th at present occupy 'Thycatemew' and 'Meayday.' 47th remain here until accommodation at 'Namyian' is ready, when they as well as all the troops here will move down. The Steamer takes away part of the Madras Artillery and 69th N. I. en route respectively to Madras and Calcutta. Notwithstanding the supposed dislike to Burmah, many of the sepoys now having assured me of their preferring this station and Burmah generally, to many places in Bengal! High pay, cheap living and large savings are the attractions. Dacoity still continues, and we are constantly on the *qui vive* by some of these noted gentlemen making their appearance. One Company of the 10th N. I. had a brush last week, two men killed and thirteen wounded; a large party from this, consisting of two Companies 2d Fusiliers, two Companies 47th N. I., and two L. O. Field Guns are in readiness to start at a moment's notice, so the peaceful province is not justly settled. Astrologers at Ava have pronounced this a lucky year for the Burmese, so an immense army is assembling at the capital to attack us! Things look warlike, nothing like being prepared. Heavy siege guns are being forwarded to Meayday, the frontier station. If this does not look like an advance sooner or later, I am a bad prophet! Weather is becoming very warm,—a regular hot wind daily! Oh for *tees* and *kuskus* tactics! Thermometer in the house—a Phoongee house—106; pleasant this is it not? No other news."

THURSDAY, MARCH 30.

A letter of the 26th instant from the eastern side of Jessore reports sufficient rain having fallen to enable the planters to sow for a week.—A letter from the Banks of the Ganges, dated the 26th instant, mentions that up to that day no rain had fallen, the clouds however were gathering and the planters were in hopes of a fall. The February sowings are fast disappearing, and the October suffering greatly, the leaves turning yellow and falling off.—The *Colombo Observer*, announces the discovery of gold in Ceylon by some diggers who lately arrived from Australia. It is to be hoped that it will not prove working or the planters will find greater difficulty than ever in procuring labourers. The Ceylon Almanack gives the population of the island, exclusive of strangers, as 1,686,736, being 69 inhabitants to the square mile. This is a very small population for a tropical country.—The following extract from yesterday's *Government Gazette* conveys a well deserved compliment to Dr. O'Shaughnessy for his zeal and activity and encouragement to his subordinates in the shape of extra pay, which it cannot be doubted will hasten the completion of the line:—"The Most Noble the Governor-General in Council having on the evening of the 24th March, received from the City of Agra a Message by Electric Telegraph, conveyed in one hour and fifty minutes, is pleased to direct, that the fact shall be published in the *Government Gazette* for general information.—"The construction of the Electric Telegraph was only commenced after the end of the last monsoon. That a Message should have been transmitted along 800 miles of continuous line in this month of March is very honorable to the Superintendent, and most creditable to those who under his orders have accomplished

the work. Such energy and industry deserve reward! His Lordship in Council is therefore pleased to direct, that double pay shall be given to the whole establishment which has been employed on the Electric Telegraph between Agra and Calcutta, for the month of March, during which their exertions have accomplished the opening of the first great Section of the Indian Electric Telegraph. "By order of the Governor-General of India in Council.

C. ALLEN,

Offg. Secy. to the Govt. of India.

[Englishman.]

THURSDAY, MARCH 23.

The *Calcutta Gazette* of the 22nd instant contains a notification, announcing the appointment of a Committee for the collection of articles to be sent to the Paris Exhibition. Sir Lawrence Peel is President of the Central Committee for Bengal, and Mr. Dowleans Secretary. The latter officer is to receive a salary.

The *Bombay Gazette* mentions, that a train has already proceeded over the line between Tannah and Callian. The Railway from Bombay to the latter place will therefore be open in a few days.

A correspondent of the *Agra Messenger* declares, that the fall in the water level in that Presidency is nothing new. The Ganges and the Jumna have worn themselves deeper down for centuries, the marks on the rocks high above the level, still showing clearly where the water once flowed. This gradual decline would of course affect the water level of the surrounding country. By other writers, even the fact of the decrease is held to be open to question, and the *Benares Recorder* adheres to the theory, that the denudation of the country is the cause. The facts are at all events of sufficient importance to justify a thorough investigation.—*Friend of India.*

ORDER OF DIVINE SERVICE FOR HOLY WEEK, AT THE CATHEDRAL.

Palm Sunday.—A low mass will be celebrated at six o'clock. The Palms will be solemnly blessed and distributed at 7 o'clock.

Monday, Tuesday, and Wednesday.—Mass will be said at 6½ o'clock.

Wednesday.—In the evening the Office of the Tenebræ will be chaunted at 5½ o'clock.

Thursday and Friday.—Service in the morning at 6¼ o'clock and in the evenings at 5½ o'clock. There will be a Sermon on Thursday and Friday evenings also.

Saturday.—Service in the morning only, at 6 o'clock.

Holy Week.

On Thursday, Friday and Saturday of the Holy Week, Divine Service will be performed in the Cathedral, in the Churches of the Sacred Heart and St. Thomas' only.

Donations of Wax Lights and Flowers for the Cathedral and Thomas' Church will be thankfully received.

Cathedral.

Confessors will be in attendance on the morning and evenings of Monday, Tuesday and Wednesday of Holy Week and from eleven o'clock, A. M. to 2 o'clock, P. M. on each of the above mentioned

Easter Sunday.

The first Mass will begin at 6½ A. M. immediately after which the Sermon will be preached.

After the Sermon, the Procession of the Most Holy Sacrament will take place and be followed by the Solemn High Mass.

There will be no Evening Service in any of the Churches.

Clergy Aid Fund.

Easter Sunday Morning a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

ORDER OF DIVINE SERVICE FOR HOLY WEEK AT ST. THOMAS' CHURCH.

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at quarter to seven, and a second Mass will be celebrated immediately afterwards.

Monday, Tuesday and Wednesday.—Mass will be said as usual at ¼ after six o'clock.

Wednesday.—In the evening, Office of the Tenebræ will be chaunted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in the evening. There will

be a Sermon on Holy Thursday evening and on Good Friday morning.

Saturday.—Service in the morning only to commence at six.

ORDER OF DIVINE SERVICE FOR HOLY WEEK, AT THE CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

Palm Sunday.—First Mass,.....6¼ A. M. Blessing of Palms and High Mass,—immediately after it.

Spy Wednesday.—Office of Tenebræ, 6½ P. M.

Maunday Thursday.—Morning Service, 7 A. M.

—Evening Service, .. 6 P. M.

Good Friday.—Morning Service, 7½ A. M.

—Evening Service, .. 6 P. M.

Sermons will be preached on the two Evenings:—

Holy Saturday.—Morning Service, 6½ A. M.

Easter Sunday, 7 A. M.

NOTICE TO CORRESPONDENTS.

An "Enquirer" is informed, that neither the Pope, nor any party commissioned by the Pope for that purpose, ever granted a dispensation, for the annulment of the Marriage of the Emperor Napoleon Buonaparte with the Empress Josephine, and for his Imperial Majesty's marriage with the daughter of the Emperor of Austria. By the merely local Tribunals of France, constituted, as they were, solely by the Emperor, his Majesty's marriage with Josephine was declared invalid *ab initio*, partly, because of the impediment of clandestinity, and partly, because of another reason, which from the Emperor's respect for the Empress, he did not wish to have officially recorded. At any rate, whatever the merits of the case may be, the Pope, as Head of the Catholic Church, had no more to do with this case, which was never brought officially before him, than the British Sovereign, or Parliament has to do, with any particular case, decided upon, rightfully, or wrongfully by the subordinate Legal Tribunals of the British Empire, unless that case be regularly brought before them. In the particular case now referred to, no general principle was involved, there was only question, whether, the marriage of a certain party was or was not invalid *ab initio*, by reason both of a natural and of an ecclesiastical impediment. The local Tribunals, without any reference to the Holy See decided, that in this particular instance, the Marriage, for one or other of the reasons assigned, was invalid *ab initio*, and hence, that the Emperor was at liberty to marry the daughter of the Emperor of Austria. No judgment was ever pronounced by the Holy See, either in favor of or against the Proceeding, of which we have just made mention, for the obviously most satisfactory reason, that the question was never officially or regularly submitted to it, for adjudication.

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THE BENGAL CATHOLIC HERALD.

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

No. 15.] CALCUTTA: SATURDAY, APRIL 15, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 15.

ST. THOMAS' CHURCH.

The Archbishop's Sermon on Wednesday, Passion Week in Lent, 1854.

And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee; but my Father who is in heaven: And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose, on earth, it shall be loosed also in heaven. St. Matt. C. xvi. v. 17. 18. 19.

But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. St. Matt. C. xviii. v. 15. 16. 17. 18.

And Jesus coming spake to them, saying: All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. St. Matt. C. xxviii. v. 18. 19. 20.

But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises. St. Paul, Heb. C. viii. v. 6.

These things I write to thee, hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know

how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. St. Paul. Tim. I. Ep. C. 3. v. 14. 15.

BEFORE I adduce some of the several texts of the Old and New Testament, which prove that God promised and actually established an unerring permanent tribunal in his Church, let me remark, that this hypothesis alone exhibits Religion in a light, worthy both of own innate importance and of the Deity from whom it emanates. For, in this scheme only, if we may so speak, does Religion present itself like the grain of mustard seed, planted, first, in the earthly Paradise, then extending and diffusing itself from Paradise, under the Patriarchs and Prophets, under Moses and his dispensation, until, at length, types and prophecies were fulfilled, and found their consummation in the advent of the promised Messiah, and in the Church of all ages and nations, which was divinely substituted for the limited and imperfect worship of the Synagogue.

In this view of Religion, there is no chaos, no gap, no sundering or chasm, into which the truth was precipitated, and where if Protestantism be listened to, it was entombed for centuries, but on the contrary, we behold a continuity and perpetuation of the holy seed first sown in Paradise, and we see the shrub that was once small and tender, regularly de-

veloping itself, until it grew into the mighty tree of Catholicity, and gave shelter beneath its branches to the Children of Adam, in every quarter of the Universe. And was it not worthy of that God, who provided for the unfailing succession of times and seasons, and for the never ending reproduction of the fruits of the earth, by laws that have never been interrupted, to have similarly provided for the conservation of the seeds and fruits of Religion, an object, in the Divine estimate, infinitely more important, than the preservation of the Natural order. For the Natural or Physical order has relation to an end, transitory and temporal, whilst the order of Religion regards God, the immortal soul of man, and the destiny of that soul in Eternity.

When establishing the Jewish Church the Almighty, speaking through Moses, announces thus the authority of its Chief Pastors: "If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel: And all the people hearing it shall fear, that no one afterwards swell with pride." Deut. c. 17, v. 8 to 13.

Let me now call your attention to the obvious similarity of these words to those of the Saviour upon the authority of the Christian Church: "But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he

shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: *tell the church.* And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." Matt. c. 18, v. 15, 16, 17, 18.

The authority conferred on the Jewish Church, keep in mind, my Brethren continued for 1500 years, for our Saviour recognised its existence in the memorable words: "The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not." Matt. c. 23, v. 2, 3.

For that long period, notwithstanding the personal vices and errors of individuals, who sat in the Chair of Moses, the public faith and worship of the Jewish Church were pure, otherwise Christ would not have professed both as he did, until the time came, when, according to what had been foretold, the Priesthood of Aaron gave way to that of Melchisédech.

The Christian dispensation, St. Paul, as we have seen, testifies, is founded on better promises than the Jewish. If then God preserved the public faith and worship of the Jewish Church undefiled, until the time, fixed from the beginning, for its types and shadows to be consummated by the Gospel, must it not be certain, that He provided with not less care, for the preservation of the Church founded by his Divine Son, and purchased by his Precious blood. Moses, says one of the Sacred writers, was faithful as a servant in the house of his Master, Christ as a Son in his own house. Surely, if God watched over with such care the house in which Moses, his Servant, ministered, he will show a still greater solicitude for the permanent welfare of that house, of which his Divine Son was the Architect.

In his conversation with the Samaritan woman, the Saviour distinctly in-

timates, that the sect to which she belonged was schismatical, because of its separation from the Jewish Church, and he spoke thus, when that Church had now existed, for 1500 years. Could the Saviour then have founded his own Church on so precarious a tenure, as that, at any period, at that, for example, of the so-called reformation, about 1500 years after its establishment by Christ, it could have been lawful to separate from that Church, without incurring guilt as heinous, as that of the Samaritans, who had separated from the Jewish Church? Could this, I again ask, be possible, after the Saviour had solemnly declared, without limitation of time, place, or station in Society, that the man who refused to obey the Church, was to be treated as a Heathen and a Publican? could this be so, after the Saviour's solemn assurance, that he would build his Church on a rock, and that the gates or powers of darkness should not prevail against it—after his solemn pledge to the Apostles, that he would be with them to the end of time, teaching and baptising.

Remark, My Brethren, that all these declarations and guarantees of the Saviour, to which I have just referred, suppose the Church to be openly, conspicuously visible to the end of time. So also do these words of St. Paul to the Ephesians, "With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all... And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: The same may be said of his admonition to Timothy, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which the church of the

living God, the pillar and ground of the truth." These words clearly suppose the Church to be visible and perpetual. Now the prerogative of perpetual infallibility, in the sense here laid down; is discarded by all Protestant Churches. None of them can consequently pretend to be the Church of Christ, which was so constituted, as to teach truth infallibly to the end of time.

The Roman Catholic Church is therefore the Church of Christ, as it alone asserts and exercises the prerogative in question, at the present day, with the same firmness and inflexibility, with which it was asserted and exercised by the Fathers of the first General Council of Nice, in the fourth century.

CONVERSION OF CHRISTINA, QUEEN OF SWEDEN.

*Translated for the Bengal Catholic Herald
from Roherbacher's History of the
Church.*

(Continued from our last.)

SHE was nine years of age, when for the first time she received an explanation of the dogmas of the Catholic Church, and learned among other things, that celibacy was regarded as meritorious in that Church: "Ah! cried she, how nice that is; I wish to embrace that religion!" She was severely reproached for such a thought, but this only made her persevere in it with more constancy. Other similar impressions urged her at a later period: "When one is a Catholic, used she say, one has the consolation of believing what so many noble minds have believed for sixteen centuries; one possesses the glory of belonging to a religion, confirmed by a million of miracles and by the blood of millions of martyrs; in fine, a religion, used she add, which has produced so many admirable Virgins, who have triumphed over the weaknesses of their sex, and have consecrated themselves to the service of the Almighty. The constitution of Sweden reposes upon Lutheranism; the power, the political position of this country are founded on that heresy; Lutheranism being imposed upon Christina as a necessity, she resolved to shake

off this yoke and spontaneously separate herself from it; she felt herself irrevocably attracted towards the Catholic religion, of which she had but yet only an imperfect knowledge. What particularly appeared to her an institution admirably established by the goodness of God, writes the Protestant Ranke, was the infallibility of the Pope. She abandoned herself from day to day to this belief with increasing resolution; one might have said that by this means she satisfied that feeling of devotedness, which is so natural to the female heart; faith produced in her heart that which love produces in the hearts of others, a love for an unknown being, a love condemned by the world and which wishes to remain concealed, a love in which the female heart takes complacency, and for which it is resolved to sacrifice every thing. Christina in order to become acquainted with the tenets of the Roman Church, made use of a mysterious artifice. The first to whom she made known her dispositions was a Jesuit, named Antony Macedo, confessor to the Portuguese ambassador Pinto Pereira. This ambassador, speaking no other language than the Portuguese, made his confessor his interpreter. One of the greatest amusements of the Queen was to make her conversations with the interpreter fall upon religious subjects, in the audiences she gave the ambassador, whilst the latter believed she was discoursing on the affairs of the state, and to confide her greatest secret to a third, to Macedo, in presence of another third who understood nothing of it. Macedo suddenly disappeared from Stockholm. The Queen feigned to seek for him, but she herself had sent him to Rome to communicate to the general of the Jesuits her intentions, and to demand of him some members of his order. These arrived at Stockholm in February 1652. They presented themselves at Court as travelling gentlemen, and were invited to the Queen's table, she immediately guessed who they were. While they were entering the dining-room she said in a low voice to one of them. You have perhaps some letters for me? He answered in the affirmative without turning his head. She then recommended him strict secrecy, and sent

after dinner her most confidential servant for the letters, the next day the Jesuits themselves were privately conducted to the palace. Thus, in the royal palace of Gustavus Adolphus, Romish ambassadors assembled with the daughter of that monarch, the most zealous defender of Protestantism, to treat with her upon her conversion to the Catholic Church. The good Jesuits resolved in the commencement to follow the order of the Catechism; but Christina proposed many preliminary questions. Is there any difference between good and evil, or does it depend only on the utility or harm which results from either? How can one remove doubts concerning the existence of God? Is the soul of man really immortal? Such questions as these are not surprising, coming from a person brought up in Lutheranism. For, according to the doctrine of Luther, it is God who is the author of our sins; it is God who operates in us good as well evil; he punishes us not only for the evil we have not been able to avoid, but also for the good we endeavour to do. Certainly reason may well doubt of the existence of such a God. The best answer to those questions was first, to expose the tenets of the Catholic faith, and show the difference between it and heresy. A penetrating mind like Christina's could not have failed, to draw its own conclusions. The Queen also spoke to those fathers of the obstacle she should have to encounter, were she to resolve upon effecting her conversion. These obstacles at times appeared insurmountable, one day upon receiving a visit from the Jesuits, she declared to them that they might return home, that her conversion was impracticable, that she would always find it difficult to become a Catholic in heart. The good fathers were stupefied; they employed every means to maintain her in her resolutions, they represented to her God and eternity, and declared that her doubts were temptations of the demon. What characterizes Christina very well, is the fact, that she was never so determined as at this moment, what would you say, said she suddenly, if I were nearer becoming a Catholic than you think? I cannot describe our sentiments upon hearing those words,

says the Jesuit writer of this account, we felt as if we had been resuscitated from the dead. The Queen asked if the Pope could give her permission to communicate once every year according to the Lutheran rite. We answered in the negative. Then, said she, there is no remedy, we must abdicate. Having executed this last resolution, she set out for a foreign land. At Brussels, where she remained for some time, she abjured Lutheranism in a secret interview with the Archduke Leopold, the Counts Fuen-saldagne and Montecuculle; and made a public profession of Catholicity at Tuspruck. I invited her to receive the Pope's benediction in person, she hastened into Italy, made a pilgrimage to our lady of Loretto, where she offered her crown and sceptre to the Holy Virgin, was received with triumph in Rome and prostrated herself at the feet of Pope Alexander the Seventh, declaring that she considered it a greater honor to obey the Apostolic See, than to be seated on the finest throne in the Universe.

CORRESPONDENCE.

DEATH OF THE RIGHT REV. DR. DEVEREUX, VICAR APOSTOLIC OF THE EASTERN PROVINCE OF THE CAPE OF GOOD HOPE.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. of W. B.

MY LORD,—I am charged by the Rev. Mr. Ricard to make known to your Grace the fearful affliction it has pleased the Almighty to visit us with, by the unexpected Death of our worthy and beloved Prelate, the Right Rev. Dr. Devereux. He died on the 11th of Feb. 1854, after an illness of only nine days. Pressure on the brain occasioned by obstruction in the bowels, which in consequence of his excessive weakness resisted all the endeavours of Medical skill, is supposed to have been the cause of his death. He received the last Sacraments on the morning of the day he died with great piety and the most touching humility and resignation. If his career was short,

it has been one fruitful indeed in good works and zealous endeavours, and by his death our Infant Church has met with an irreparable blow. We also have lost in him the kindest and most tender of Fathers, the staunchest and most generous friend. Allow us therefore in our affliction to solicit your Grace's prayers for the happy repose of his soul.

I have the honor to remain,
My Lord,

Your Grace's very humble and
devoted in our S. J. C.

SISTER CHESOT DALLY.

Convent, Graham's

Town, 13th Feb. 1854.

Selections.

CONVERSION — Andrew M'Carthy, Esq., of Cahiveen, had the happiness of being received into the holy Catholic Church, in his last illness, on Monday last, by the Rev. W. Egan, R. C. C. This is the third conversion within the last few weeks in this locality. — *Cork Examiner.*

FLORES CATHOLICÆ.

The question on which we wish to gain your attention this week, children of the church, is one of deep and thrilling interest to you all; because it is of the work of God. We would speak, we would endeavour to make you comprehend its importance, for it should be near to the hearts of all the children of our holy mother—the church. She who has ever been most forward in promoting works of this kind, and whose children have conceived all the noble projects of charity throughout the entire world, and carried them into execution—not in a cold lifeless manner, but with real heartfelt, sincere, genuine charity, emanating from God himself, nourished and fed from the highest, holiest sources; a charity which bid them to look on the weak, suffering, loathsome, forsaken wretch as a precious deposit, a sacred trust, a being endowed with an immortal soul created to the image and likeness of his Creator, gifted with reason and understanding, capable of knowing and loving God, redeemed by the precious blood of a God Man, and for these manifold reasons to be guarded, watched and tended with a fond and zealous care; we would, in fine, speak with you of the project now on foot for building an HOSPITAL. Of its importance we cannot say more than has already been said, of the urgent need there is for such a building,—you have each of you daily and hourly proofs. Many have already come forward generously, and contributed their mite towards this noble undertaking—but there are others, who as yet, have done nothing. What! shall it be said of you, children

of the church, that you, disgrace your holy mother? She who from your earliest years, has endeavoured to instil into your mind the sublime lessons of charity, which are inculcated in the Gospel. Shall it be said that you close your hearts to the appeal which is now made on them, and refuse your aid to build an asylum for the wretched, friendless, homeless, helpless outcast, and deserted sick? Shall it be said that the children of old Ireland disgrace the name and faith of their fathers,—shut their ears to the sad wail of suffering and sorrow,—close their eyes to the heartrending sights they see around them,—and coldly turn their backs upon the unfortunate? Shall this be said of you? No—we trust not; we trust that you are really and sincerely, children of the church, animated by the same feelings of charity which warm the hearts of all her children, particularly the children of Erin. Think only if the walls of the small Prison Hospital could speak, how many a tale of unknown sorrow such as we have lately heard recounted would they not unfold. How many a poor Irish emigrant, who came from his fondly loved native land, and the consolations of his holy religion, to seek his fortune in this land; perhaps driven to his hard exile by oppression and exaction, perhaps by the pressing calls of hunger and the dread of a horrible death by starvation, has breathed his last within its precincts. How many of these unfortunates have laid themselves down within its walls, never again to rise—to lie there in their last dire agony with the cold damps of death gathering on their brow, and no kindly hand to wipe them off, or reach them a draught of cold water to quench the burning thirst, which tortured and agonized their rent frames,—no kind face to soften with gentle looks of pity and compassion, the bitterness of their lone hard fate,—no kind heart to sympathize with them in their intense sufferings,—no kind ear into which they may breathe their last words and wishes—no kind tongue to whisper to them sweet words of heavenly consolation and hope, to bid them cheerfully bear their hard lot as but a prelude to an eternity of bliss, a step from present misery to eternal joy; *death* comes with a fearful aspect to many, but surely it here appears in its darkest, dreariest, most dismal form. Place yourselves for a moment, now, in the situation of one of these poor unfortunate men, (and it may be your lot yet—remember no riches, no honours, no prosperity are lasting,) think what you would feel, were it your lot to die such,—far from those you loved, alone, forgotten, miserable, friendless, and perhaps despairing. And then scarcely cold, to be hurriedly laid in a rudely constructed coffin, both it and your shallow grave prepared by the hands of the common felon, borne to the tomb in a car, drawn along by four or five convicts, whose sullen air and clanking chains formed a strange funeral cortege. Often and often has it been our lot to see the naked nameless coffin of some friendless, unknown, unfortunate man, perhaps an Irishman and a Catholic, thus borne to its last home. Children of the church, pray for such of your brethren as have been thus buried and

forgotten,—pray that God may have mercy on their souls. Would you wish to die their death, to be buried in such a manner? Beware it may yet be your fate; your present prosperity will not always last, and then what will become of you? There will be no other resource for you but the Prison Hospital. But even should your prosperity last, where is that generous sympathy for misfortune, distress, and suffering, which animates the heart of every Irishman, and prompts him to share his last crust with his starving or unfortunate fellow Christians. Shall we be forced to say it is extinguished in your hearts? No we will not, for your actions will prove that it still dwells there. In the eyes of faith, those happy days so long gone by, when all mankind were of the one true and holy faith, and religious discord had not come with its hydra-headed hideous aspect to mar the beautiful unity in which the children of the church dwelt. In those ages it only required a single thought, one chord to be struck, and like the tones of a beautifully tuned harp, all hearts responded to the noble generous calls of charity,—the rich gave of their wealth, the poor gave their labour, artisans contributed materials, nay, even the women and children aided the work, and the fabric rose with a magic speed: every stone was a memorial of that enthusiastic love of the poor, inspired in the hearts of its generous founders, and besides by those words of your Divine Master—“whatever you do to the least of my brethren you do it unto me,” and thus rose those magnificent palaces which the Christian religion has prepared for the poor and suffering throughout Europe. And when the fabric rose and became peopled by those wretched denizens of this world, who share all our misfortunes, and have none of our comforts to render them less galling; who should be found to devote themselves to their care and attendance? Should it be the hireling who unwilingly and niggardly doles out her services to those who need them—and has no other motive for rendering them these offices, but that of interest and earthly gain? No, again religion appears with her clear, sweet, gentle and tender voice, she bids the Christian leave home and father and mother, and riches and pleasures, and devote himself and his whole life to the service of the sick and suffering members of the church of God. All hearts respond to this gentle call of grace: princes and princesses step down from their thrones, gladly throwing aside the purple robe and diadem for the dark serge, and proud to wear this badge of God's servitude, they lose their former high titles in the nobler one of servants of the poor. Yes! it is our holy religion alone which can inspire such heroic self devotion. It is not interest which sends them to the asylums of suffering humanity to watch and tend upon the poor; it is not the base allurements of salary that has determined their sacrifices; it is not the desire of distinguishing themselves, and of obtaining the glory and reputation of benefactors of humanity, which has made them quit the world and devote themselves to this work;—it is Christian charity, love of God, which has determined these sa-

offices, this self devotion;—it is God alone whom they have in view,—He alone whom they are ambitious to have as a reward,—for the world laughs at their sacrifices and calls them but enthusiasm and idle folly. We would also bid you think, children of the Church, that this life is passing and transient, and tho' it may have some enjoyments and pleasures, they must all end sooner or later. It is therefore towards this end that all the thoughts, all the designs, all the efforts of Christians should aim. For this end, which is uncertain, for this future life, the Christian must store up good works in order to attain unchangeable happiness and eternal joy. Now the comforts you may obtain for the unfortunate in their corporal sufferings, are of benefit to you as a work of mercy enjoined by God, and will prove a treasure laid up in heaven,—whilst they may be also advantageous to the moral state and eternal happiness of those who received them. Suppose now for a moment that these unfortunate to whom you promise relief may be suffering the punishment of their offences,—and that their crimes have brought on them their sickness,—will they not be more easily reconciled to God,—will not feelings of repentance and faith be more easily reawakened in their hearts, by assiduous attention to their wants, and a kindly feeling for their sufferings;—and while pouring into their wounds the balm of kindness, cannot a double aim be effected, and the rankling hidden wounds of the heart be probed also—(of course we here speak of the children of the Church; for you are all already aware that all denominations are admitted, and permitted to have ministers of their own persuasion) You should also reflect with that spirit which the Church so labors to infuse into you, that sickness, misfortune, poverty and misery, are not real evils when we have before us the prospect of a never ending eternity. God often sends these trials even to his most faithful servants, when he wishes to purify them and render them worthy of arriving at last in heaven, their only true country. You well know that the God who created you, has himself submitted to the like trials, and undergone humiliations, poverty, and misery,—that he voluntarily embraced dependence and abjection, making himself the meanest and poorest of men, when he might have been both equal to the most powerful kings of the earth, and lived amongst a world of grandeur and splendor. With the Christian, contrary to the maxims of ancient philosophy, the poor and suffering are worthy of respect and affection, either because their misery and poverty is the work of God, who means to try them,—or because it renders them like Jesus Christ, who made himself their brother—and such are the feelings which you should have if you are true children of the Catholic church. And you must let your actions correspond with your feelings, for what does faith avail without Works; remember our Saviour's words—“Every tree is known by its fruits,” and his parable of the barren fig tree. If you were to delude yourself into the belief that your hearts were overflowing with charity—yet unless that charity proves to exist by actual living fruits, it is a dead

letter; and you are so many barren fig trees—“And every tree that beareth not good fruit, shall be cut down and cast into the fire.” You have all many sins to atone for, and an opportunity now offers of doing something, do not neglect it. We confidently appeal to those of our fellow-countrymen who are still in the land of their forefathers—generous, warm-hearted Ireland, and we well know that our appeal will not be in vain, they will send us some of their abundance for the good work. And those children too, of our holy church, who are scattered throughout this country,—who are many of them though deprived of the consolations of their religion, still clinging to it with a firm, steadfast, and unshaken faith; you will, we are confident, stretch forth your helping hands in this generous undertaking. Remember, children of the church, that unity is one of the distinguishing, incommunicable marks of your holy mother,—let it therefore be exemplified in her children by the unity of purpose you all show in endeavouring to raise this edifice of God's poor and suffering members. Every stone will be a mark of your love and devotion towards that God, who has left you his sick and suffering as a legacy. Will it not be an unspeakable joy to you at the last day, to hear our beloved Saviour address to you those consoling words of the Gospel:—“Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world,—for I was hungry and you gave me to eat, thirsty and you gave me to drink, I was a stranger and you took me in, naked and you clothed me, sick and in prison and you visited me.” “Jesu Pater pauperum, miserere nobis.”—*Cape Colonist.*

THE SOUTH AFRICAN PROTESTANT MISSIONARY SOCIETY.

The transactions were unusually interesting on account of the statements made by several speakers with respect to Zoar, a missionary institution in the direction of Swellendam, belonging to this Society (the South African.) It appears that in the year 1817, a farmer named Nel, concerned in the spiritual welfare of the ignorant and neglected native population about him, granted a piece of ground to the South African Missionary Society for the establishment of a Missionary institution. From that year till the year 1843, the Society employed one of its own missionaries; but on account of a deficiency of funds, was obliged to make arrangements with the Berlin Missionary Society, by which the use of the property for missionary purposes was made over to the last mentioned Society for a period of twelve years. This period having elapsed, and the Directors finding that the funds were improved, and that the general wish of subscribers was that the missionary work should be resumed at Zoar, they resolved to do so by appointing a missionary to act under their immediate superintendance. This appeared the more desirable, because they had received information, which appeared but too well grounded, that the officiating missionary at Zoar had introduced novelties in the way of conducting public worship, which they view as, if not a direct

departure from the spirit of Protestantism, at least of a dangerous tendency. These novelties were said by one of the speakers to consist in an altar, ornamented with a cross, an image of the Saviour, etc., accompanied by certain inflections of the body, on the part of the officiating minister, perfectly in accordance with those lately adopted by the Tractarians in England. The information communicated to the assembly on all these points and the inferences drawn therefrom, were heard with the deepest interest, and appeared to touch the very hearts of the audience. Without questioning the right of the Berlin Missionaries to conduct their work after their own fashion, yet many who heretofore were inclined to leave the institution at Zoar a few years longer in their hands, consider it now binding upon the Directors to take immediate steps to forward the work under their own superintendence, and in accordance with the original plan. They say "OBSTA PRINCIPIS." —[Z AFRIKAN. —] *Colonist*.

REVIEW.

Brownson's Quarterly Review, January, 1854,
London: Dolman.

An excellent number of *Brownson*, characterised, as usual, by that masculine and decisive spirit which marks every sentence which comes from the great Catholic publicist of America. The two most important articles appear to be a review of Gosselin's work on "The Temporal Power of the Pope in the Middle Ages," which Dr. Brownson, whilst admitting the re-search which it indicates, and its value in that point of view, censures strongly as Gallican. The title of the article is "You go too Far," which expression would doubtless occur to many readers, but which Dr. Brownson's powerful logic helps him, manfully to repel. The other paper to which we refer is an elaborate article on the case of Martin Kostka, in which Dr. Brownson, with reference to the great struggle now commenced, takes very decidedly the part of the Russians against the Turks, as most consonant with the interests as well of the Church as of civilisation. We observe that the leading Catholic journals in America—the *Boston Pilot* and *N. Y. Freeman's Journal*—take the same view; and as it is important our readers should be in possession of what is thought by leading Catholic thinkers on this subject, we make no apology for quoting at length the most important passages of this article. The coincidence of view between two such men as Dr. Brownson and Dr. Newman is unquestionably of weight, so far as regards the Turks, for Dr. Newman abstained from expressing any political opinion on the crisis. But circumstances are rapidly deciding the question:—

As far we can see, Russia, as against Turkey, is in the right. Her demands are just and reasonable, as all Western Europe has virtually decided in the Vienna note. She simply demands that her treaties with the Porte in behalf of the Christians of her communion shall be executed, and that a sufficient guarantee of their execution shall be given. There is nothing wrong in this. The Sultan pledges his word that they shall be, it is true, but that is just no security at all. All concessions in favour of Christians, whom the Turks regard as slaves and treat as dogs, are contrary to the Koran, the supreme law of every Mahometan state, and are regarded by the Turkish judges as *non avenues*. The Christian power must have an acknowledged protectorate over the Christian subjects of the Porte, or the treaties in their favour are so much waste paper, Russia knows this, and demands the protectorate of the Christians of her communion. But this, say France and England, will give her too much control over the internal affairs of Turkey. Be it so. Why, then, not compel Turkey, their *protége*, to emancipate all her Christian subjects, of whatever communion, to place them and their religion under the protection of the law? This would supersede the necessity of Russian interferences, and take away all pretext she may have for interfering. If they will not do this, they have no right to complain of her for taking upon herself the protection of the Christians of her own communion. The Christians of the Ottoman empire have long enough been the slaves of the insolent and fanatic Turks, and religion, civilisation, humanity, demand their emancipation, their elevation to the *status* of citizens and their free and full possession of the liberty of worship, and the western powers, if they neglect their duty in this respect, have no right to interfere to prevent Russia from doing it.

It is for the interest of Christendom, of European civilisation, and of common humanity, that an end be put to the Mahometan power, and it is a scandal to find Catholic France combining with heretical and Pope-hating England to uphold it. Russia is a schismatical power, and no friend to Catholicity; but she is morally and religiously as good as Protestant England, and however we may dislike her political system, she succeeds better in winning the affections of the nations she subjugates than England does in winning the affections of those she professes to assist, and for whom she really pours out her blood and her treasure. The Polish peasant has a far warmer affection for Russia than the Spanish peasant has for England. It would, no doubt, be a calamity for Russia to subjugate western Europe, but we defy her to govern it worse than England has governed Ireland and India. The predominance of Russia would no doubt injure the Catholic cause, but not more than England has injured it in Spain and Portugal, and is now injuring it in Sardinia, Sicily, and the whole Italian peninsula; or than France herself has injured it by her league with the Turks against Austria, and Spain, and with the Protestants against Catholic Germany, by her Gallicanism, Jansenism, and infidel philosophy, her immoral literature,

her Jacobinical revolutions, and by her Italian and German wars and conquests under the republic and the empire. But be all this as it may, Russia is better than Turkey, the Greek schism is far preferable to Mahometanism, and if the western states cannot preserve the balance of power without uniting to uphold the standard of the Arabian impostor, they ought not to preserve it at all. Russia certainly does not favour, and never has favoured, radicalism, or socialism, the two worst enemies the Church has to defend herself against, and that is much.

We are far from believing Russia wishes to extend her empire to Constantinople, and we do not believe her present movement was begun with any view to conquest. She wishes, no doubt, to protect, to gain to her cause, if you will, the Christian subjects of the Porte, and to supplant the influence of France and England at the court of Constantinople, to prevent them from making the Porte a bad neighbour, and the revolutionists from making her their rendezvous, and the *point d'appui* of their operations against Europe. There is nothing unreasonable in this. The Czar is only acting on the defensive, only taking a step which France and England rendered necessary, to protect himself and his allies. If they choose to make use of Turkey against him and his allies, as they avowedly do, what more natural than that he should seek to thwart them? If he cannot do it otherwise than by taking possession of Turkey, whom have they to blame but themselves? They cannot expect to use Turkey against him, with his acquiescence, and they must compel her to keep the peace, and suppress their *demagogie*, if they wish him to refrain from advancing to the south. At present they give him a good excuse for what he is doing; and place themselves in a wrong and in a most foolish position. If Russia does not profit by it at their expense, they may consider themselves happy.—(Pp. 84—86)

DEATH OF THE RIGHT REV. DR. DEVEREUX.

The Roman Catholic Bishop and Vicar Apostolic of the Eastern Province is dead,—all that was earthly of the noble-hearted and saintly Bishop DEVEREUX has returned to dust. Suddenly and unexpectedly he has passed away from the midst of us, and even now that the tomb has closed over him, scarcely are we able to realize the immensity of our loss. A few weeks ago saw him in the full vigor of his giant mind, bravely struggling amid the difficulties which beset an infant mission—labouring with all his heart and soul to promote the glory of God and the salvation of souls. And now that voice which spoke so eloquently in the great cause of Christ, shall be heard no more in this world, and the kindling eye whose very glance awoke within us the best feelings of our holy Faith, is closed in death. Oh! well may the unbidden tear gush from the eyes of

bereaved children—well may the loud wail of mourning burst from their hearts—our dear father our beloved pastor is gone from us for ever. Again and again the thought forces itself upon us that all is but a dream; and overwhelmed as it were with some unknown trouble, some fearful presentiment of evil, we involuntarily turn to him who was our comfort and hope and consolation, under God, in all our trials, and borne in imagination to his feet, we strain our ears to catch those heavenly words of balm and consolation which were ever on his lips,—and then the dread reality comes in all the force of a first shock, crushing us in all the intensity of hopeless sorrow. But why should we mourn? Blessed be the adorable will of God,—He whose Providence orders all things admirably here below has judged it expedient to afflict us. Our beloved Bishop is taken away in the young fervour of his zeal—in the midst of his good words—before the decaying energies of old age or the spirit of the world could chill the glowing of his generous devoted soul. In the happiest moment of his existence, to the view of Faith, he has passed away. Why should we mourn? —“Blessed are the dead who die in Lord, for their works shall follow them.” He has gone to receive the glorious reward of a well spent of life. “He has fought the good fight, he has finished the course allotted to him.” Should we grieve that he has left a world of pain and misery for the immortal joys of a better land. And now when the spirit of Religion sweetly steals over our sorrow stricken hearts, dispelling the clouds of grief and pointing with uplifted finger to the Christian’s hope, his last words live again in our remembrance, we seem to hear him once again, as on the morning of his happy death, he spoke with the well-remembered placid smile, of the unity of the Catholic Church. Our dear pastor is gone from us, it is true, but there is one who though bear on his shoulders, as the representative of Christ, “the solicitude of all the Churches,” will not forget his “little flock” far away, and soon another shepherd shall be given us to lead us on to the happy pastures where the loved departed ones, live again to welcome us with undying charity as the partners of their bliss. Cheered and consoled with hopes like these it is sweet to dwell on the memory of him who has left us, and recall those circumstances of his saintly life which give us such firm hope that he is now enjoying the happy rest of the faithful departed. Seldom has it fallen to the lot of any one in these latter days of degeneracy, when eminent virtue and purity of life are so rare, to trace so beautiful a picture as that furnished

us in the short life of our departed Bishop. Many who are now alive in the lovely village of Bannow, in the county of Wexford, will remember some forty years ago the fair-haired, blue-eyed boy, then only nine years old, whose angelic innocence and striking piety made him even then be pointed to as one whom Heaven had destined for the sacred ministry. A constant assistant at the altar, never so happy as when serving Mass, favored and beloved by those good old Priests, who had deservedly won the deepest esteem and veneration of their people by the faithful discharge of their holy duties,—it is not wonderful that the young AIDAN DEVEREUX was pointed out by fathers and mothers as the worthiest model for the imitation of their children. Gifted with sense and prudence beyond his years, he preferred the Society of those good Priests to the amusement and gay pleasures of children of his own age. He loved to listen to them as they told him of the trials and vicissitudes which they had endured in the stormy days of persecution,—of their labours in the ministry,—of their hopes and consolation;—and there he drank in those sentiments of persevering zeal and fortitude in the cause of God, which distinguished him to his latest breath. Often have we heard him speak of what he called those happy times. Those in Wexford who remember the sainted Father Kelly, of Kilmachree, will many of them associate in their recollection of his good works the young boy, whom he beloved to make the minister of his numerous charities. And so his early life passed on in blessedness and virtue, beloved by all who knew him, the darling and pride of his happy parents. He commenced his studies in the town of Wexford, under the direction of the accomplished Mr. Behan, who, though a Protestant, (for at that time the Catholics had not sufficiently recovered from the pressure of the penal statutes to have schools of their own) had the honor of training up many who in after life became ornaments to the Catholic diocese of Ferns. Thence he entered the new Catholic seminary at Wexford, where he passed through the usual preparatory course for Maynooth with the highest credit to himself, and displayed so much ability and talent that long before the ordinary time he was permitted to enter Maynooth. At the time he entered the Rhetoric class in that college, he was the youngest student in the house. His class fellows, many of whom are now alive, some of them Bishops, others enjoying the highest reputation for their learning,—had but one feeling towards him—the highest respect for his honor and integrity, his noble disinterested-

ness, his amiable and endearing manner. Much younger than any of them, he shared with them the literary honours of the college; and to the present day there is not one of his cotemporaries, we are certain, who do not entertain the most profound respect for his character. Should their eyes rest on this brief tribute to his memory, from one who knew him well, and who only regards his inability to do justice to so high a theme, we are sure the shock occasioned by his early death will be little less than it is to us. After leaving Maynooth he was appointed to the curacy of Wexford, where he laboured with untiring zeal in his holy vocation. During the awful scourge of cholera, which then was severely felt in Ireland, his exertions in attending the sick and dying were almost incredible. Night and day he was ready at every call, till almost broken down and exhausted he fell fainting in the very exercise of his duty under this fearful sickness. Through the mercy of God and the unremitting care of his physician his life was saved,—but the shock which his constitution had suffered reduced him to such a state of weakness that he was advised to go to Rome. There he spent some years as rector of the Irish College,—and such was his high character that his late Holiness Gregory XVI., frequently took him as the companion of his charitable visits, and often spoke to him on affairs of the greatest moment. On his return from Rome he was appointed Professor in the Catholic Seminary. We well remember him in that capacity—so kind, and gentle, and patient, so dear and good a master we could not have desired. In addition to this office he acted as chaplain to the gaol, and in no situation of his whole life did the noble attributes of his generous soul so strikingly manifest themselves. The poor prisoners looked up to him as their father and protector; his gentle counsels sunk deeply into their hearts, and many a one who had entered that prison deprived and almost confirmed in crime left it with all the dispositions of a true penitent. On the scaffold too, that most trying of ordeals for a Christian pastor, it was a glorious sight to see him folding in his embrace the unfortunate victims of the law, breathing words of comfort in their ears—his lovely countenance lit up with the fire of Christian charity, and his uplifted arm pointing to their aching eyes a blessed hereafter. The labours of such a life might seem sufficient to satisfy the zeal of even the most fervent,—but to him it was all too little. He longed for a wider field; he yearned to prove to his Divine Master his disinterested love. The comforts of home

were around him, the highest society was open to him, the most wealthy and honored of his native place vied with each other in securing for themselves the pleasure of his delightful company. But he cared not for the things of this world. Many poor countrymen far away in Africa were without pastors, and like another Patrick, he felt the Divine call summoning him away to their assistance. He left home and friends and all that this world holds most dear for the wretched life of a poor Priest in South Africa. Cape Town was the first scene of his new missionary career. There under the direction of the Right Rev. Dr. Griffith, he conducted a school, where a number of the most respectable young men in Cape Town received a sound classical education. In addition to this laborious occupation which the poverty of the mission made indispensable, he performed his duties, which at times were very severe, and attended with considerable danger. The Emigrant ships which touched at the Cape generally contained many Catholics on board, and in attending on these he had to encounter as well the sickness generally prevalent, as the perils of the sea. On one occasion while in the discharge of his duty, he had nearly been carried out to sea in a violent gale, and but for the great exertions of the sailors who accompanied him would certainly have perished. For hours he lay at the bottom of the boat, covered in the water, which he was obliged unceasingly to bail out with his hat. A severe attack of Rheumatic fever was the consequence of this exposure which, induced Dr. Griffith to send him to George Town for the benefit of his health. There were few Catholics at that time in the little town of George,—but God so blessed the labours of this good Priest that a few years saw a neat little church erected, and a congregation of near 300. Thence on the departure of the Rev. Thomas Murphy from Graham's Town to Europe, Dr. Deveureux was appointed to succeed him, and while here he received the Bulls from Rome, nominating him Bishop of Paneas and Vicar Apostolic of the Eastern Province. To the good humble Priest who had ever-loved obscurity, such a nomination was little welcome.—gladly would he have declined the proffered honour, but the order from Rome was little short of an absolute command. It was far from being simply an honour,—new labours, weighty cares and anxieties, unceasing, toil attend the mitre of a Vicar Apostolic. This perhaps more than any other motive urged him to accept the appointment. He was consecrated Bishop in Cape Town by the Right Rev. Dr. Griffith, on the 27th December,

1847. It would extend this article to an unwarrantable length, even to glance at the principal works of the new Vicar Apostolic. We feel it would be impossible in the present state of our feelings to dwell, however briefly, on things which awake so many thoughts of our bereavement. Let it suffice to say that having obtained letters from His present Holiness commending him to the charity of the faithful, he solicited on the continent alms for his Vicariate. Generous Catholic Belgium nobly responded to his call, and principally through the aid of the contributions obtained there he was enabled to bring out Nuns and Missionaries. Supported by the "OEuvre," he devoted himself heart and soul to promote the welfare of the flock entrusted to him by the Head of the Church; and it is almost incredible how much has been done in the few years of his Episcopate. New missions were established in Beaufort, Fort Hare, Burghersdorp, Graaff Reinet, and King Wm.'s Town—schools were soon in active operation—churches were commenced—an orphanage was established in Graham's Town—the foundation of an Hospital laid, which he endowed in a princely manner, considering the smallness of his means and the many demands made on his purse. But alas! too generous, too disinterested, he sacrificed himself in his anxiety to promote the welfare of his people and the common good. Who could visit the lowly cottage of the Catholic Bishop, with its three small rooms, and not be astonished at the humility and total absence of selfishness shewn in its simplicity. But none but those immediately around him can conceive the mental labour, anxiety, and care which weighed so heavily upon him—never for one moment thinking of his own ease or comfort, without a single thought of self, he lived only for his flock. Truly he was a worthy follower of his great master. He loved his own unto death—he died for their sakes—for nothing, we are convinced, but his over anxiety for their welfare,—his devotedness and persevering zeal in endeavouring to promote their salvation caused his premature death. But what a blessed death—to expire the martyr of charity. It is sweet to dwell on these recollections—they take away the bitter sting from grief. Will our readers excuse us if we endeavouring to obtain this needful consolation have trespassed on their patience. We cannot close without expressing our most heartfelt gratitude to the good people of Graham's Town for the respect they have shewn the memory of our departed Bishop. It would be only natural that we his children should love and honour him,—but to see Christians of all denominations cordially

uniting in one feeling of kindness, and love, and veneration for him, as they have done, is a happy, delightful scene which shall never lose its freshness in our memory.—*Cape Colonist.*

THE GRAND DUTCHY OF BADEN.

Continuance of the reaction of the Clergy: Conversion to Catholicism of the celebrated Professor Gfroer.—(Translated for the Examiner from the Civiltà Cattolica.)

The persecution at Baden then continues, and at the same time the triumphs of the church. From the commencement of the present calamity, if it deserves that name, the venerable Prelate and all who sympathise with him (that is, all the faithful) have experienced a circumstance which has proved a source of special satisfaction to them, but of the particulars connected with which we regret not to have been able to give an outline before this. We allude to the conversion to the Catholic Faith of Mr. Gfroer, Professor of the University of Freiburg in Briegovia, who in November, solemnly abjured his errors. This is the most remarkable conversion since that of Hurter, and to be noted among the most magnificent religious *facts* of Germany. Mr. Gfroer, did not immediately yield to the monitions of grace, but after wandering among all the labyrinths of incredulity, at length arrived at the truth, which he sincerely aspired after, and having reached the truth, he embraced it with a generous spirit. Heretofore, he was one of the most passionate followers of the universal Pirronism of Strauss, and for which the infinite acclamations of the german pantheists were showered on him, especially on the appearance of the first volumes of his ecclesiastical History, lit, or rather obscured, by the traits of that infernal School. Subsequently, in his later writings the shadows began to disappear and,—though sullied in intellect but having a clear heart,—ended by upbraiding Protestants and, in many passages, openly lauding the Catholic Religion. Meanwhile the prejudices of his mind were being dissipated; but the son of justice had the courage to repudiate the error, did not yet dare to embrace, entirely, that faith which he was eulogising. For this reason, he had made vows having for their object the uniting of Protestantism with the true Church, and with this wish at heart, proposed that the latter also should yield a little to Protestantism;—each in part yielding to the other, and both retaining their own rights. The True Church, however, *makes* but not *receives* laws; and if at times, she is found

bending to Protestants who, in their frail crafts, assail her immoveable vessel, it is for no other end than to throw them a rope of salvation, but never to make common cause with them. Mr. Gfroer, in 1848, was chosen as a Deputy of the Frankfort Parliament—here he resolutely embraced the Catholic side, which greatly helped to bring him nearer and nearer the truth. In 1851, he gained a memorable victory over what is termed *human respect*, for, being sincerely persuaded of the real presence of Christ in the Eucharist, though a Protestant and a professor in the University, he resolved to accompany through Freiburg, with a taper in his hand, the Most Holy Sacrament in the solemnity of *Corpus Domini*. The annoyances occasioned him by his Protestant friends were infinite; and though he assured them that he had not yet made his abjuration, added that the time, perhaps, was not distant when Protestantism was to render the same homage to the God of the Altars, at length he yielded and abjured heresy at the same time that the persecution of the Church of Baden commenced, the Government being all solicitude to hinder the clergy from circulating the heroic Pastoral letter of Archbishop Vicari. Probably, Mr. Gfroer expected in a short time to behold Protestants returning in masses to the abandoned sheepfold of Christ, and the beginning of the present vexations led him to suspect that the pious desire would not be realized so soon. Such, too, is often times the vain hope with which many heterodox christians are alluded,—many who would reject the sect, but would not dare to do it individually, and would rather wait until such time as the entire sect dissolved itself. Improvident people! Mr. Gfroer is still in the vigour of life, and we wish him many more years of life, so that he may be enabled to persuade the blind brethren by the eloquence of his words and edify them with the most noble example of his virtues. He is the father of a numerous family, and his wife and one of his daughters have already entered the bosom of the Holy Church: the remainder of his family will not delay, we hope, in imitating them and thus add fresh lustre to the house and additional consolation to the worthiest of parents.

CATHOLIC FEELING IN PORTUGAL.

[The following is the letter of the Marquis of Lavradio, addressed to the Editor of the *Nucao*, referred to in our Editorial column.—ED. B. C. E.]

If the *Nucao*, in its issues from the 1st of September up to the present date, has been

judged to have committed itself, owing to the introduction into its columns of the protestations of 16,000 Portuguese Catholics against the shameful assembly of the 20th July last, the conclusion follows, that it is regarded as a crime to protest against this assembly; and should such be the case, he, who has been the first to set the example must necessarily be looked upon as being most at fault. Now, without the slightest doubt, I am that man: my protest was indited and signed at my dwelling *de Conceicao* on the 27th of July, eight days after the assembly in question, and was published in the *Nacao* of the 6th of August. Should I be summoned, I am prepared to answer:

“Before little matters, what tribunal—
Before little matters, what judge?”

without even calling upon any to defend my cause. It is not *policy* that actuates me, but *religion*. If it were to amount to a matter of religious persecution, to be a victim thereof—Oh! how great a honor! *Non Erubesco Evangelium*.

“I am a Soldier,—a Soldier of Jesus Christ, and my Ensign is that of the Cross, which is not to be despised: the sign of our redemption blazoned forth on the Imperial Standard. *Sigabat labarum summis Crux addita cristis.*”

Fresh protests have followed this energetic letter. As examples we shall cite those emanating from the Catholics of Soure, dated the 9th of December:

“A Government which styles itself Catholic declares that it is resolved to persecute all those who publicly confess their obedience to the Pope, and their firm belief.

“Well, the undersigned are of this number; Catholics by conviction, they abandon nothing of their faith, they lose nothing of their hope, by the threat of persecution.

“Those who have affirmed in the House, that all the Portuguese, equally with themselves, have adopted the Jansenistic maxims, have of forced a great insult to this nation,—attributing to her errors which she has never embraced; and boasting of having received from her a mandate which she has not given them. It was therefore incumbent on all Catholics to hasten to protest against an assertion so false. Thousands have already protested, and the undersigned come forward to unite with them by adhering, as they do adhere, to the protest, in all its parts, published in the *Nacao*. And they protest before God and man, with all the strength of their soul, that they will live and die true to the Cross, and in the bosom of the Holy Religion of Jesus Christ,—Catholic Apostolic and Roman which they recognise as the only true one.”

[Here follow 25 signatures of Ecclesiastics and laymen]

In the preceding No. the *Nacao* has already published the protest of M. Manoel Ferreira de Azevedo e Castro.

In the Journal styled the *Portugal*, similar protests have been published.—*From L'Univers 28th December.*

THE PROTESTANT ALLIANCE AND THE CONTINENTAL CATHOLIC STATES.

LORD Shaftesbury and his colleagues of the Protestant Alliance had a grand field-day on Tuesday at the Freemasons' Tavern. Exeter Hall has become so synonymous, with imposture and falsehood, that the managers of the Protestant Alliance felt it necessary to the advancement of their schemes to hold their meetings in a more respectable quarter of the town. But when we state that Lord Shaftesbury himself presided on this occasion, and that his most prominent supporters were the notorious Sir Culling Eardly, Mr. Arthur Kinnaird, admiral Harcourt, and Captain Trotter, the reader will be at little trouble to guess accurately the staple of the oratory. It was redolent of Exeter Hall in every sentence, though it must be admitted that that one was more subdued than on any former occasion—an accident which may possibly have arisen from the circumstance so philosophically accounted for by Mr. Miller, in his explanation of the comparative scantiness of the assemblage. According to this gentleman public opinion had reached the flood point last year, and an ebb was the natural consequence now. The passions had in truth boiled over in former days, and as the steam evaporated, we agree with Mr. Miller that “it is not surprising that they had not that day within those walls as large and enthusiastic a meeting as had assembled some years ago under his Lordship's presidency.” We are obliged to Mr. Miller for his candour in declaring that there was neither the enthusiasm nor the crowd of a few years ago. All the preliminary puffs and paragraphs of the *Morning Herald* and the *Advertiser* failed to arouse the good people of London even into curiosity to hear what the Protestant Alliance might have had to say. The meeting was thin and flat, though all manner of clap-trap had been used to produce fanatical excitement and draw a crowd; and the absence of those rapturous plaudits that stimulate a platform orator into paroxysms of fustian, the eloquence of Tuesday was a very tame and emaculated affair. Lord Shaftesbury and the imperturbable Sir Culling travelled

over a wide extent of territory. Portugal, Spain, Malta, Holland, Prussia, Baden, and Tuscany of course, supplied pabulum to the speakers, but all that we can gather from the report of the proceedings is this—that Lord Shaftesbury and his colleagues would play Mazzini's game if they could—that they would substitute might for right and browbeat every Catholic Sovereign in Europe who does not choose to allow Protestantism to run rampant in his states, if they could but have their own way, but as this is impossible—as England does not proclaim a crusade against Europe in the cause of fanaticism and spurious bibles, and will not repudiate respect for those international laws which keep society together—they, the Protestant Alliance, will be content if her Majesty be advised to declare non-intercourse with every state in which Exeter Hall is not allowed to push its principles and follow its pernicious practices at pleasure. Considering the premises which they laid down, we must look on this as a most lame and impotent conclusion. They assume that all the measures of police which the Continental Governments have taken since 1849 to preserve domestic quiet and repel anarchy from their respective States, have been prompted by the Holy See for the purpose of insulting Protestantism. If an Italian courier, a Swiss *femme de chambre*, or a Scotch lassie, emulous of the fame of John Knox, be picked up by the Tuscan police for overt, perverse, and deliberate violation of those laws which the Tuscan Government considered it necessary to enact for the purpose of preventing the dissemination of sedition, under the infamous pretext of spreading the Word of God, the Protestant Alliance coolly conclude that this is all a trick of Rome to insult England! "Those measures," says Lord Shaftesbury, alluding to the Tuscan, Portuguese, and other continental laws affecting religious observances; "*ostensibly* intended for their own people, have in a great degree been directed against Protestants of all nations, but more especially against English Protestants." If this be true, there must, assuredly, be some very urgent cause for this especial antipathy to "Protestants of the English nation." And that is precisely what we have all along maintained in the several references we have been obliged to make to the Madiai and Cunningham cases. Lord Palmerston became unfortunately identified with the revolutionary miscreants who plunged the continent into anarchy, and rightly or wrongly this country has been looked upon as the hot-bed of the anarchical propaganda, a feeling which has been greatly strengthened by the machinations of Messrs. Burgess, M'Caul,

and the rest of that knot of proselytisers who basely availed themselves of the political confusion of Italy, three years ago, to spread their heretical opinions in that peninsula. The consequence has been, that in Italy English Protestants and evangelical tract distributors are considered as so many agents and emissaries of the revolutionary committee in London, and their being consequently subjected to inquisitorial surveillance, and even to harsh treatment, when they are discovered infringing the law of the States where they so-journ, cannot be a matter of surprise to any one who coolly and impartially weighs all the circumstances.

(To be continued)

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

Mr. R. J. Carbery, for March, ...	Rs.	4	0
Mrs. R. J. Carbery, for ditto, ...	...	2	0
Mr. G. Bryant, thro' Rev. J. A. Tracy, ...	...	10	0
Mrs. Barton, ...	...	10	0
Mr. Alfred Sinaes, ...	...	25	0

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Mr. P. Bentley, for Jan., Feb., & March, ...	Rs.	3	0
Mr. F. E. Saritas,	0	4


Clergy Aid Fund.

A Catholic, thro' the Archbishop, ...	Rs.	50	0
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Bengal Catholic Herald.

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 *Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyutta St., Calcutta.*

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, APRIL 15, 1854. [VOL. XXVI.

AGRA ELECTRIC TELEGRAPH OFFICE,—11th
APRIL 1854.

Express from Indore, with the *Bombay Times Extra*, dated April the 8th, 1854, arrived at the Telegraph Office, this morning at 8 A. M. The following is a Summary of the News:—

WAR has not been declared, but intelligence reached Alexandria on the 14th ultimo.—

The English and French Governments had sent to St. Petersburg a Special messenger in charge of a despatch to the Emperor, requesting that he would evacuate the Danubian Provinces by April next, and that the non-receipt of a reply in the affirmative in 6 days would be considered a declaration of War by him.

The prohibition of the export of grain from Russian Ports in the Black Sea is confirmed.

There are 16 Ships waiting at Alexandria for the Egyptian Troops, but there is no coal available for war Vessels.

The second reading of the reform Bill has been postponed to the 27th April.

The preparations for war have occasioned a very slight change in the English Funds, they are operating unfavourably upon the finances of Russia and Austria.

The Lord Chancellor proposed another advance in law reform. Juries are to be dispensed with in certain cases, and they are to get refreshments and fires when necessary. It is like wise proposed to substitute an affirmation for an oath when scruples exist.

Report had reached town on the 8th ultimo that Kulefat had been taken by the Russians—A division of 6 Cavalry is to be sent and to be commanded by Sir J. Thackwell, Lord Cardigan to be one of the Brigadiers.

The names of the new Directors are Mills, Ellice, Bayley Shepherd, Smith, Willcock, Hogg, Sykes, Macnaughten, Oliphant, Melville, Mangles, Eastwick and Astell.

Despatches, from Vienna to the 8th Ultimo announce that the Russians had retired from Kulefat and marched towards Sicily. Marshall Paskewitch has been appointed Commander-in-Chief of the Army.

The Grecian insurrection spreads rapidly in Thessaly.

The Turks have been beaten by the insurgents in several encounters.

FROM AGRA.

THE Extract consists of the Czar's answer, to the Emperor Napoleon—Whatever your Majesty may decide upon, menace will not cause me to give way. I place my confidence in God and my right. Russia I feel sure will shew herself in 1854, what she was in 1812. His imperial Majesty shows less indifference to me as I extend mine; at this my last moment I am ready to forget the mortifications I have experienced, but we only discuss perhaps to arrive at an understanding; let the French Fleets prevent the Turks from transporting fresh re-inforcements to the Theatre of War, and I freely promise that they shall have nothing to fear from any attempts on my part; let them send a Plenipotentiary whom I will receive as befits his character; my conditions are known.

FRIDAY, MARCH 24.

The *Calcutta Morning Chronicle* states, that the new General Post Office for Calcutta is to be erected on the west side of Tank Square, on the site of the old import godown. The building, it is said, is to be an ornament to the Metropolis. We advise any of our readers, who may be sceptical of its necessity, to visit the present edifice about two hours after the arrival of the Mail. They will receive a lesson as to the comparative strength of North Western doorkeepers, and excited Europeans, which they are not

likely readily to forget. Half Calcutta, boiling over with impatience, tries to force its way into a crooked alley three feet broad, and loses its hat and temper in the attempt.

SATURDAY, MARCH 25.

The *Hurkaru* publishes the first despatch received by Electric Telegraph from Agra:—"Dr. O'Shaughnessy presents his respectful compliments to His Lordship, and begs to say that this message is transmitted by electric Telegraph, the Message was transmitted in less than two hours.

The *Hong-Kong Register* mentions a rumour, that the Russians have induced the Japanese to declare their ports open to all the world. The Americans are said to be forestalled. The rumour is *prima facie*, improbable, but we are informed, that it is universally believed at Singapore, and that the impression is, that the Yankees have been outwitted. We question it. If they cannot ask for free trade, they can demand redress for the injuries sustained by their seamen. The new Commissioner, Mr. McLane, is said to be a man of first rate ability, and is little likely to fall in any instructions he may have received.

MONDAY, MARCH 27.

The *Bombay Gazette* tells us, that the posts of the Electric Telegraph are up from Bombay to Indore. They are also ready to Poonah, and the Executive Engineers are running the line on rapidly towards Madras. The *Gazette*, however, over-estimates the delay, which is likely to take place in the completion of the work.

Our readers may remember that last November, a letter signed by Mr. Halliday, and a number of other gentlemen, was addressed to the Directors of the P. and O. Company. The writers animadverted strongly upon the inefficiency of the arrangements for the transit through Egypt. A reply has been received, and is published in the *Calcutta papers*. It is courteous, but the Directors intend only to call upon the Transit Administration to adopt such remedial measures in the matter specially referred to as the circumstances require." A little pressure on their great creditor, the Pasha, would speedily effect the reforms demanded.

The Government has announced that after the 1st April, 1857—three years hence—the gratuitous distribution of flowers and seeds from the Botanic Garden will cease. It will be remembered that in the opinion of the Agricultural and Horticultural Society, this gratuitous distribution checks progress. It deprives private gardeners of their demand.

The *Calcutta Morning Chronicle* mentions, that the trial of Quarter Master Gillespie of H. M.'s 98th, for whipping a servant to death, has been concluded. The accused, it is said, defends himself, saying that his house was broken into by robbers, that he beat one of them in the dark, and subsequently found that it was his bearer.

The *Madras United Service Gazette* quotes from the *Moniteur Officiel* of Pondicherry, an account of the visit of the Governor to Karikal. The object of his Excellency was to announce in person the reduction of the land tax. He was received by about thirty-five thousand persons, garlands were hung along the road, and in the neighbourhood of the town he passed under a triumphant arch. The *Te Deum* was sung, and the whole ovation, we suspect, was made to order. The garlands, and the arch are thoroughly French.

The *Colomba Observer* remarking upon a project for using coffee leaves instead of tea, states that the efforts of the planters are now concentrated upon the improvement of the berry. By high cultivation, manuring and pruning they are enabled to surpass the coffee produced in any quarter of the world.

TUESDAY, MARCH 28.

A correspondent of the *Madras Athenæum* states, that in Coimbatore, elephants are caught in cages. An immense cage is erected in the jungle, and the elephant driven into, it by the hunters. The objection to this plan is, that the cage is immovable, and the elephants find out the device. In Travancore, they are caught in pits, but the plan is attended with considerable danger. The writer, therefore, asks for suggestions as to the readiest mode of catching the animals.

The *Hurkaru* states, that the Governor General has directed a gratuity of one month's to be given to every officer employed in the construction of the Electric Telegraph from Agra to Calcutta.—*Friend of India*.

MONDAY, 3RD APRIL.

The following is an extract of a letter from Mymensing, dated the 26th ultimo:—"I am sorry to say that I have had no rain since October last, and I fear that the jungle cannot be weeded, but I hope by the middle of next month to see my lands clean, and hope to commence manufacturing on the 1st of May."—The following is from Jessore, 31st March.—"I take up my pen again to write to you on the subject of the weather, which has been very changeable since the occurrence of the heavy hailstorm, communicated in my letter of the 18th instant. Since then we have had a series of storms accompanied with thunder, lightning and rain. There was a Nor-wester on the 26th, another on the 29th, and yesterday morning we had a heavy storm from the South. It began about half-past 5 P. M., lasting for about $\frac{3}{4}$ of an hour, and was accompanied with heavy rain, which was succeeded by plentiful showers of hail, the wind was dry and gusty. This succession of storms has been a regular Godsend to both planters and ryots, who (the latter I mean) I hope will be allowed to cultivate their new fields in peace; and has had the effect of cooling down the weather, which had been hot to an agreeable temperature. Iced water and iced beer are the order of the day."—*Englishman*.

Easter Sunday.

The first Mass will begin at 6 $\frac{1}{2}$ A. M. immediately after which the Sermon will be preached.

After the Sermon, the Procession of the Most Holy Sacrament will take place and be followed by the Solemn High Mass.

There will be no Evening Service in any of the Churches.

Clergy Aid Fund.

Easter Sunday Morning a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

THE SICK AND INDIGENT CATHOLIC POOR OF CALCUTTA AND OF THIS VICARIATE.

It having been brought to the notice of the Archbishop, Vicar Apostolic of Western Bengal, that in many instances, the Clergy of this Mission when called upon to visit the Sick Poor, are also expected to

contribute to their temporal relief to an extent entirely beyond their ability; the Archbishop has directed, that in conformity with the pious usage which obtains in Catholic Ireland, a Subscription Box be erected in every Church and Chapel under his jurisdiction, in which the charitable may privately and safely deposit such Alms as they may be able to contribute for the relief and comfort of the Sick Poor. The Archbishop directs, that the following inscription be legibly written on the front of each such Subscription Box:—"Alms to enable Clergymen called upon to visit the Sick Poor, to minister to their temporal relief and consolation."

LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means, to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Geography, the use of the Globes, Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed House, beautifully situated in an extensive enclosed *Demesne*.

Terms for Boarders, ... per month—Rs. 16

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Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

NOTICE TO CORRESPONDENTS.

Resident Purneah will be published if authenticated.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Right Rev. Dr. Neyret, *Visagapatam*,
(for 2 Copies,) from January 1852 to
January 1854, Rs. 50 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy-hutta, under the Superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 16.] CALCUTTA: SATURDAY, APRIL 22, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 22.

ST. THOMAS' CHURCH.

*The Archbishop's Sermon on Wednesday,
Passion Week, Lent, 1854.*

The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, and you say, that St Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit, and they that adore him, must adore him in spirit and in truth. St. John, C. iv. v. 19. to 24.

In the words just read for you, my Brethren, the Saviour informs the Samaritan woman, that the time was now come, when the adoration of the Father was not to be confined to Jerusalem or Mount Garizim, but when the true adorers of the Father were everywhere to adore him in spirit and in truth.

The word adoration frequently in Scripture has reference to worship by Sacrifice.

The law forbade sacrifice to be offered in any place but the temple, but did not forbid adoration by prayer to be every where offered.

The Samaritans were judged Schisma-

tics, very much because they violated the prohibition, which restrained the oblation of sacrifice to the temple, and offered it on Mount Garizim.

The Samaritan woman interrogated the Saviour on this controversy; She asked in substance, whether it was in Garizim or Jerusalem that sacrifice should be offered, and the Saviour replies, that the worship of which she spoke was no longer to be limited to one place or the other, but should be every where diffused, and exalted to an excellence which it did not previously possess. The worship, which hitherto was offered in Jerusalem and Garizim consisted of carnal and typical sacrifice. The worship which was henceforth every where to prevail was indeed to be that of sacrifice, not a carnal or figurative sacrifice, but one of a spiritual nature, from which types and figures would be removed, because it was to be the truth, which was to give them their consummation.

The Samaritan woman inquired not about the offering up of private prayers and devotions, for every page of Scripture shows, that such holy exercises were at all times and in every country practised by the servants of God. She spoke of the public solemn worship of Religion by sacrifice, and as she inquired after the truth with sincerity and simplicity, the Saviour, it is certain, directed his dis-

course in such a way as to satisfy her inquiry, and therefore he used in his answers the words she employed in her questions, in the same sense in which she understood them, when she was proposing her difficulties to the Redeemer.

In the Eucharistic Sacrifice, the Body of the Saviour exists not after a natural but after a spiritual manner. The Apostle Paul speaking of the human body after the resurrection uses these remarkable words: "It is sown a natural body, it shall rise a *spiritual body*. If there be a natural body, there is *also a spiritual body*, as it is written, the first man Adam was made into a living soul; the last Adam into a quickening spirit."

As the body in the Eucharist is then the body of the Saviour who has risen from the dead, it is in the language of St. Paul a *spiritual body*, and in the words in which the same Apostle designates, the second Adam, our Redeemer, the body of Christ in the Eucharist may be even called a *quickeningspirit*. Yet the human body after it shall have arisen and have become as the Apostle says *spiritual*, will be notwithstanding a real body, and Christ, the second Adam, although called by the Apostle a *quickeningspirit* retains now, and will be forever united to the human body, which at his Incarnation, he assumed in the Virgin's womb.

In his first Epistle to the Corinthians St. Paul exhorts them, to flee from the service of Idols, and in order to give strength to his exhortation, he describes, first, in perspicuous language the holy union formed between Christ and his members by the Eucharistic Institution "I speak to you as wise men, says the Apostle,...The Chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" As if he had said, with the blood of Christ flowing in your veins, by means of your drinking of the Chalice of Benediction, which we bless; with the flesh of Christ united to your's by the participation of the bread which we break, will you dishonor your Redeemer first, and then yourselves, sanctified as you are by the Eucharistic Mystery, by sharing in the worship of Idols, to overturn which, your

Saviour came upon earth and wrought such wonders for you? Not content with this energetic appeal and description of the Eucharist, the Apostle proceeds to show, that as the Jews by partaking of their sacrifices professed the God to whom these sacrifices were offered to be the only true God, and worshipped him as such, so in like manner, they the Christians at Corinth by partaking of the Eucharist, bound themselves to flee from Idols, and to worship only the God of Heaven. The obligation then which Christians contracted by partaking of the Eucharist, was similar to that which the Jews incurred by partaking of the victims they offered in sacrifice. It follows hence that in the Eucharistic oblation there must be whatever is essential to a Sacrifice.

This same line of argumentation the Apostle pursues in these words: "The things which the Heathens sacrifice, they sacrifice to devils and not to God. And I would not, that you should be made partakers with devils. You cannot drink the Chalice of the Lord, and the Chalice of devils; You cannot be partakers of the table of the Lord, and of the table of devils." As if he would say, it is an intolerable abuse and inconsistency, to join in the public and solemn worship of the true God, and then to co-operate in offering similar worship to the devil. The worship offered to the devil of which St. Paul speaks was that of sacrifice. Therefore, the Christian worship with which the Apostle contrasts the worship used by the Heathens was also that of sacrifice. In effect, St. Paul speaks of the table of the Lord and of the table of devils. The table of devils was the Altar on which the Heathens offered sacrifice, therefore the table of the Lord was the Altar, on which the Christian Sacrifice of the Eucharist was also offered. In his Epistle to the Hebrews, the same Apostle expressly says, We have an Altar, whereof they have no power to eat who serve the tabernacle.

In the eleventh chapter to the Corinthians St. Paul continues to speak in language, not less clear than that above quoted from him, of the sublime nature of the Eucharist. He tells us, that the unworthy Communicant is guilty of the body and blood of the Lord—that he

eateth and drinketh judgment or damnation to himself not discerning the body of the Lord. That in punishment of this sin many of the Corinthians were visited with sickness and premature death.

But to return to the conversation of Christ with the Samaritan woman. The conduct of this woman as well as the answer of the Saviour shows the great importance, which both attached to the question, she submitted to the Redeemer. She clearly evinced her anxiety to come to a right conclusion on the subject she inquired about, and thus showed, that in her judgment, which was doubtless that of those also among whom she dwelt, it was one of deep concern in the business of religion. The Saviour in the strongest manner confirms the justness of this impression, and in words the meaning of which cannot be mistaken, announces the fatal effects of the schism into which the Samaritans had fallen. In the judgment of Christ, the guilt of that separation was not palliated, by the circumstance, that the Samaritans in common with the Jews admitted one God, and expected like the Jews also the coming of the Messias. No, their sacrifices and the whole body of their worship, although modelled very much according to the Jewish ritual, were unacceptable and sinful before God, because polluted with the guilt of disobedience and schism. The consequence of this crime was, according to the words of Christ, that they adored what they knew not "you adore," says the Saviour "that which you know not." For, by breaking unity, by separating from the Jewish Church, from the chair of Moses, and by erecting a rival Church and Priesthood, they abandoned themselves to blind unauthorized guides, who being incompetent to teach, and also destitute of any standard of religious truth, could not impart to the Samaritans, the knowledge of that which they adored. For, in effect, knowledge, to be worthy of the name and conducive to any useful end, either in the order of religion or Society, must repose on some fixed solid principles, and be exempt from inconsistency and uncertainty. Now such knowledge of religion, or to use the Saviour's words of that which the Samaritans adored, their Pastors could not impart,

because as these derived their office from schism, they had no solid principle for their authority to rest upon; their very assertion of authority involved inconsistency, and this inconsistency necessarily occasioned vacillation, uncertainty and change in their religious system. You, see then, My Brethren how just the words of the Saviour were, when he said in their regard, "you adore that which you know not."

But mark, I pray you, the words, which in the same place the Saviour immediately subjoins. "We" said he, "speaking of the Jews, "we adore that which we know." As if the Saviour had said, our adoration, or religious worship reposes on a settled sure foundation, the truths it dictates emanate from an unbroken, uninterrupted authority, derived in regular succession from the first High Priest Aaron, whose priesthood was instituted by God himself. Thus every thing connected with our adoration or religion bespeaks unity, consistency and order. We have no fear, not the least apprehension, that the doctrines, we believe to-day shall be exploded to-morrow, and make away for others, which in their turn will give place to some innovation, that time will bring forth. With justice then do we glory, that we adore that which we know, whilst unhappily you adore that which you know not.

Mark, again I pray you, my Brethren the words with which the Saviour closes this sentence of which we have been treating. "For salvation is of the Jews." "You adore that which you know not, we adore that which we know. For salvation is of the Jews." As if he had said, I have admonished you, that your knowledge of religion deserves not to be called such, because of the various defects which I have pointed out, which vitiate it in its origin, and render insecure every thing connected with it. I have also reminded you, that the Jewish religion free from all these imperfections, reposes on authority which is derived from God himself, and is therefore secure against change or inconsistency. Our knowledge of religion, of that which we adore is such as deserves that appellation, and must by consequence be profitable for the end for which religion is

ordained, the Glory of God and man's salvation, whilst your's devoid of these great prerogatives of truth cannot conduct you to salvation, "For salvation is of the Jews," it is to emanate from those, amongst whom the lawful Altar and Priesthood are to be found, and not from those, who, though they profess to worship the true God, and that too, after a manner similar to the rite which is used in the Church at Jerusalem, offer an adoration, which God will not accept of, because it is defiled by the guilt of disobedience and schism.

I have dwelt on this interesting portion of the discourse of our Divine Master with the Samaritan woman, in order to impress upon you, My Brethren the great importance, which those who desired sincerely to please God and which even God himself also attached to that adoration, which is offered up in the one true Church. You now see, how clearly, how naturally, how justly the Saviour inculcates, that such adoration is the very root and foundation of man's hope of salvation.

But if the inquiry of the Samaritan woman were deemed so important by the Saviour, as we have seen that it was, a like inquiry cannot be less important at the present day for persons, whose religious circumstances are similar to hers. And, My Brethren, to such an inquiry coming from our separated Brethren, would it not be our duty to reply in the words of the Saviour "you adore that which you know not, we adore that which we know. For salvation is from the Jews." your worship like that of Samaria had its origin in a melancholy separation, a separation which every good Christian ought to deplore with tears of blood.

The Samaritans rose up against the chair of Moses, you against the chair of Peter; on whom Christ founded his Church, to whom he gave the keys of the kingdom, and whom he enjoined to feed his lambs and his sheep, his whole flock. The Samaritans established an unlawful Priesthood in opposition to that of Aaron; you have acted similarly. The Samaritan ministry having had its origin in rebellion, and the worship wherein they officiated being devoid of a fixed and solid foundation, the Pastors had no

authority, and there was no certainty, but on the contrary every thing was uncertain and vacillating in their religious system.

Need I remark, how applicable to the very iota is this description, to the ministry and religious system of each of the Protestant Churches? Alas! is it not true, that the very foundations of Christianity have been thus shaken, and that the religion of Christ has by this means become to the Gentile a scandal and a stumbling block? The sacraments, the sacred ministry, the divinity of the Saviour, the Canon of the Sacred Scriptures, on all these awfully important subjects, are not the religious systems of our separated Brethren so discordant, are not the opinions even of the adherents of the same sect so divided and so conflicting, that, no one can certainly determine which of the contending parties can claim with justice the name or title of the sect to which all of them assert, that they belong; is it not then true of them that they adore that which they know not, that their whole religious system is involved in endless obscurity, inconsistency and contradiction, and that the knowledge they lay claim to cannot make them wise unto salvation?

All that has been now stated, may be illustrated by a reference to the present condition of the English and Scotch Churches. For, who of their members can determine conclusively (for they have no common tribunal which all acknowledge) which of the contending parties has truth on its side, or whether the points at issue, between them respectively, may not be of the greatest consequence in what regards salvation?

You have remarked, My Brethren, that the inquiry of the Samaritan woman regarded the solemn adoration of sacrifice by which supreme worship is given to God. For reason dictated to her, that wheresoever that worship was duly celebrated, there must be the true Church, the true religion which is recognised and approved of by the Most High.

The conversation of the Samaritan woman with the Saviour, the Gospel tells us was the occasion of the conversion of many of the people of Samaria. As our discourse is modelled on her words,

let it be our prayer, that it may be attended with a blessing like to that, with which hers was favored.

It is recorded by St. Luke, that the Saviour after his resurrection whilst on his way to Emaus, fell in with two disciples, of whom the Scripture says, that their eyes were held, that they should not know him. For some time they all discoursed together on what had taken place in Jerusalem viz. the Saviour's crucifixion and on the prophecies which related to that great event. Subsequently at table, as soon as they had reached Emaus, the Saviour, says the Evangelist, took bread and blessed and brake and gave it to them. And, adds St. Luke, their eyes were opened and they knew him, and he vanished out of their sight. Adopting the opinion of those Holy Fathers who think that it was by the participation of the Eucharist, that the eyes of the disciples were opened and that they knew Jesus, let me exhort you, to prepare yourselves as they did by holy conversation, to recognise Jesus in the participation of the Holy Eucharist, the bread of eternal life. Here, from the thrice sacred shrine of this most august Sacrament, for the pious-soul a still sweet voice sends forth unceasingly the consoling invitation "Come to me all you that labour and are heavy burdened and I will refresh you, for my flesh is meat indeed.

We read, that the Prophet Elias broken down with tribulation lay down under a juniper tree and requested for his soul that he might die, saying "It is enough for me," O Lord, take away my soul. After this ejaculation he cast himself on the earth and slept, and the Angel of the Lord touched him and said arise and eat, and he did so and again he fell asleep, and again the Angel awoke him, saying arise and eat, for thou hast yet a great way to go. And he arose and eat, and walked in the strength of that food, forty days and forty nights, to the Mount of God, Horeb. If that bread which was but the type of our Eucharist replenished the afflicted soul of Elias with consolation, and miraculously supported him during forty days and forty nights amidst the fatigue of a wearisome journey, what heavenly consolation and strength may we not

expect to derive from the Eucharistic bread, which according to Christ far surpasses even the Manna; for, as the Saviour remarks to the Jews, "your Fathers eat Manna and died, He that eateth this bread shall live for ever." And do we not all stand in need of such heavenly food? Are we not all daily exposed to tribulation and temptation? Have we not all a great way to journey yet before we reach the Mount of God in eternity, the heavenly Jerusalem, the abode of blessedness and peace?

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on as moderate terms as may be consistent with the permanent well-being of the Institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholder should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

HOLY WEEK, CALCUTTA, 1854.

From Palm-Sunday to Easter Sunday, both inclusively, we are happy to state, that the number of Communions in the several Catholic Churches and Chapels of Calcutta exceeded Two Thousand.

NOTICE.

Entally Convent Chapel.

The Chapel accommodation of the Entally Convent being but barely sufficient for the numerous Inmates of the several Institutions attached to that Convent, notice is hereby given, that, for the future, the public cannot be admitted to attend there at Mass, on Sundays or other Festivals of Obligation.

April 20th, 1854.

NOTICE.

A Depository has been opened at No. 10, Park-Street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf

April 20th, 1854.

CORRESPONDENCE.

AGRA MISSION.

To the Editor of the Catholic Herald.

MY DEAR MR. EDITOR,—I beg you will have the goodness to give a prominent place in your valuable Paper to the accompanying letter of Dr. Keegan the principal of our College at Agra, acknowledging the receipt of 100 Rs. less discount, from my dear friend Captain Fagan whose kind letter to me I take the liberty to forward for publication, and which does him honor both as Christian and as a Gentleman.

I avail myself of this favorable opportunity to join the aforesaid Rev. Gentleman, and the Lady Superioress of our Agra Convent in heartfelt thanks and sincere gratitude to the numerous benefactors, who have so generously contributed towards the support of our dear Orphan Children at Agra.

In addressing you these few lines, I feel it my duty to mention in a special manner the true Christian charity and Irish liberality of the brave Soldiers of H. M.'s 87th Regt. I. F. who since 1852, have sent us their monthly subscription as regularly as they have received their small pay. They may rest assured, that we, as long as we live, shall never omit praying for their spiritual and temporal welfare. Herewith I send you another letter I received corroborating what I have stated relating to this gallant Corps.

I have the honor to be
My dear Editor,

Your Obediently

✠ F. L. CARLI,

*Bishop & Vicar Apos. of Thibet
and Hindostan.*

Agra, 7th April, 1854.

No. 1.

Agra, 1st April, 1854.

MY DEAR LORD,—I have to acknowledge with many thanks the receipt of Rs. 91 8 subscribed to our Orphanages by Captain Fagan. This truly Catholic Gentleman, on leaving India, has also left his liberal donation of Rs. 20 per month, to the poor of Christ, an enviable monument of his piety, and one that will last in the memory of hundreds, when the names of the countless fortune-seekers in the country will have perished. I am of opinion his beautiful letter to your Lordship should be published for the edification of the Catholic community.

I also avail myself of the present opportunity to acknowledge the following sums subscribed to the Orphanage during the last quarter.

I remain,
Your Lordship's
Most Obedt. Servant,
(Sgd.) W. KEEGAN.

No. 2.

Calcutta, 19th Jan. 1854.

MY DEAR LORD,—I had intended to go home in a sailing Vessel round the Cape, but I have changed my mind, and am going to leave India to-morrow by the Overland route, and cannot take my departure without expressing my most sincere and grateful acknowledgments for

the many and great benefits that I have received from the ministrations and edifying example of the zealous missionaries of your Vicariate, at the different stations where I had the good fortune and great happiness to meet with them. I can with very great pleasure call to my remembrance the arduous labours unwearied assiduity of my Reverend Friends, Fr. Vincent and Angelo. The Abbe Dodot, M. Bertrand and P. Birch. Any thing that I could say in praise of these Reverend Gentlemen would only give a faint idea of what they did for Religion and I am sure, that I would be only giving them displeasure by speaking of their works, for they did not seek the praise of man, but the glory of God. I shall leave with my friend Mr. Olliffe, Merchant, Brother to Bishop Olliffe for remittance to your Lordship Rupees (100) One hundred for the use of the Orphanages under your Patronage. I have also made arrangements with His Grace Archbishop Carew, which I hope will turn out satisfactory to give out of a certain sum to be paid to me in my absence during the stay of the Regiment in India, Twenty Rupees monthly to your Orphanages. Hoping that your Lordship will be pleased to do me the great favor to have prayers offered up for my intentions, with my most earnest wishes for your health and happiness, and with profound respect and esteem, praying your Pastoral benediction, believe me to be, my dear Lord Bishop, Your most devoted and humble servant.

(Sigd.) JAS. FAGAN.

P. S. I need hardly say how delighted I shall be, should your Lordship at any time honor me with a line; my address is Messrs. Cox & Co. Army Agents Cring's Court, London.

(Sigd.) J. F.

No. 3.

MY LORD,—To the receipts on account of our Orphanages for the last quarter acknowledged some few days ago, I have now to add the sum of Co's Rs. 153, subscribed for the same period by H. M's 87th Regt., and the other Catholic Soldiers stationed at Rawul Pindee. Your Lordship is too well acquainted with the fervour that reigns in that Regiment, to make it necessary for me to

say any thing in praise or commendation. Under the zealous care of its saintly and beloved Chaplain, the Rev. Fr. Morin, H. M's. 87th have ever given our Institutions a warm and substantial support; the practice of each Soldiers subscribing a few annas every month is a very effective one, and the present instance shews how much may be done when undertaken energetically and systematically.

It would be desirable, that the same practice were introduced in the other Regiments of the Vicariate, amongst other things it would ensure our Institutions a constant support, in place of the precarious one they have now to depend upon, and would cherish the good feeling and kindly intercourse that subsist between the Regiments and the Institution. But I fear I am travelling out of my province, so I conclude with unfeigned respect,

Your Lordship's,
Most Obedt. Servant,
(Sigd.) W. KEEGAN.

Subscriptions to the Agra Orphanages, since 1st January, 1854.

Mr. J. Sherer, C S,	Rs. 16 0
Mr. Begbie, C. S,	16 0
Anonymous,	2 0
Through Mr. C. Murphy,	13 8
Mr. W. Conroy,	20 0
Rev. Fr. Garriga,	8 0
Mr. Carshore,	60 0
" " for the Widows' Asylum,	40 0
From the religious Ladies,	24 0
Through Rev. P. Birch,	44 0
Through the very Rev. Fr. Adeodatus,	81 0
Through Mrs. Matthews,	50 0
Captain J. Fagan,	100 0
Christmas subscription in the Cathedral,	26 8
From Delhi, through Condr. Murphy, ...	20 0
From Peshawur, Rev. Fr. Bertrand, ...	46 0
Through the Rev. Fr. Lewis,	13 8
Through His Lordship,	60 0
From Her Majesty's 87th Regt.,	153 0

Grand Total, Rs. 793 8

SWEARING ON THE CATHOLIC GOSPELS.

TO THE EDITOR OF THE TABLET.

My dear Sir—It may be useful to Catholics who have to appear as witnesses in courts of justice, or to perform other duties under the condition of an oath, to know that they are not obliged to

swear upon the Protestant version of the Holy Gospels.

A very excellent member of my flock lately applied to me to advise him upon the duty of a Catholic in this matter, and, after much consideration and consultation with the best living authorities to whom I had access, I recommended him to state before taking the oath that he was a Catholic, and to request (for the sake of the court rather than himself) to be permitted to swear upon the version of the Gospels which alone he recognised as the Word of God; but, if compelled to swear on the Protestant version, to do it under protest against being supposed to regard the book in the light of the authoritative Scriptures. I advised his taking his Catholic Testament with him as a security. He acted on my advice, and the magistrate made no difficulty in allowing him to take the oath on the Douay version.

What is more satisfactory still is, that the same gentleman had afterwards occasion to give evidence at the Old Bailey. There, as soon as it was known that he was a Catholic the Douay version was put into his hands as the book on which he was to swear. He was informed by the officer of the court that "Catholics as well as Jews" were permitted to swear upon the version of the Scriptures which they respectively admitted. I hope this precedent will be of use to Catholics in general, in the way both of relief and direction.—Yours, most sincerely,

FREDERICK OAKELEY.

Islington, 28th February.

Selections.

MADRAS.

We are happy to be able to announce the return of the Rev. Mr. Gannon to his Mission, in renewed vigor of mind and body. Our readers will be no less pleased to learn, than we are in being able to assure them, that the Rev. Gentleman is immensely benefited by his trip to Europe, and voyage out. Mr. Gannon was accompanied by the Rev. Mr. Gleason of the Agra Mission; the latter continued his voyage to Calcutta in the *Mauritius*.—*Madras Examiner*.

BOMBAY.

It is with deep regret, that we announce the death of the Reverend Father Maurice, Carmelite Missionary and Vicar of the Church of N. S. d'Esperance. The career of the late Father Maurice in India has not been long but ever useful and edifying. His knowledge of languages, the apostolic zeal that he displayed on all occasions in the exercise of his ministry, and the amiableness of his character had deeply endeared him to all who had the fortune to know him. Indeed the lamented Missioner was so well known to the Catholic community that any attempt on our part to give an outline of his career would but faintly meet their expectation. While however lamenting this severe loss; we are consoled by the thought that the deceased is now enjoying the eternal reward of his good stewardship here on earth. We have availed ourselves with pleasure of a very pathetic and appropriate description of the death and obsequies of the deceased Missioner placed at our disposal by a friend.—*Bombay Examiner*.

THE PROTESTANT REFORMATION SOCIETY CHALLENGED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

TO THE EDITOR OF THE "CATHOLIC STANDARD."

Sir,—As your paper is carefully read by the gentlemen of the Protestant Reformation Society, I send the following challenge for insertion in its columns.

I am, Sir, yours &c. &c. J. ROBERTS,
4, New North-street, Red Lion Square.

TO THE COMMITTEE OF THE PROTESTANT REFORMATION SOCIETY

Sir,—As you have thought fit to call the statements which have recently appeared in the newspapers, "*a tissue of falsehoods*." I call upon you to prove that they are so. Your merely asserting them to be so, is no proof that they are so. Your practice appears to be, to make assertions without proofs. Is that the way in which you expect to convert the Romanists?

The statements which you call "*falsehoods*," have appeared in the *Catholic Standard* of January 28th, and in other newspapers of a later date.

I now challenge you to prove that the following statements are untrue:

1. That your Secretaries—the Rev. W. Clementson, Dr. Cumming, and others—go about the country to get money by false pretences.

2. That some of your *special missionaries to the Roman Catholics* are immoral men, who need missionaries themselves to make them sober, honest, truthful, &c.

3. That your Superintendent, Mr. Clemenston, sends missionaries to parishes without the sanction of the Bishop, and in some cases without the knowledge of the parochial clergyman.

4. That your "missionaries" break the law of the land by officiating (that is by lecturing on theology) in unlicensed rooms. You know that the law forbids you to collect together more than twenty persons for religious purposes, you collect hundreds when you can get them.

5. That some of your missionaries in London are rude, vulgar, and unlearned men—yes, men who have lost their characters, men who cannot get situations as porters, men who have no trades to earn their bread by; some are men who are *too lazy* to work for their living—they get up "Blackeney's Manual on the Romanist Controversy," then they get £90 a year from you out of the money collected after meetings and sermons for "Special Missions to the Romanists."

6. That the Church of England is not accountable for what you, her unworthy sons, are guilty of.

7. That you have been guilty of taking improper liberty upon a clergyman last Monday. You sent for him under false pretences. When you got him into the back room of your office—17, Berners-street—with the door closed, you asked him, unauthorised, impertinent and rude questions—questions relative to secrets; and when he gave you the abrupt answer which such impertinent and insulting questions always deserve and often get, you grossly insulted him. That misguided man, Admiral Harcourt, was in the chair.

8. That the clergy are much deceived by you.

9. That the speeches and statements of Dr. Cumming and Mr. Clemenston are often not better than a tissue of falsehoods.

10. That you are guilty of untruth, injustice, and dishonesty.

11. That clergymen of the Church of England, clerical candidates for missionary work in connection with your Society, are required by your Superintendent to undergo an examination by a Dissenter—Dr. Cumming. This rule of yours is an insult to the Church of England.

12. That there are but few, if any, real converts made by your missionaries from Popery to Protestantism.

13. That those who are called "converts" are generally very bad ones—they are dishonest and untruthful.

14. That your Superintendent and Secretaries get the best share of the money collect-

ed under the pretence of converting the Roman Catholics.

15. That your Superintendent of the "Special Missions to the Roman Catholics" gets a large salary—hundreds of pounds more than he got as the Curate of Kimberly, Notts; and that Mr. Miller, your Lay Secretary, gets a better salary than he could get as a clerk in a counting house.

16. That it is the interest of your Superintendent and Secretaries to publish false statements before the public, to induce them to give money and to deceive you, to cause you to value their services.

17. That you have refused information relative to the abuses of the funds and the immoralities of your missionaries.

18. That you put too much confidence in your Secretaries and missionaries; and that they deceive you.

19. That Dr. Cumming has made his money by writing books, delivering speeches, preaching sermons, and publishing tracts against Popery. These acts of his have led people to give him purses and to buy his books. He does not get much salary (directly); but your Society gives him a name, makes grants, and sells his books.

20. That your periodicals called *Protestant* as well as your Report, contain untruth-

21. That some of the men called "missionaries" are represented by your Superintendent, and in your Reports, as being fully employed in visiting and converting the Roman Catholics, when they keep their Terms at College, and when they are supported out of the funds collected for converting the Romanists. Thus you spend the funds in supporting your Superintendent's friends at College; then you account for this money as money spent in converting the Papists; and you represent the man as being fully employed in such a good work, when he is employed in attending to his College matters, and in preparing his subjects, and in attending the College lectures.

I am ready to meet you publicly, and am prepared to prove the truth of the above statements. Select your chairman, engage your room—any Exeter Hall, advertise your meeting, and give me due notice of it, and I will meet you; and if I fail in proving the truth of these statements, it will be my duty to make an apology to you for false statements.

I intend to send this challenge to the *Catholic Standard*, because I know that that paper and the *Tablet* are carefully read by your officers in your office, and that they are taken in by you at the Society's expense.

It is not wise on your part to call the state-

ments falsehoods without proving them to be so—do it now, when I am in town and ready to meet you.

I am, Sirs, yours faithfully, JOHN ROBERTS.
4, New North-street, Red Lion Square.

THE CAUSES OF PERVERSION.

If the Catholic Clergy were influenced exclusively, as their slanderers lyngly affirm, by pecuniary considerations, and cared merely for the lucre of gain, even in that supposition the Catholic Priesthood must be the best friends of the Irish people. They must necessarily and unavoidably desire, even for their own sakes, to see the husbandman recompensed for his labours, to see rich harvests mantling the plains with waving corn, and happy homesteads embraced by laughing orchards, and the wheels of busy factories clacking on the banks of the rivers; in short, all the elements of prosperity crowding the teeming country, and this, if from no pious or patriotic feelings, at least that the people might have some property to bestow upon, or share with, their Pastors. If the laity be abjectly destitute they can give nothing to their Clergy; so that, even under the supposition to which we have alluded, the Priesthood, if they love themselves, must desire to see the country prosperous and happy, and this since they cannot gather grapes from briars, or figs from thistles. To be sure, a thousand sacrifices on the part of the Clergy, not excepting the laying down of life itself, centuries of suffering have given the lie to the slanderous hypothesis; but even granting it for a moment, the interests of the Priests being identical with the interests of the laity, the Clergy must be the staunchest friends of the populace. Indeed it is this identity of interest which exacerbates the deadly rancour of those tyrants who would exterminate the Irish Catholics. If the Catholic Clergy folded their arms and observed silence while destruction was raging around them, roof-trees levelled, villages laid waste, and thousands driven out and exterminated, the smiling bigots—the laudocracy—would fawn on them with favours, and extol them with eulogies. But it is not possible for them to remain tranquil while their flocks are shovelled out houseless hungry, and naked. They cannot do it. They must wish to amend those laws which defraud the labourer of his reward, which paralyse the arm of industry, and inflict an artificial sterility on a soil which is naturally fertile. They must be politicians, in a word. The law which for ages operated with murderous effect against their own lives, now operates with deadly energy against their congregations, and it is their duty to alter that law. It aims at the Church through the persons of the people. It discourages exertion, and tends to degrade Catholics into rags and want to beggar us into obedience and proselytism. It defeats this nefarious design in a variety of ways. It endeavours, for instance, to suppress the growth of beet and manufacture of sugar from that root by imposing the very same duty on the latter which is exacted from slave-grown sugar "Law," as a member of the

independent party says "allows landed proprietors to evade their fair share of the poor-rate by encouraging them to throw their lands into a state of waste, while their burthens are borne by the surrounding farmers, who honestly discharge their duty to society. Law allows grand juries to dispense yearly nearly one million of taxation, without popular control. It cripples and diminishes the productiveness of the soil by imposing duties on all that farmers buy or use, such as timber, iron, and steel. It prevents the application of money to industry, through the unlimited liability of partnership. Law prohibits the capture of fish on our own coasts, and compels us to pay to Great Britain every year 150000*l.* for herring, ling, cod, and hake. It forbids reproductive labour to paupers and prisoners, and the cultivation of tobacco to farmers and landowners."

The interest of the Priests in the prosperity of the people makes the former desirous of modifying such wicked enactments. On the contrary, the Clergy of the establishment have no interests of this nature. Be the people poor or prosperous, it is nothing to them. The bayonets of the constabulary will secure them a harvest of rent-charge. Britain, the modern Venice, is pledged to make good their bond under all contingencies, and realise their pound of flesh to these Ecclesiastical Shylocks. Hence the laity instinctively and spontaneously regard them as their deadly enemies, look on them with suspicion, and meet their advances with bitter hate and who can wonder? Those godly men are seen to contemplate the extermination of the poor peasantry with pious resignation. They look on without remonstrance, while crowds of tenants are driven forth into the freezing wind of winter naked and racked by the pangs of want. They bear the afflictions of those laborious countrymen with Job-like patience. They never "brawl" on the hustings in favour of those honest candidates who would bridle the nefarious rapacity of the ruthless proprietor. They are not troubled with any tormenting anxiety to modify laws which strangle industry and bereave thrift of its rights. They smile in grim approval, at least they never raise their voice to arrest the deadly operation of the untiring crowbar, which day and night is at work in the prostration of the straw roofed cottages of the Catholic peasantry. The Christian practices of bribery, corruption, and electioneering enormity awake no qualms in those models of meek forbearance! They protest against the Pope, but they do not protect against the vicious cunning which corrupts and demoralizes the people when it fails to starve, terrify, and exterminate them. They thank their God they are not politicians as the Priests are! No! their mission is to pervert the minds of the indigent through the medium of their stomachs. They prowl amid roofless huts, which the Protestant proprietor has thrown down, with a yellow meal-bag in their bony grips to tempt the pining victim, wasted by famine, to renounce the sacred faith of the Saints of Ireland. They odiously gloat with satanic and chuckling glee over the skinny and starving peasantry, in whom gnawing hunger has subdued

the force of mind and body, and exposed them to the crimping and ravaging of the freebooters of consciences. We are persuaded that no men in the world have profited by the agonising pangs of the famishing Irish, except Parsons. Misery has given them what they often yearned for, but never possessed before, proselytes and congregations. The more wretched the people are the better for the Soupers. They, therefore, inevitably rejoice at the awful distresses of the Catholic poor. The hunger of the poor is the harvest of the heretics. It has sprinkled the empty desolation of their aisles with a few skinny listeners, whose perversion is easily accounted for. It is well known that famine thins the cheek and wastes the arm, emaciates the limbs and reduces the body to a skeleton. But it does more; it weakens the brain as well as the arm. It impairs the organ of the mind. It makes the reason totter as well as the body vacillate, and at the same instant the step falters and the brain reels. Every reader who is at all conversant with the history of shipwrecks, where a starving sustenance has been stingily doled out for days to ravenous seamen, is aware that mental imbecility accompanies famine, that after a few days' involuntary hunger, the perishing sufferer raves and babbles in drivelling hallucination. He becomes silly and fatuous. He cannot reason. He admits absurdity, even the truth of heresy. In this state of idiocy Protestantism has attacked the Irish peasantry, who when better fed rejected its missionaries with abhorrence. It was also after prolonged fasting, and when His mind was supposed to be impaired by hunger, that the Divine Redeemer was tempted by Satan in the wilderness. This appears to be an old stratagem of Satan's. The Soupers and their allies, the landlords, tempt the Catholics as the Devil tempted Job. The Mawworms of the soup pot have taught us a great lesson, namely, that hunger helps heresy, and that prosperity is the interest of the Priests, and a great preventative of perversion.

Accordingly, no man who is truly pious can conscientiously refrain from being an agitator, that is, from seeking to amend laws which produce death and poverty in this island. Such is the wretchedness of the people, and their abject misery lays them so piteously and helplessly open to the seductions and threats of the wealthy and wolfish prowlers of proselytism, that in order to procure the salvation of their souls we must inevitably seek to improve the condition of their bodies, to obviate and remove that fatuity that follows hunger. In order to improve their physical well-being we must amend the legislation that grinds the faces of the poor. The Irish people are a nation of Jobs, and that physical destitution which has been inflicted on them by the Devil or his missionaries, for the express purpose of forcing them to curse the truth, and thus damn them eternally, requires in the first place to be mitigated. To frustrate and defeat the Devil of heresy, we must ameliorate the misery which the agents of the Devil have produced. It is incumbent upon every Catholic, who is not criminally negligent of his own salvation and the salvation of the people about him, to sound

the trumpet of agitation for this purpose. It is no exaggeration to say that if a man be pious—if a man be honest if a man be compassionate, he must labour day and night to relieve the people from the pangs of famine which produce and occasion perversion—that is to say, he must be a politician. And thus it is natural and inevitable on the part of the Priests to seek to obtain those political amendments which will improve the condition of the masses, and thus it is a necessity unavoidable, on their parts to be, what they have always proved themselves, the best friends the Irish have on earth.—*Tablet*.

THE PROTESTANT ALLIANCE AND THE CONTINENTAL CATHOLIC STATES.

(*Concluded from our last.*)

Nor is this repugnance to "Protestants of the English nation" likely to be diminished by the proceedings at the Freemason's Tavern on Tuesday. When from an English platform an English Peer openly declares that the people (*i. e.*, Protestants) of England will not allow the Portuguese code, for instance, to exist on the statute-book, so far as it affects the consciences of Englishmen residing in that kingdom, we think it will be allowed that foreign States have much cause to apprehend evil from the unrestricted intercourse of English Protestants within their territories. Alluding to Tuscany and the laws under which the Medici and Miss Cunningham were arrested, the same noble Lord says: "Now I want to know, is this to be permitted? Is the Grand Duke to be *allowed* to exercise such dominion over the speech and thought of every Englishman in his dominions (no, no)?" So then, the grand Duke of Tuscany is to be curtailed of his sovereign authority in his own States, because it pleases certain English knaves and fanatics to take up their abode here, either for pleasure or for mischief! We wonder what Lord Shaftesbury would have said had Count de Montalembert, three years ago, in the middle of the tempest of Protestant bigotry excited by the Durham Letter, declared in the French Chambers that the Queen's authority must be curtailed, because it was used to prevent the progress of Catholicity in this country? The noble Earl is not so stupid as not to perceive the monstrosity of his own doctrine, and to escape the censure which so anarchical a theory would be sure to call down upon his head; he instantly seeks shelter in a ludicrous absurdity. After laying it down *ex cathedra*, that the authority of the King of Portugal and the Grand Duke of Tuscany must be clipped and their laws forcibly repealed by England, he says, in the very next sentence:

"We do not question the right of any independent country to make laws for its own subjects, or to prescribe the conditions upon which foreigners are to reside within its dominions." English Protestants are, we suppose, "foreigners," in Tuscany. The Grand Duke prescribes, as the condition on which they are to reside in his dominions, that they obey the laws of the State. Lord Shaftesbury admits the right of the Grand Duke to impose this condition. Surely, then, if Miss Cunningham, or any other countrywoman of ours who ambitious a *little* celebrity, will violate the condition upon which her or his residence in Tuscany is permitted, there is no ground for assailing the Grand Duke for punishing the delinquent.

We don't allow persons in this country to violate our laws with impunity, merely because they happen to be fanatics or foreigners. If English Protestants will insist on distributing trashy tracts and spurious bibles, which is a right Lord Shaftesbury demands for them in every land—a "very simple" demand he calls it; let them pursue their vocation where it does not clash with the feelings of the people or the law of the land. On the other hand, if they will fly in the face of danger let them act as the Catholic Missionaries in Thibet and other pagan lands do—perform what they conceive to be their duty and calmly abide the consequences. But let them not furtively and sneakingly violate the laws of other States while disseminating their tracts and then make a piteous howl of persecution and clamorous demand upon the Government of this country to dispatch a couple of frigates to their assistance. The glories of martyrdom are not so cheaply earned.

The Protestant Alliance propose a single remedy. Acknowledging the right of foreign Governments to specify the condition on which they will allow the privilege of domicile to strangers, Lord Shaftesbury says, that this country is equally justified in laying down the conditions on which she will hold diplomatic intercourse with foreign states. Undoubtedly she is—and what then? If the Grand Duke of Tuscany will not permit a Scotch virago—who *would* be a martyr whether her "persecutors" liked it or not—to scatter her heretical trash through his States, the Queen is to be called upon to withdraw her minister from Florence. We must question whether the Grand Duke would feel such an event as an overwhelming calamity; and the *Times* which professes to sympathise cordially with the Protestant Alliance suggests that instead of doing so "very simple" as Lord Shaftesbury and his confederates propose, the better plan would be to accredit

to the Tuscan Court the ablest, shrewdest and most oily maneuverer the ranks of British Diplomacy can supply. The sagacious counsel came too late—and the Protestant Alliance have adopted an address to the Crown embodying the views of the chairman and his associates.

In the meantime—that is, until Lord Clarendon finds time to acquaint the Protestant Alliance that her Majesty has graciously received their address and to tell them in the blandest terms that they are fools to make so "very simple" a proposal, Lord Shaftesbury will be busy organising that great Anglo-American confederation which is to enable him to "snap his fingers at all the powers of Europe." What, *all*, my Lord! What of Protestant England, and Holland and Prussia—and *puissant* Baden! Are they too so lost in the estimation of the Protestant Alliance, that Lord Shaftesbury roots all his hopes on the supposed sympathies of the transatlantic republicans?

ANSWERS TO OBJECTIONS AGAINST CATHOLICITY.

THE CATHOLIC CHURCH HAS HAD ITS DAY.

(Abbé Segur.)

Nineteen centuries will soon have elapsed and still she exists—We shall see what has been said concerning her.

Each century, each age, each unbeliever, each inventor of a new heresy, believed himself destined to see the last day and to be present at the funeral obsequies of the Catholic Church,—each thought himself destined to entone a solemn *De Profundis* for the Papacy, Hierarchy, the Priesthood, the Mass and all the ancient practices of the church,—to chaunt their solemn Requiem,—and yet *this day has not come*.

It was thus, in the primitive ages of the church, that a proconsul of one of the Roman Provinces (writing to the Emperor Trajan) spoke, "In a short time" said he, "thanks to the vigorous persecution now carried on, *this sect* will be stifled and disappeared, so that we, shall hear no more of this crucified God." Trajan is dead, and the crucified God reigns throughout the entire world.

Julian the apostate, three centuries later, boasted that he had prepared, "a coffin for the Gallilean."—Meaning he intended to annihilate and bury Christ and His Church. How vain his attempts history will tell. Julian is dead but the Gallilean and his church still live!

Luther, the apostate monk of the sixteenth century, who revolted from the authority of the church and in his pride founded a *new religion*, spoke of the Papacy as if it were some old worn out commodity which had once seen better days but, was now at its last gasp. "O Pope!" said he "O Pope! I shall be thy plague during life, and after my death I will be thy destruction."

Martin Luther is dead, his religion lost in

thousands of different sects! while the Papacy remains firmer more flourishing, more vigorous, more venerated than ever!

It was thus that Voltaire, the personal enemy of Jesus Christ, who used to sign his letters with the blasphemous title of "Voltaire the mocker of Christ,"—or "the destroyer of the Infamous" (meaning by this last title the church and its holy founder.)—It was thus, I say, that Voltaire wrote to one of his most intimate friends,—“I am tired of hearing that *twelve men* were enough to found the Catholic church and establish it throughout the world, so I mean to let all the world see that *one man* is sufficient to destroy it.” “In twenty years,” he impiously wrote to another, “the Gallilean’s sport will be over; his day gone.” And in twenty years from that date, “the *very day*, Voltaire lay in his death agony calling with all the sufferings and the despair of the damned for the assistance of a Catholic Priest, while his fellow philosophers and bosom friends would not allow him to see one. He died!—and the Catholic church still lives. Ages have elapsed since her foundation, and she still calmly and steadily advances—overthrowing in her peaceful, majestic course all who dare to oppose her or have endeavoured to crush her. And so it will be to the end of time. All our modern systems of Philosophy and Socialism—all those who so modestly present themselves as reformers of the church of Christ—all will meet the same fate.

Less formidable it is true, than their predecessors, these poor creatures seem quite unaware of their own weakness; they believe firmly that they are making new religions, new philosophical systems, whilst in reality they are only reviving old ones, and they are giving forth a second edition of what Voltaire, Calvin, Luther, Arius, and many others have already advanced.

Have they forgotten the words of our Saviour to the first Pope and first Bishops of the church. “*Go ye into all the world and preach the Gospel to every creature, and lo I am with you always even to the consummation of the world?*”

Have they forgotten what He said to the Prince of the Apostles, “*thou art Peter and on this rock I will build my Church and the gates of Hell shall not prevail against it.*”

Do they fondly imagine that they can destroy what God has founded?

No! the Catholic Church has not “had her day.” Her day will last to the end of the world. She fears nothing, for she knows the divine source of her strength, the principle from which her vitality flows, and she will quietly inter all her present adversaries, more easily and peaceably than she interred their predecessors. I cannot better conclude than by quoting the words of a great modern historian (Macaulay) on this very point. “There is not,” he says, “and there never was on this earth an institution so deserving of examination as the Roman Catholic church. The history of that church joins together two great ages of civilisation. No other institution is left standing which carries back the mind to the time when the smoke of sacrifice arose from the Pantheon, and when camel leopards and tigers bounded in the Fla-

vian amphitheatre. The proudest Royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond Pepin does this august dynasty extend. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone, and the Papacy remains, in full vigour, not a mere antique, not in decay, but full of youthful vigour and fresh life. The Catholic church is still sending to the farthest ends of the world her missionaries, as zealous as those who landed in Kent with St. Augustine, and still confronting hostile Kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the old. Her spiritual ascendancy extends over all the vast countries which lie between the plains of Missouri and Cape Horn; countries, which a century hence may, not improbably, contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than 150 millions (at present they are estimated at 200 millions.) Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all governments and of all the ecclesiastical establishments which exist in the whole world and feels an assurance that she is destined to see the end of them all. She was respected before the Saxon set foot in England,—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch,—when idols were still worshipped in the temple of Mecca; and she may still exist in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand upon a broken arch of London Bridge to sketch the Ruins of St. Paul.

EXTENSIVE EMIGRATION OF MORMONITES FROM WALES.—The emigration of Mormonites from the southern districts of Wales has during the past few weeks been most extensive. Large bodies of these deluded men have sold all they possessed and thrown the money into a common fund. their numbers embrace all classes,—one gentleman, an inhabitant of Merthyr, in Glamorganshire, having contributed £2,000 and joined the brethren. Many wealthy members of the sect in the neighbourhood are selling all their property previous to departure. Upwards of 400 of the fanatics, one an old woman of 80 years, have just left for the great Salt Lake City, having spent their last night in this country in preaching, praying, singing, &c. Ninety nine families, consisting of the coal miners in the neighbourhood of Llanelly, have just left the principality, having been engaged

by the West Columbian Mining Company to work the vast coal mines belonging to them on the borders of the Ohio. The party left for Liverpool by the Swansea train, having taken an affecting farewell of their old mountain homes and fatherland.—*Catholic Standard*.

THE MORMONITES.—No less than three hundred of the Latter-Day Saints have just taken their departure from the town and neighbourhood of Merthyr, South Wales, for the Salt Lake, under the direction of a leader known in Merthyr as Willy Philip.—*Ibid*.

VOLUNTEERS FOR THE NAVY.—Captain Jerningham R. N., attended at the Town Hall, Queenstown, on Wednesday, for the purpose of enrolling volunteers for the navy. A large number of seamen were present, and before proceeding with the enrolment Captain Jerningham explained to them the nature of the service. He said it was solely for the defence of the coasts of the United Kingdom, and the duration of their engagement would be five years, and not longer, unless that at the expiration of the five years they should be in actual service, they might, owing to imminent national danger, be kept for a period not exceeding one year farther. While not on actual service, their attendance would only be required for twenty-eight days in every year, when they would be taught gunnery, seamanship, and the use of arms. Every volunteer would get a bounty of 6*l.*, 10*s.* of which would be paid immediately, and the rest in such sums and at such times as the Admiralty might direct; while training, or during the time of active service, each volunteer would receive the same pay as an able seaman in her Majesty's navy, 1*s.* 7*d.* a day, besides provisions; and if they were kept in active service longer than one year, their pay should be raised to 1*s.* 9*d.* per day each man. Captain Jerningham, describing the result of his visit to the west, said that in all parts of the coast which he has visited the fishing and seafaring population had come forward in the most loyal and gallant spirit, and were eager for enrolment. In the Claddagh alone the whole of the men, old and young, came forward. All along the coast he (Captain Jerningham) received the greatest possible support, and the Roman Catholic clergy had come forward in almost every case and addressed the people, and encouraged them to come forward in a laudable and loyal manner for their country. The enrolment was then proceeded with, and continued until a late period of the day.—*Cork Reporter*.

Baron de Brunow, Russian ambassador at London arrived at Ghent on Thursday evening, and left the next morning for Germany. M. de Kisseleff is indisposed at Brussels, and has not been able to leave his chamber since his arrival in that city. A Cologne journal states that these two Ministers have obtained permission from the Prussian Government for 25 cases of baggage to enter the Zollverein without being examined by the Customs officers.—*Tablet*.

Clergy Aid Fund.

Cathedral Church Collection, ...	Rs.	112	14	9
St. Thomas' Church ditto, ...	...	189	12	0
Church of the Sacred Heart, Dur-				
rumtollah, ...	...	32	8	1
Dum-Dum Chapel, through Rev. Mr.				
Prendergast, ...	...	16	0	0
Mr. Gomes, Cathedral Parish, ...	...	1	0	0
Mr. Templeton, through Rev. J.				
McCabe, ...	...	5	0	0
St. John's Chapel, Circular-Road, ...	...	12	2	0
Serampore Church, ...	...	9	8	0

St. Xavier's Retreat.

A Catholic, thro' Rev. J. McCabe, ... Rs. 50 0

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Mr. R. J. Carbery and Associates, for				
March and April, ...	...	10	0	0
Mr. James Rostan and Associates, for				
April, ...	...	3	12	
Mr. P. Daly and Associates, for Jan. Feb.				
and March, thro' Rev. Mr. Stephenson,		7	8	

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

Major Tylee, 53d Regt. B. N. I. for the				
Orphanage, through the Archbishop,				
V. A. of W B., ...	...	100	0	
Mr. P. S. D'Rozario, ...	...	100	0	
Mrs. M. M. Gonsalves, ...	...	15	0	
A Friend, thro' Mrs. J. Piaggio, ...	...	5	0	
Mrs. A. M. Verboon, ...	...	35	0	
Mr. and Mrs. Galvin, through Rev. Mr.				
Stephenson, ...	...	16	0	
A Catholic, thro' Rev. J. McCabe, ...	...	50	0	
Madame Bonnaud, for March, ...	...	2	0	
Mr. P. Bonnaud, for ditto, ...	...	5	0	
„ Jas. Rostan, for ditto, ...	...	4	0	
„ J. H. Rostan, for ditto, ...	...	1	0	
„ Saml. Jones, for December, ...	...	2	0	

Through Mr. N. O'Brien.

Colonel Forbes, ...	...	32	0	
James Dodd, ...	...	5	0	
A net, ...	...	1	0	
Thos. F., ...	...	2	0	
A Friend, ...	...	2	0	
P. N., ...	...	1	0	
A. E., ...	...	1	0	
Chip, ...	...	1	0	
W. Whilly, ...	...	2	0	

SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, APRIL 22, 1854. [VOL. XXVI.

By the P. & O. Co.'s Steamer "Bengal."

London, dated the 8th March, 1854.

An intimation had been forwarded by England and France to the Emperor of all the Russians, that, if his forces were not withdrawn from the Danubian Provinces by the 30th April, and his reply to that effect did not reach London and Paris before the 6th, it would then be considered a Declaration of War.

Withdrawal of the G. S. S. Co.'s Vessels from the Indian line. A seizure of Gunpowder, about to be exported, was made.

His Excellency Sir Hamilton Seymour arrived in England from St. Petersburg. The Bishop of Salisbury died very suddenly.

Sir Charles Napier sailed in command of the Baltic fleet; the most powerful armament that has ever left England; his flag is on board the 'Duke of Wellington.'

The Ballot for the Court of the E. I. Co.'s was not over when the *Home News* went to Press. Lord Harris proceeds to Madras next Mail.

Private letters announced at Malta; list of new East India Directors, Charles Mills, Russell Ellice, William Bayley, John Shepperd, M. Smith, Sir Henry Willock, Sir James Hogg, Bart Colonel Henry Sykes; Elliot Macnaghten; Major James Oliphant; Hon'ble William Melville, Ross Mangles, Wm. Eastwick; J. Astell; Henry Prinsep; Mr. Loch; Mr. Alexander and Sir James Lushington retired before the election. A French man of War Steamer was totally lost on the Somauli Coast, opposite to Aden; an Officer was 8 days in an open boat bringing the news to Aden and asking assistance. Steamer 'Gemivilas,' and Sloop of War, 'Elphinston,' had gone to the wreck. Crew of the wreck very sickly, name of the wreck not known.

The prohibition of the export of grain from the Russian Ports in the Black Sea, was confirmed; Chains have been placed across the mouth of the Danube; and the filling of it up had commenced to be attempted. Two line of Battle Ships, with Troops on board, were passed in the Dardanelles by one of the Austrian Lloyd's Steamers: 6 Steam Ships were at Alexandria for the conveyance of Egyptian Troops but no coal could be procured; the Steamers 'Himalaya,' 'Ripon,' 'Manilla,' 'Erin,' and others had arrived, and loaded English Troops at Malta; several other Steamers belonging to the West India Company; to the General Screw Company; the Curand Company; were taken up by the Government and about to start for Malta or Turkey. The Steamers of the combined fleets continue to scour the Black Sea, and escort Troops and stores to Asia. The answer of the Russian Emperor to the letter addressed to him by Louis Napoleon, has been published in full, and evinces the worst possible spirit. The Indian Mail of the 25th January arrived on the 5th March. Lord Burghash is appointed A. D. C. to Lord Raglan.

The fleet fitting out for the Baltic was already, under Sir Charles Napier, and would leave soon after the Queen had inspected them. The French fleet for the Baltic daily expected at Spithead to join the English.

General Staveland, Commander-in-Chief at Madras is dead.

MONDAY, APRIL 10,

We learn that the Jute Factory of Messrs. Mackey and Barry, at Seerajungue, was destroyed by fire on the afternoon of the 29th ultimo:—'Owing to the heat and dryness of the atmosphere, aided by a westerly wind, the fire raged furiously, and in half an hour the factory buildings were reduced to a heap of ruins. Jute to the extent of

sixty thousand Rupees in value was destroyed. It is understood that the proprietors were insured to the amount of forty thousand rupees.' The origin of the fire was not known, but was suspected to be the work of an incendiary.—The following is an extract of a letter from near Jessore, dated the 5th instant:—'We have had several fine sowing showers, and with the exception of Nohattah, most of the concerns to the eastward can sow eight to twelve annas of their cultivation. In Kishuaghur district, the rain has been very partial, and I believe Lucknath poore, Carragodah, Katgarrah and Molnath are the only concerns which have sown to any extent. The concerns on the Ganges have good October, which is holding out wonderfully, but they now require heavy rain to bring it forward, and to save their *after jow* sowings which are fast disappearing. As the season is now so far advanced they will not sow any more lands except those not subject to inundation.—The following is from Gorruckpoore the 1st instant;—'We commenced sowings here on the 1st March, which work was completed by the 13th. The *jumma* was rapid and thick, but that from the effects of three cold nights, (9th, 10th, and 11th) and over moisture in muttal soils, the first crop was very considerably thinned, causing us to have recourse to resowings on a large scale. At the end of the month our prospects were far from cheering, as the first crop still shewed signs of sickness, while late sowings, though well up, have to withstand the *sungees*. Therefore at this date we are perfectly unable to give anything like a decided opinion as regards our expectations. We only had two days of strong west winds all March, the weather throughout being remarkably mild. For the past three days we have had a steady easterly wind and cloudy weather. A good shower of rain now would make prospects look up.—*Englishman*

THURSDAY, APRIL 6.

The *Citizen* hears that the Government have sanctioned Col. Goodwyn's proposal for a bridge across the Hooghly. There is not a word of truth in the report. In the first place the Government has not the power to sanction such an expenditure, and in the second Lord Dalhousie is not ignorant of engineering possibilities. The Hooghly may, and probably will, be bridged, but an arch higher than the Ochterlony Monument will not form an item in the plan.

The *Scindian* states, that there is a probability of the old pearl fisheries of Kurrachee again becoming prolific. They were well known under the Government of the Ameers, but the native officials omitted or neglected to reveal the fact to the Commissioner. Their existence was discovered by a couple of children, and a considerable number of persons are now engaged in fishing for the oysters.

A correspondent of the *Englishman* states, that the owners of a caoutchouc farm in Assam have a thousand maunds of the article ready for shipment to Calcutta.

The same journal quotes from *Galibani's Messenger* a statement, that a French Chemist has obtained a metal from clay. It is white as silver, malleable as gold and light as glass. Air and damp do not injure it, and it is unaffected by acids, unless heated. An experiment on a great scale is to be made, and the *Englishman* suggests, that it may be valuable in ship-building.

Mr. W. B. Clare, writing to the *Geelong Advertiser*, states, that he found tin in large quantities all through the Colony of Victoria.

FRIDAY, APRIL 7.

Dr. Thomas O'Brien writes to the *Calcutta Morning Chronicle*, to express his belief in the efficacy of oxy-

gen gas in case of cholera. It can be administered by "shaking powdered chlorate of potash on a heated surface and making the patient inhale the fumes." He does not assert that the gas exercises any curative effect per se, but it keeps the patient alive till another treatment has had time to operate. Any very powerful stimulant appears to be beneficial in this disease. The object is to give nature time to recover, and strong spirits will frequently revive a native, when medicine has failed. The European, accustomed to rich meat, and wine, appears to require something even stronger. The effect of oxygen as a stimulant will be appreciated by any one who has ever witnessed an exhibition of "laughing gas."

The *Agra Messenger* states that the Overland Intelligence of the 24th February, was carried from Indore to Seepree by a horseman. The regular dawk was superseded for the nonce. There is now, we believed, only one interval of seventy five miles between Calcutta and Bombay.

SATURDAY, APRIL 8.

We regret to perceive in the *Hurkaru*, that a serious accident has occurred to the family of Dr. Webb of Calcutta. Mrs. Webb and four children were returning from the evening drive, when the reins broke, the carriage was upset, and Mrs. Webb with the infant in her arms was thrown out. The child, strange to say, was unhurt, but Mrs. Webb was seriously injured.

MONDAY, APRIL 10.

We perceive from the Calcutta journals, that Government has commuted the penalty incurred by Messrs. Wattenbach, Heigers and Co., for smuggling in Indigo. The value of the goods forfeited amounted to Rs. 75,000. The mitigated penalty is only Rs. 10,000, a sum sufficiently large to warn other merchants to look a little more closely into their own affairs.

The *Englishman* states, that the Commissary General has imported 1300 chests of tea direct from China for the use of the soldiers. On its arrival in Calcutta, the Collector of Customs demanded duty, which was resisted on the ground that the tea was Government property. All other such property passes free, and why not tea? The dispute appears useless, but the free import of such articles as tea must diminish the accuracy of the Custom House returns.

Dr. O'Shaughnessy has achieved another triumph. The Ganges Canal was opened at Roorke, on the morning of the 8th instant at half past six o'clock. At a quarter past seven o'clock, a despatch announcing the fact, was forwarded to Meerut. It arrived there at twelve, and at a quarter past one was in Calcutta. The difference on time is nearly half an hour, and news has therefore been transmitted from Meerut to Calcutta, nine hundred miles, in forty-five minutes. We take the dates from the *Hurkaru*, and the facts are highly creditable to all concerned. We hope soon to report that the communication with Meerut is instantaneous.

The *Madras Spectator* states positively, that the Screw Company are about to withdraw their steamers from the Indian line. While all other steam associations are making fortunes, they are losing money, and they, are tired of the experiment. If this announcement is correct, the monopoly of the P. and O. Company is complete. They have not a rival within three thousand miles, and may raise their rates another fifteen per cent, without Calcutta daring to complain.

TUESDAY, APRIL 11.

The following is the result of the last opium sale.—
Behar, Chests, 2,855 Average, 773-6 Proceeds, 22,08,125
Benares, " 1,170 " 799-7 " 9,35,400
The price is again on the decline:

The *Bangoon Chronicle* is excessively indignant, as usual, because the government will not remove the 'setters' from the timber trade. This is the cutting season, yet "none of the millions of fine trees, which adorn the forest will have a chance of becoming profitable." That is, the merchants of Bangoon will not have a chance of making a profit out of them. Dr. McClelland, it is said, is "obstinate." That is he is honest, and does not intend to see the property of the state recklessly sacrificed, as it has been in the Tenasserim Provinces.

We perceive from official documents published in the Calcutta journals, that a new description of gutta percha has been discovered at Mergui. The tree from which it is

taken is common, though neglected. This product has every property of the Singapore variety, and is a perfect insulator.

WEDNESDAY, APRIL 12.

The *Hurkaru* states on the authority of a letter from Rangoon, that the native inhabitants of that town are quitting it in large numbers. They have been irritated by some severity in the collection of the capitation tax. The story requires confirmation.—*Friend of India*.

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THE BENGAL CATHOLIC HERALD.

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

No. 17.] CALCUTTA: SATURDAY, APRIL 29, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 29.

ST. THOMAS' CHURCH.

The Archbishop's Sermon on Palm Sunday, Lent, 1854.

Now faith is the substance of things to be hoped for, the evidence of things that appear not. But without faith it is impossible to please God. Hebrews, c. xi. v. 1, 6.

How then, shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things.* But all do not obey the gospel. For Isaiah saith: *Lord, who hath believed our report?* Faith then cometh by hearing: and hearing by the word of Christ. Romans, c. x v. 14, 15, 16, 17.

HAVING already shown you, My Brethren, that the Divine Founder of the Christian Church established in it for ever an unerring tribunal, qualified to teach securely the faithful all the truths of Religion, as well with regard to belief, as with regard to morality, and having also shown you, that the prerogative of teaching in this way, is asserted and exercised only by the Catholic Apostolic Roman Church, we shall now consider the necessity, for the attainment of salvation, of belonging to the Communion of that Church.

Without faith, (that is, of course, the true faith,) St. Paul declares, that it is impossible to please God. And in effect, a little reflection must satisfy an impartial and sincere inquirer, that it would be utterly inconsistent with the dictates even of reason, that the condition just mentioned should not be required.

For, then, the language of our Saviour, and of the whole Gospel would be incoherent and inexplicable. The Gospel, everywhere proclaims, that, he that believeth not shall be condemned, and the Saviour points out in express terms the standard and the tribunal which is to decide, both on the doctrine of faith and morals, which we are to profess. "He that hears not the Church, let him be to thee as the Heathen and the Publican."

"As the living father sent me so I send you." "He that hears you hears me, He that despises you despises me." To cut away, every pretext for disobedience, and to show, that the command of hearing the Church was to be as binding after the lapse of centuries, as when it was first uttered, the Saviour assures us, that he will be with his Apostles teaching until the end of time, that is, with the Apostles and their lawful successors and representatives, for the Apostles themselves lived only the ordinary term of human life. Not satisfied with the declaration, that he would abide with

his Church to the end of time, the Saviour openly announces, that the gates of Hell, the powers of error and darkness shall never prevail against it, and St. Paul further teaches that the Church is the pillar and the ground of truth. If, these promises and affirmations of the Saviour be true, then the Church Christ founded never could have failed, and no sufficient cause could have ever existed for separating from its communion. If, on the other hand, these promises failed, then they must have failed, either because the Saviour had not the power or the inclination, to maintain inviolable the solemn assurances which he had so often pledged. Either of the two last mentioned hypotheses cannot be supposed true, without blasphemy and a renunciation of the Christian faith.

The Church must then have enjoyed as fully in the 16th century, at the period of the so-called reformation, all the privileges and prerogatives conferred on it by Christ, as it did at the very epoch when it was first established. If so, then, Christ himself could not have exempted from grievous guilt any departure from its communion, any rebellion against its authority. To have allowed liberty to dissent from its creed, or to erect an altar in opposition to its authority, would involve its Divine Founder in the following contradiction. "I have founded my Church on a rock, the gates of Hell shall not prevail against it; the Spirit of truth will abide with it, and I myself will abide with its Pastors teaching until time shall be no more. I have purchased my Church, my spouse, with the last drop of my blood, I came down from heaven and annihilated myself by putting on humanity to be its founder, to call together its first Pastors, and to impart to them and to their successors the very same authority I myself received from my eternal Father; representing me, and invested, as they are, with my authority, he that hears them hears me, he that despises them despises me who sent them. He is therefore to be held as a Heathen and a Publican. These are the rules by which my followers are to be governed, until my second coming to judge the living and the dead. No exception, not a moment's deviation from these sacred injunctions is ever to be permitted: in

the language of St. Paul, even if an Angel from heaven should teach contrary to what you have thus received, he is to be anathema, he is to be held accursed, because he rebels against the order which I have established.

Yet notwithstanding these awful lessons of obedience, it shall be lawful for this or that individual, to break the bond of this sacred unity, by which I so much desired, that my followers should be distinguished from all others. It will not displease me, that a principle of revolt and disobedience should be established, which will authorize one sect to rise up in rebellion against the Church, which brought them forth to Jesus Christ, which will authorize the followers of that sect to separate in a few years or months from one another, and give birth to some other brood of dissenters, until at length, all traces of order, unity and harmony in Christianity shall be obliterated, and the one Fold of the one Shepherd be perverted into a very Babel of confusion. Would this, I ask you, be a conclusion in keeping with the premises, in which I placed before you, the grand, the glorious promises of Christ to his Church, and the dreadful sanction with which he enjoins unqualified and permanent obedience to its authority.

But oh! the depth of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways? He, when he found his Church fixes the law, which is to secure it for ever from error, and he therefore enjoins entire obedience to its spiritual injunction. Indeed, unless, Christ had thus secured his Church from danger, he could not have required that without exception, we should under pain of excommunication receive as most certainly true the faith it teaches, because, if not secured by the Divine promise from failing, the Church might have misinterpreted in some cases the sacred deposit of Revelation, and then we should have been bound under excommunication to receive as a Heavenly truth that which in reality was an error opposed to the truth of God. This would be an abuse which the Divine truth or sanctity could never sanction. The very obligation therefore of hearing the Church under pain of being treated as a Heathen and

a Publican shows, that, what the Church teaches must be true, and if ever an exception to this rule were to occur, the same Saviour who laid down the rule, should have also clearly pointed out the time, place and circumstances of the exception. As he is wholly silent on such an exception, as all the sacred writers are so too, then we must conclude, that no case of exception was ever to arise, but that in every age to the end of time, his promises of guiding the Church into all truth were to be literally and inviolably fulfilled.

Again I exclaim oh! the depth of the wisdom, and knowledge of God. How incomprehensible are his judgments how unsearchable his ways? God points out to Christians the rule they are to follow, in order to know the truth. Some of them under one pretence or another, from time to time, from the very first age of Christianity to the Reformation refuse to carry the yoke of the Lord, and they enter on a way of their own choosing, which to them seems right, because it flatters their pride and independence. God remains a silent spectator of these revolts, he abides his own time and then he will exhibit the endless dissensions and contradictions which must for ever confound those, who once depart from the path in which God has appointed man to walk. The Arian starts up and rejects the Divinity of Christ. The Macedonian that of the Holy Ghost. The Arian joins the Catholic against the Macedonian and teaches that the Holy Ghost is God. The Macedonian joins the Catholic against the Arian and teaches that Christ is God.

In a few centuries more, first the Greeks, then in the 16th century the Protestants separate from Catholicity. The Greeks deny, that the Holy Ghost proceeds from the Father and the Son. The Protestants in general reject the seven Sacraments and the Sacrifice of the Altar. But they join the Catholics in teaching against the Greeks, the procession of the Holy Ghost from the Father and the Son, and the Greeks join the Catholics in proclaiming that Christ established seven Sacraments and also the Eucharistic Sacrifice. But this is not all. The Church shall triumph, not only by opposing the Greeks to the Prote-

stants; but still more by opposing Protestant to one another. Calvin rejects the real presence; Luther defends it. Calvin rejects Episcopacy; the Church of England maintains it. The Anabaptists spring up and reject infant baptism; the English Church asserts it. The writers of the English Church reject generally the real presence; her own Catechism still teaches it, they abhor Confession, her prayer book, retains the form of Absolution—they deride the invocation and the Feasts of the Saints; her own Calendar honours the names of the Saints, and fixes the days on which their feasts are to be solemnized.

ALMS BOXES FOR THE RELIEF OF THE SICK POOR.

It gives us the greatest pleasure to be enabled to state, that the arrangement, lately made to have Alms Boxes erected in the several Catholic Churches and Chapels of Calcutta, in which the Faithful may deposit, secretly and securely, such Alms as they may wish to contribute towards the relief of the Sick Poor, has been attended with very gratifying success both in St. Thomas' and in the Cathedral Parishes

The amount of money up to the present date, deposited in the Alms Box at the Cathedral is Rupees Fifty, whilst at St. Thomas' Church the Alms contributed is Rupees Forty Three.

For the purpose of giving increased efficiency to the system now introduced, of providing temporal aid towards the relief of the Sick Poor, it is the Archbishop, Vicar Apostolic's wish, that in each district in which that system is established, a certain number of the Laity should be appointed, whose province it will be, both to inform the officiating Priest of that locality of any Sick Poor person or family residing in it in need of relief, and also to give him advice as to the nature and extent of the relief, which in each instance, they would recommend to be given. In the Cathedral Parish the Archbishop requests the following Gentlemen to cooperate in the way just described with the Clergy of that district, Chevalier C. R. Lackersteen, Mr. George Lackersteen, Mr. Fleury,

Mr. A. X. De Rozario, Mr. Mylan, Mr. John D'Cruz, and Mr. Charles D'Cruz.

In St. Thomas' Parish, the Archbishop begs for a like co-operation from Cavalier W. R. Lackersteen, Mr. P. S. D'Rozario, Mr. P. Daly, Mr. F. Greenway, Mr. Cones, and Doctor O'Brien of St. John's College.

THE SICK POOR OF CALCUTTA AND OF THIS VICARIATE.

It having been brought to the notice of the Archbishop, Vicar Apostolic of Western Bengal, that in many instances, the Clergy of this Mission when called upon to visit the Sick Poor, are also expected to contribute to their temporal relief to an extent entirely beyond their ability; the Archbishop has directed, that in conformity with the pious usage which obtains in Catholic Ireland, a Subscription Box be erected in every Church and Chapel under his jurisdiction, in which the charitable may privately and safely deposit such Alms as they may be able to contribute for the relief and comfort of the Sick Poor. The Archbishop directs, that the following inscription be legibly written on the front of each such Subscription Box: "For the relief of the Sick Poor."

B. C. MALE ORPHANAGE AND CATHEDRAL SCHOOLS.

On last Saturday, W. Ritchie Esq., the Eminent Barrister at the Calcutta Bar honored the Cathedral Orphanage and Schools with a visit. Mr. Ritchie, accompanied by the Archbishop, by Rev. Mr. Tracy and Brother Francis inspected every department of the above-named Institutions, and evinced the greatest interest in their welfare. After having visited the Orphanage, the Schools, and the Printing Press, Mr. Ritchie kindly went to the Cathedral, both for the purpose of seeing the Building, and also in order to witness the proficiency of the Orphan boys in Music and Singing. One of the Pupils performed on the Organ whilst his companions sang with great effect, "the *Miserere*," which was so much admired by the congregation dur-

ing the late Lent. On the Monday after his visit, Mr. Ritchie wrote to the Archbishop to express his great satisfaction at all he had seen: "I beg also to repeat my thanks to you and the Reverend gentlemen to whom you introduced me for the kind attention paid me on Saturday. I need not repeat how much I was pleased with the Boy's School and the admirable arrangements, which do infinite credit to those who conduct it."

Permit me to offer a small contribution of Rs. 100 in aid of the Schools and Orphanage.

Believe me, with great respect
Your's very sincerely,
W. RITCHIE."

His Grace the Archbishop
of Edessa.

ST. JOHN'S DISPENSARY.

It is gratifying to observe that a Dispensary has just been established at No. 10 Park-street, under the patronage of the Right Rev. Dr. Carew, called St. John's Dispensary, where those who are placed in such circumstances as to be unable to afford paying for medicine, will have the same supplied them gratis, whilst those better situated will have medicine administered to them on as moderate terms as may be consistent with the permanent well-being of the Institution.

Shareholders to this benevolent establishment have the privilege of recommending a certain number of the poor for Medicine and Medical advice *gratis*, such being in accordance with the great object Dr. Carew had in view in establishing the above Dispensary.

The Dispensary is superintended by Dr. O'Brien, a Medical gentleman of skill and experience, who will attend from ten till eleven o'clock A. M. each day, for the purpose of prescribing for patients thus recommended, and of seeing that medicine be properly dispensed to them.—*Englishman*, 25th April, 1854.

MACAULAY ON THE FRENCH REVOLUTION OF 1793.

"The Churches were closed; the bells were silent; the shrines were plundered; the silver crucifixes were melted down. Buffoons, dressed in copes and surplices, came dancing the *carmagnole*, even to the bar of the Convention. The bust of Marat was substituted for the statues of the martyrs of Christianity. A prostitute, seated in state in the chancel of Notre Dame, received the adoration of thousands, who exclaimed, that at length, for the first time, those ancient Gothic arches had resounded with the accents of truth. To show reverence for religion, was to incur the suspicion of disaffection. It was not without imminent danger that the priest baptized the infant, joined the hands of lovers, or listened to the confession of the dying. The absurd worship of the Goddess of Reason was, indeed, of short duration; but the deism of Robespierre and Lefevre was no less hostile to the Catholic faith, than the atheism of Clotz and Chaumette.

Nor were the calamities of the Church confined to France. The revolutionary spirit, attacked by all Europe, beat all Europe back, became conqueror in its turn; and not satisfied with the Belgian cities, and the rich domains of spiritual electors, went raging over the Rhine, and through the passes of the Alps. Throughout the whole of the great war against Protestantism, Italy and Spain had been the base of the Catholic operations. Spain was now the obsequious vassal of the infidels. Italy was subjugated by them. To her ancient principalities succeeded the Cisalpine republic, and the Ligurian republic, and Parthenopean republic. The shrine of Loretto was stripped of the treasures, piled up by the devotion of six hundred years. The convents of Rome were pillaged. The tricolored flag floated on the top of the castle of St. Angelo. The Successor of St. Peter was carried away captive by the unbelievers. He died a prisoner in their hands; and even the honors of a sepulture were long withheld from his remains.

"It is not strange that, in the year 1799 even sagacious observers should have thought that, at length, the hour of the Church of Rome was come. An infidel power ascendant—the Pope dying in captivity—the most illustrious Prelates of France living in a foreign country on Protestant alms—the noblest edifices which the munificence of former ages had consecrated to the worship of God, turned into temples of victory or into banquetting houses for political societies, or into Theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination.

"*But the end was not yet. Again doomed to death, the milk white hind was still fated not to die.* Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great reaction had commenced, which, after the lapse of forty years, appears to be still in progress. Anarchy has had its day. A new order of things rose out of the confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs have a fable, that the great Pyramid was built by antediluvian kings, and alone, of all the works of men, bore the weight of the flood. Such as this was the fate of the Papacy. It had been buried under the great inundation; but *its deep foundations had remained unshaken*, and when the waters abated, it appeared alone amidst the ruins of a world which had passed away. The republic of Holland was gone, and the empire of Germany, and the Great Council of Venice, and the old Helvetian League, and the House of Bourbon, and the parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a confederation of the Rhine. Nor had the late events affected only territorial limits and political institutions. The distribution of property, the composition and spirit of society, had, through a great part of Catholic Europe, undergone a complete change. **BUT THE UNCHANGEABLE CHURCH WAS STILL THERE.**"*

* Macaulay.

THE CAUSES OF IDOLATRY AND ITS EFFECTS.

Translated from Roherbacher's Histoire Universelle, for the Bengal Catholic Herald.

Two principal causes incline man to idolatry: his inclination for the creature and the instigation of the spirit of darkness. Man, in his primitive state, naturally aspired to God and attracted towards him all nature of which he was the King. By his sin, man having abandoned God, became enslaved to the senses and the flesh. Thence that secret inclination to materialize God and deify matter, which has produced idolatry. We know who it is that urged man to his first fall, and who urges him still to the brink of the precipice; it is he of whom Tertullian speaks, when he says: "he adulterates all the works of God and teaches men to corrupt the use of them, he abolishes the knowledge of God, and over the whole extent of the earth has himself adored in his stead, according to the words of the Prophet: The gods of the Gentiles are demons. And how far has not this rival of God carried his insolence. He has always affected to do the works that God does, not to imitate the sanctity of God which is his capital enemy, but as a rebellious subject, who, through contempt or insolence, affects the same pomp as his Sovereign. God has his virgins, consecrated to him, and the demon, has he not had his vestals? Has he not had his altars and his temples, his mysteries and his sacrifices, and the Ministers of his impious ceremonies, which he has rendered as much as possible like unto those of God? And for what reason? Because he is jealous of God and wishes to appear to all things his equal, God, in the new alliance, regenerates children by the water of baptism, and the demon seems to wish to expiate the crimes of his worshippers by different kinds of aspersions. The Spirit of God, in the commencement was carried on the waters and the demon, says Tertullian, takes pleasure in reposing in water, in concealed fountains, in lakes and subterraneous springs. And the primitive Church, being imbued with this belief,

has left us the form we even now observe for exorcising baptismal waters, God by his immensity fills heaven and earth; the devil by his impure angels occupies as much as is possible for him all creatures. Thence came the custom the primitive Christians had of purifying and sanctifying themselves by the sign of the Cross as by a species of exorcism.

However, notwithstanding all his exertions, Satan has not been able to prevent his worship from being stamped with the characters of error, novelty, and discord. With all his stratagems, he has not been able to deprive the Catholic religion of its marks of truth, antiquity, perpetuity, and harmony. What a consolation for the children of God! cries out Bossuet, what a conviction of the truth to see that, from the present Pontiff, who so worthily fills the first see of the Church, they may trace back an unbroken line of succession even to St. Peter, established Prince of the Apostles by Christ himself. It is this succession which no sect, no Society, but the Church of God alone is able to give. The Catholic Church alone existed in all preceding centuries, for what is the succession of Jesus Christ but a continuation of that of Moses and the Patriarchs to be expected, to come, to be recognised by a posterity which last as long as the world will: "Jesus Christ is to-day, he was yesterday, and he will exist throughout all ages world without end."!

Selections.

MADRAS.

WITH the deepest affliction we discharge to our readers the painful duty of announcing the demise of the Reverend Terence McSwiney, who departed this life at the Catholic Cathedral on Sunday night last at half past eleven o'clock, in the 34th year of his age and the tenth of his sacred ministry, after a painful illness of seventeen days, which he endured with the most heroic fortitude and christian resignation. Mr. McSwiney was attacked on the 17th of March with acute dysentery, which appeared to become more aggravated by the strong and decisive remedies resorted to under the joint superintendence of three distinguished medical practitioners, and which appeared but little abated on the 15th day, when a sort of low typhus, set in, whereby the poor patient was soon carried off. Amongst the many christian and priest-

by virtues with which the lamented deceased was adorned, his uniform charity, meekness, patience, and unaffected piety stood preeminently conspicuous. By these he was endeared especially to his brother priests, who loved him and esteemed him the more in proportion as they had greater opportunities of observing his blameless and irreproachable life. It will be consoling as well as encouraging to the numerous friends of the Rev. Mr. McSwiney to learn that during his last and exceedingly painful illness a single expression of anger or impatience never fell from his lips. *May he rest in peace.*
—*Madras Examiner.*

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A SHORT ACCOUNT OF JAMES NICOL, A PRIVATE SOLDIER; STATING HOW HE BECAME A CATHOLIC: IN A LETTER TO A FRIEND.

SIR,—

You think that the circumstances under which I found my way (through God's mercy and goodness towards me) out of Protestantism, or rather nothingism, into the Catholic faith, may be conducive to the edification of others in my own sphere of life, if put before them. This is a sufficient reason for my complying with your request to put them in print, a thing I had never thought of otherwise.

Born of Presbyterian parents in Scotland, I remained under their care and control till I was fifteen years of age. At that period I left my home. Three years afterwards I enlisted in the 40th regiment. During the first ten or eleven years of my military life I professed no particular creed or religion. Like the rest of my comrades who were not Roman Catholics, I was wont to go to any church or meeting-house which accident threw in my way. I felt that all religions were very much alike, except one, which one was the religion of Catholics. I had been brought up, as most of my countrymen are, with the strongest prejudices against that religion in particular. My religious impressions did not interfere with me when I joined in the religious services of any other body of Christian professors. But when I entered a Catholic church, which I now and then, for want of any other, or for my own amusement, would do, I felt always as if I had got into the enemy's camp. Being rather of a liberal turn of mind, notwithstanding the early teaching I had received from my parents, who were somewhat rigid in their Protestant views, it often seemed strange to me that there was one religion which I could not tolerate and that the one I knew least of all about. Moreover, so far as my own experience since I had entered the army went, that was the only one I observed which was

consistently adhered to by its members. There were many Catholics in the regiment, all of whom were regular in their attendance upon their religious ordinances. This was not the case with us who differed from them—differed too, because we believed our religion better than theirs. We talked more about religion, and were more full of controversy than they, but there, it could not be denied, the contrast between them and us, as far as it was against them, ended. While we talked and argued, babbled about things too hallowed to be named but on one's knees, and quoted Scripture to prove we were all right and they all wrong, they, that is a great number of them, were going to the priest to confess their sins as often as they had opportunity, and doing the things which their religion required them to do. Though I could not help seeing this, it never made me think more favourably of their religion, which, in fairness, I ought to have considered the cause of it; so far from having any such effect, I only, like other Protestants, thought it an additional reason for attacking them, and ridiculing their rites and ceremonies. When I brought objections against them which they could not answer, I regarded it always as a proof that mine was the right side of the argument, and theirs the wrong. It did not occur to me, with all the liberality I possessed, that it was even possible that the reverse of this might be true. The self-satisfaction which Protestantism universally begets in its members, one and all, whatever their lives are—for I have known men, the most dissolute men, boast of the purity and superiority of their religion, solely on the ground of their being Protestants—had not failed to seize me as well as others. I had no wish to discover its faults, which is the sure way of thinking it had none. For about twenty-six years I lived in this easy state of mind, satisfied with myself because I was not a Roman Catholic, and thinking it enough to square my actions by that rule which the society of which I was a member lays down for the regulation of human conduct. At this period, having met with an accident which laid me up for some weeks, in order to amuse my mind I betook myself to reading Fox's "Book of Martyrs," a book which I prized chiefly because it supplied me with the most effective weapons against the Catholic religion. This book fell in my way at a time I stood in need of such auxiliary; for, having got rather a name for religious controversy among my fellow-soldiers, I wished to prove I deserved it on some occasions, when I found it difficult to do so to my own satisfaction. The "Book of Martyrs," which,

with the generality of Protestants, stands second to no book in the English language but the Bible itself, was the very book I wanted; and to find this where scarcely any book or newspaper ever had found its way, appeared to me almost providential.

There was a young man in the army, an Irish Catholic, with whom I became acquainted at this period of my life. He was quite a prodigy of piety. When off duty he spent, to my knowledge, whole nights in meditation and prayer. Being the commandant's servant, I had a room of my own. Here he would often come and converse with me. I do not say argue, for I observed he avoided argument on all subjects connected with the settled points of faith; for with him these were settled, though with me they were open questions. Attached to my room was a little house in which I kept my fire-wood. This he begged me to let him have the use of to study in during the night, while others were asleep. Whole nights did he spend in this way, reading the writings of the early Fathers in Latin, which he had taught himself, though but a private soldier like myself, or rather with much fewer advantages for study than I always, in my situation, had. The superiority of this man to every other man in the regiment, in point of piety, was known and acknowledged by all. His life and character were a mystery and wonder to Protestants as much as to Catholics. With the latter he was, besides, an object of the greatest admiration and regard. Knowing him more intimately than, perhaps, any other Protestant did, and seeing how infinitely superior he was to myself in everything that was really great and good, I so far overcame my religious prejudices as to read at his request a book which he chanced to have in his hands one day when I found him in his little study. This was a "Review of Fox's Book of Martyrs," by a Mr. Andrews. He preferred this way of answering a long train of arguments which I had, on a previous occasion, deduced from the said Martyrology against the Catholic Church—a thing I need not here say, I could not have done, had I known how utterly false the whole account is, which that author gives of his so-called martyrs. It had not, however, occurred to me, that any author could put forth such a tissue of falsehoods as Fox has done, with a view of assisting the Protestants of his day to crush the Catholic religion; and so I concluded with many others, that it was impossible to upset such practical arguments.

Quite a new light opened upon me when I read Mr. Andrew's Review. That publication, while it demonstrated the martyrologist's

total disregard of truth and justice, disclosed to me so much that was false and diabolical in the charges which had been brought against Catholics, against men who, in any other country but England, had been reputed saints, that my detestation of the Catholic religion—a detestation which I had religiously cherished for twenty years and more—was gradually turned into love and admiration. At thirty years of age no man likes to admit he has been in error all his life. My Scottish pride tried hard for a time to persuade me that there was no occasion to change my religion. The religion I was of was held good enough for millions of others, and why not for me? My parents had found in it all they required; wherefore, then, should I, their son, renounce it for any other; above all, for a religion they had taught me to detest, as a corruption of the Christian Revelation. As one of my Protestant fellow-soldiers argued, the colonel is a Protestant; all the officers, with one or two exceptions, are Protestants; the King himself is a Protestant; every one of his ministers is a Protestant; and surely that is reason enough for such fellows as you and I being satisfied with Protestantism.

I was, however, in spite of all that such men could say in favour of it, more and more persuaded in my own mind, that, under the name of the Protestant religion, a great heresy had been palmed upon the British nation, and that it was become my duty to disconnect myself with it as speedily as possible. There was but one, my dear and good friend, Michael Fallon, to whom I felt I could open my mind on the subject, and to him, from the opinion that was generally entertained of him by my Protestant friends and acquaintances, it was not so easy a task as may be supposed: for, in the first beginning of my acquaintance with him, strange as it may appear, I had, with all the respect I felt towards him, some of those misgivings about his piety, which are wont to haunt the mind when it cannot comprehend the motives of such men's conduct as his. His wonderful devotion and piety were accounted for by the Protestants of the regiment in divers ways. Some thought him mad; some, a fanatic; some, even a pretender; some one thing, some another. At times, I am sorry to say, I so far concurred in these unjust and most unjustifiable ways of speaking of him, that it created in my mind a difficulty in making known even to him that I was no longer what the company still considered me—a Protestant. As there was no priest within reach, the nearest being 120 miles distant, my conversion remained a secret between myself and Michael Fallon for some months, until the detachment

to which I belonged joined head-quarters at Hobart Town. On the first Sunday after my arrival there I dressed in my regimentals and fell into the division, after parade, of the Catholics, who went to the left, while the Protestant soldiers took to the right, according to custom, before proceeding to their respective places of public worship. This was the first intimation I had given publicly of my conversion to the Catholic religion; and so well had my secret been kept, that it was not till I had only declared to the officer commanding, that I had been a Catholic for some months, that he would allow me to accompany the Catholic division on the said occasion to their chapel; the chapel being, he said, much too small for the Catholics, who only were allowed to go to it. The publication of my religious change, in this unexpected way, brought upon me, as was to be expected, a great deal of ridicule on the part of the Protestants in the regiment. As the Catholics numbered about one-half of the whole, there was nothing, however, to me very trying in this, there being for every one I had against me one also for me; and the cordial affectionate sympathy of those who were now on my side, I felt to be worth ten thousand times all I lost on the other; for much store can hardly be set by the friendship or good opinion of persons who, having little or no real regard to religion themselves, are offended with their neighbours, because they have made it their business, first, to discover what and where the one only true religion is (believing there can be but one such), and then, when they have found it, to embrace it, no matter at what cost, with all their soul and with all their strength.

I became more indebted than ever to my friend, Michael Fallon. I had embraced the Catholic religion from a conviction that it was true, and it alone. But I still had to be taught its doctrines and practical obligations, which is not to be done in a day nor without help. Owing to the scarcity of Catholic priests available to Catholic soldiers, moving about from place to place, and from country to country, I could get but little instruction from these. To have in one, who was constantly near, an ever willing and most able instructor, was a singular instance of good fortune, or rather, for so I considered it, of that wonderful good Providence which had, after thirty years of life spent in ignorance and vain jangling about religion, brought me into the acquaintance of this most virtuous and saintly soldier. For the next three years of my life, that is till 1829, I remained in the regiment, all the while deriving the utmost benefit from the instruction and exemplary

life of this admirable man. At that time, I obtained my discharge from the service, having got tired with such unceasing locomotion as it involved. My great and my only object in going into it, in the first instance, had been most fully gratified—that was an unquenchable thirst for travel. I had served in England, Ireland, New South Wales, Van Dieman's Land, as well as in many parts of my own country, which I never could have seen but in the capacity of a soldier; and now other lands had begun to have less attraction for me than my own. After my discharge, I retired to my native town, purposing to end my days where they had begun. My small savings I embarked in a small grocery business, the profits of which were insufficient to maintain my wife and myself. After a short trial, not finding it to answer my wishes, I abandoned it, just in time to lose no one's capital except my own. On winding up matters, I found my capital wholly gone.

During the short period I was thus engaged, I had the satisfaction of doing some good, which, I trust, lives to this day in my native place. Having been well known to be a Protestant before I left home to become a soldier, my house, when it got noised about that I had returned a Catholic, became the arena of perpetual controversy with my Presbyterian neighbours at Arbroath (Sir W. Scott's Abbertrothwick). Then I found the book which had once supplied me with what I deemed such forcible arguments against the Catholic religion, of very great service to me in arguing with them. To be able to show them, as I I most effectually could, that Fox's "Book of Martyrs" was written without any regard to truth, and solely with a view of blackening the Catholics, and the statements contained in it were, as Mr. Andrew's review of it had taught me, not only unsupported by facts but directly contrary to them—to be able to show these things, was something they little expected. And for my kind countrymen at Arbroath, I must say that many of them showed a disposition to listen to arguments against themselves, which it would be well if some of their betters in the South would condescend to imitate. Many of them held it but fair to hear what I had to say, or what might be said on the Catholic side of the question as well as on the other. The consequence of all this was, that in the course of time the Catholic congregation which had sprung up, both began to increase and to be viewed in a better light. The fact that the priest who came once a month to say Mass lodged at my house, gave me an influence I should not otherwise have had, and which I felt was not entitled

to. This influence I felt proud to employ, as far as I was able, in inducing others to do as I had done. I knew there was peace and rest in the Catholic Church, for I had myself found them; and it was, as it ever will be, my most ardent wish, that my friends and acquaintances would cease to seek these divine gifts where they are not to be found, and seek them where they are.

It may encourage others to be told that at the place where I was, within thirty years, the only resident Catholic, there is now a handsome Catholic chapel, and a respectable congregation of Catholics with their resident priest.

THE ANGLICANS AT GENEVA.

A proceeding lately took place at Geneva, to which scarcely sufficient attention has been called, but which brought out the real character of the Anglican Establishment even more than the Jerusalem Bishopric—we allude to the opening of an Anglican chapel in the ancient centre of Calvinism, under the appellation of Church of the Holy Trinity. The circumstances attending this were not a little remarkable. Most readers are aware that, like the old Presbyterian congregation in England and in Massachusetts, the Calvinistic Establishment of Geneva has become Unitarian. A universal tendency is shown by the heresy of Calvin to end in this way; and in Geneva the Unitarians, who now constitute the National Establishment, succeeded in expelling a minority, headed by d'Aubigne and others who still followed Calvin, in retaining, along with his heresy, that portion of Catholic doctrine which relates to the Trinity. Of course, if the Anglicans really cared for doctrine as they pretend, they would have been careful to eschew any connection with their brethren who deny what they still hold as a vital point. However, the Bishop of Winchester went over to Geneva to open the new church, and the course he and his friends adopted was to invite all the ministers of the State Church (now Unitarian) to attend officially, and to invite the Separatist Ministers individually, and non-officially. The latter refused to have anything to say to them; the former willingly came to the opening of the church, and thus, as the *Morning Chronicle* says, "the consecration of the Geneva, Church has been signalised by a full and entire fraternisation between the Bishop of Winchester and the Socinian Pastors of Geneva, and by a complete proscription of the 'Free Evangelical Church' of d'Aubigne himself." The Bishop of Winchester is brother of the Archbishop of Canterbury, and married a Genevese lady, which circum-

stance was the chief reason why he was selected to "consecrate" the new church. The *Morning Chronicle*, in a lachrymose and suicidal article, points out the full significance of the affair, lamenting, by the way, that such an excellent opportunity should have been lost of showing "Swiss Romanists" (as the writer impudently calls the flock of devoted Catholics who have kept their ground there since the days of Saint Francis de Sales, "by service and ritual exhibited in their most decent solemnities, that we both claim and hold our place in the Church Catholic.")

Imagine the "Swiss Romanists" being "taught a lesson by the decent solemnities" of the Anglican Establishment! The Catholics of Geneva afford one of the most interesting examples of Faith flourishing on the hardest soil. They can call to mind the Evangelical labours by which St. Francis de Sales wrung back from the dominion of heresy thousands of souls which in those regions had seemed irretrievably its captives; how he boldly entered the gates of Geneva when the sour Calvinists were keeping their judaical sabbath, and being asked his name by the sentinels, told them he was the Bishop of Geneva; they remember that he brought to tears the arch heretic Beza, the friend and correspondent of the Anglican reformers now represented by this so-called Bishop of Winchester; they know that St. Francis de Sales longed "for the wings of a dove" that he might fly and convert England and its heretical monarch, King James I., to the Faith it had abandoned. With the living remembrance of such a Saint, and his mighty intercession in Heaven, it would not be very probable Genevese Catholics would be deceived by the Anglicans be their surplices ever so white, or their buildings ever so Gothic. And contrast the present position also of the Catholics of that city with that of the English Protestants and their Superintendent. Here are that handful of Noble Confessors for the Faith, whom years of hard, dull persecution have failed to subdue, whose Bishop, the saintly Marilley, worthy successor of St. Francis, after a heroic contest with the infidel and Calvinist government of the city, was imprisoned for months in a damp dungeon in the Castles of Chillon, and has now been living for years in exile, away from his faithful flock, who obey the guiding of his Episcopal hands at a distance as if he were present. But the other day he assisted at that august assemblage of Catholic Bishops from diverse lands, when the relics of St. Theodosia were welcomed to Amiens amid the joy of a Catholic people. The sheep

who have heard the voice of such a shepherd will know what to think of the stranger who comes and opens a pretended church among them in league with the infidel government and the heretical establishment which has conspired to crush them.

It seems, indeed, a providential dispensation that Anglicanism, falsely claiming, as it does, to be Catholic, cannot help "acting itself out" in its real character whenever it comes in contact with the nations of continental Europe. In spite of itself, there is not allowed to be any mistake about it. The *Morning Chronicle*, in the article before us makes this unreserved, but no less true than humiliating confession on the subject:—

The state of the British chapels abroad has long been a scandal to the Church. Lucre, rather than religion, has too often been the motives which has sent persons unattached to do duty at German watering places or Italian cities during the travelling season. Not unfrequently "the spirited proprietor" of an hotel attaches a British Chaplain to his Sunday saloon very much as the a casino to the attractions of his establishment. Even in places where there is a sufficient number of British residents to justify the engagement of a permanent Clergyman, the relations subsisting both between the Chaplain and his congregation, and between the Chaplain and the church which he represents, are most unsatisfactory and anomalous. In a word, except in some rare instances, the church of England is only misrepresented in its transmarine settlements. Its services are conducted in the most slovenly manner—its Clergy are without discipline—its congregations without unity—and its temples, hotel ball-rooms, or consuls or ambassadors' dining-rooms.

Truly the pretence of Catholicity is at once quashed in the mind of any consistent Anglican the moment he crosses the Channel. He sees that it is merely a paper argument, and nothing more. The real Catholics will have nothing to say to the representatives of Cranmer and Jewel. If the traveller strays into a Catholic church, he finds himself as distinctly separated from all he sees there, as he is vehemently attracted to cross the gulf and land on the shores which shine so brightly in the rays of the true sun. But if he fears to do this, then there are but two other courses before him—rather, like his Lordship of Winchester, to recognise the Protestants and Calvinists of this day as what they really are, the true descendants of Bucer and Beza, who, in their time, were the dear brethren of the founders of the Anglican Establishment, or else to regard all as

schism, which is not to be found in the "Sunday saloon" of the spirited proprietor of the hotel. How can such an alternative fail to decide the question at once where there is a clear head and a ready heart? or how can those who resist, help sinking, as they do, into utter Latitudinarianism?

JERUSALEM.

We have letters from Jerusalem of January 3rd. The details we gave through our correspondents of Constantinople, of the 15th of January, were not then known there, respecting the effect produced in the capital of the Ottoman empire by the new acts of violence committed by the Greeks at Beit-Djallah, against the person of the Latin Patriarch, Mgr. Valerga. We said—"That the new Pasha destined to replace the incompetent old man who rules Jerusalem, had not left Constantinople on the 13th of January; but as General Baraguay d'Hilliers would not await his departure before obtaining reparation, he immediately demanded an order to condemn the aggressors in costs, as well as the payment of an indemnity proportioned to the losses sustained by the Latins. In despite of all resistance, the Catholic church of Beit-Djallah will be erected." This news will calm the uneasiness of the Catholics of Jerusalem, of which our correspondents speak, and it will put an end, it is to be hoped, to the enterprises of the Schismatic clergy. The following information will complete that which we have already published respecting the means employed on this occasion by that clergy.

On the 9th of December, all the rich Muslims of Jerusalem who form the council of the Pasha, received from the Greek convent 3,000 piastres each for the privilege of not being interfered with in their proceedings. They obtained the promise that no soldiers of the regular army would be sent to protect the Latin Patriarch. Relying on this promise, and the impunity assured to them, the profligate, mercenary soldiers employed by the Greek convent, committed the acts of violence we have already mentioned. Whilst all eyes were fixed upon the road from Beit-Djallah to Jerusalem to see if the government was sending assistance to the Latin Patriarch and his missionary, the gates and windows were being broken, the property pillaged, and Mgr. Valerga forced to seek refuge in the hut of an Arab. The authors of these outrages cried out, "Yes, let them wait for the soldiers, they shall see if they will arrive," so confident were they in the promise made to them. The Greek convent had given to each of the principal disturbers 50 piastres, 5 piastres to others.

The Christmas *fetes* were celebrated in sadness at Bethlehem and Jerusalem. Mgr. Valerga found it impossible to officiate pontifically, and the pilgrims, expected from France did not arrive. Soon after, 'tis not known by what accident, the ship that ought to have landed them at Jaffa transported them to Alexandria, from whence they purposed, it is said, going to

Cairo, intending to reach Palestine by the Desert.

It is known that the defenders in England of the Anglo-Prussian Bishopric, founded at Jerusalem, in 1842, pretend that the present creation ought not to give umbrage to the Greeks, as the Protestant Bishop had only in view the Evangelising of the Jews and Arabs, and that it would be expressly forbidden him to make converts amongst the Greeks. However, last spring, by the influence of money, which has more virtue than little treatise, this Bishop succeeded in establishing his followers at Bethlehem. A Greek let his house to them, where they have established a Protestant school; and nothing is neglected to attract to the school the children of the Greek Schismatic families and those of the Latins.—*L'Univers*.

ANSWERS TO OBJECTIONS AGAINST CATHOLICITY.

AS FOR ME, I PREFER THE PURE GOSPEL, PRIMITIVE CHRISTIANITY.

(*Abbe Ségur*.)

ANSWER—And so do I wish for the PURE GOSPEL, and no other, and I possess it if I am a good Catholic, and you may possess it too on the same conditions.

If you are a good Catholic you will practise the Gospel in all its primitive purity; you will practise identically the same Christianity, believe identically the same doctrine, live in identically the same religion as the early Christians.

Time has only modified and more fully developed some of the indifferent exterior forms; the main points are still the same precisely, absolutely unchanged since the first moment of its existence. These slight modifications and changes, these developments, which make unreflecting people think that Christianity of the present day differs from that of the early Christians, are only natural, for God's spiritual works follow the same order as his natural ones; for instance, take a flower,—the seed is planted and germinates, that germ contains all the beautiful leaves and glorious colours which it will one day develop; it swells, it bursts forth leaves, buds, appears, and at last the glorious blossom spreads forth; take for instance, as another example—man: is he a different individual at the age of one, ten, and thirty years? No, evidently he is precisely the same individual, but his existence gradually ripens and develops itself, his faculties became more mature, his reason and discernment more clear and perfect as he reaches these several ages, until he acquires the full perfection of which he is capable. It is precisely the same with the works of God in a supernatural order.

The Catholic church in the time of the apostles, was, if one may so speak, in its germ,—it was in a state of infancy, it had just received birth. It did not then possess all the riches, strength, and vigour which it afterwards pos-

essed,—but they existed in the germ, they were there concealed, ready to develop themselves in future ages as times and circumstances permitted.

The more we study the remains of Christian antiquity, the more we are convinced of the truth, of what I now advance. This conscientious study and investigation has brought back to the bosom of the Catholic church, numbers of learned Protestants and sceptics, who have found in the monuments and remains of the church striking and undeniable vestiges of all our Catholic doctrines, institutions, and practices. For instance such as the spiritual supremacy of the Pope or Bishop of Rome, successor of St. Peter. His authority in points of doctrine, as well as that of the Bishops, the successors of the other apostles, the pomp with which the divine worship was celebrated, the holy sacrifice of the Mass, and the ceremonies which accompanied its celebration—ceremonies which are now in use in the church, and of which the greater part may be traced to the apostolic ages themselves; the worship of the Blessed Virgin, the Holy Mother of God, and the saints, the reverence paid to relics, pictures and images, the seven sacraments, and in particular amongst them auricular confession made to the priest, &c., &c. They have recently discovered in the catacombs at Rome, principally in that of St. Agnes, which dates from the middle of the second century, entire chapels with many altars, in which repose the relics of the martyrs, with pictures and images of the Blessed Virgin, a pontifical chair, vases for holy water, baptistries, confessionals, &c., all of which prove the customs of the early church to have been similar to our own.

Your credulity is greatly imposed on when you are preached to and told that the true Christianity, the Christianity of the primitive ages, exists any where but in the doctrine and practices of the Catholic church. At all times the name Catholic and Christian are synonymous. And good Catholics of our own day do not differ from good Catholics of the early ages, for they have the same faith, the same hearts, and the same works. Every heresy that has ever sprung up has always pretended to have the same object in view which the so-called reformers in our days have; and they one and all repeat the words of their predecessors and grandsires, Luther and Calvin, three-hundred years ago. They say—"We have come to Reform Christianity, and to restore it to its primitive purity; you Priests and you Catholics do not understand anything, you have corrupted the true religion and the doctrine of Jesus Christ; we are the only ones who know the truth, and who have made it known to the world; if you will only listen to us all human miseries will cease, and a new era will begin!!!" But let them talk, no one will heed their idle babbling,—let us see if their actions correspond to their teaching. We shall only reply to them by the purity of our lives—more than by words—a true Catholic, a saint, such as the church of God alone can produce, will be the best argument against them.—*Colonist*.

FLORES CATHOLICÆ.

There is not one of the great feasts of the church which can compare with the one we have just celebrated; it is the realization, the consummation of all other feasts, and Christmas comes with a joyous aspect to all Christians, but more especially to you children of the church. With our separated brethren Christmas renews old associations, the communication of good wishes, the social re-union around the festive board. But to our hearts there are other and holier ties which endear to us the remembrance of this season of the year, which render its approach welcome, for we are to commemorate the mystery of mysteries, the one on which all others hinge—the key note—the foundation of all our hopes of salvation—the ineffable mystery of the Incarnation. Yes, for weeks before its arrival how fondly we tell the days and weeks which are yet to elapse, and then it comes at last, and we all kneel at the cradle of the new born Saviour, and there lay down our tribute of adoration and love. Even infant lips, penetrated with the one great thought, whisper to each other that this is the day on which the child Jesus came into the world, and the God who loved us so much was born a little infant. We trust that this Christmas has been well spent by you, and we have every reason to think it has, at least by the greater part of you. The Confessional was crowded from an early hour on the preceding day, until a late hour at night, and many were obliged to wait until the next Saturday, as the priest was unable to hear them all. The first mass was celebrated at four o'clock in the morning—many reasons prevent us from having midnight mass as in usual in Catholic countries. At an early hour the church was crowded. Our little church looked beautiful, the altar was tastefully arranged with natural flowers, and candles in profusion—six vases on each side and nine candles. All down the steps of the altar, on either side, were the most beautiful natural flowers in large china vases—fortunately at this season of the year flowers are plentiful in our southern climes, and every one was anxious to contribute to the adornment of the church on this great festival; even the credence tables and sides of the sanctuary were filled with these mute and beautiful tributes of love to the infant Saviour. The two coronas of candles stood on either side of the sanctuary and were lit only during the first and last masses. The altar of the Blessed Virgin was very prettily arranged; the small niche in which the statue stands was covered, back and sides, with a rich figured lace over sky blue ground, all around the inner and outer edge of the niche was a simple wreath of flowers; on either side of the statue were four vases of flowers; and another at her feet and six candlesticks. The flowers and lace which ornamented it were purchased from the Christmas contributions of the congregation. The antependium was of sky blue too. The vestments were very gorgeous. When the candles were lit in the sanctuary the effect was beautiful, for the body of the church was dark. The choir immediately struck up the *Adeste Fidelis*, which was very well sung,

and was taken in parts, the whole choir joining in the chorus; the partially lighted church, the grey twilight of the morning, joined to the beautiful singing and the remembrance of the mystery we were about to celebrate, caused an indescribable sensation—a sort of thrill of deep feelings—to pass through us, as though we could faintly realize to ourselves the sweet mystery of love announced to guilty man by the angelic choirs.

(To be continued)

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on as moderate terms as may be consistent with the permanent well-being of the institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholders should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

NOTICE TO CORRESPONDENTS.

An Enquirer is informed, that in any particular cases, in which it is ascertained, that on account of poverty, or their delicate state of health, certain persons would be prevented from resorting to their Parish or Public Church on Sundays or Festivals of Obligation, admission to the Entally Convent Mass on the above mentioned days, will, as far as circumstances may permit, be granted to them on application being made to the Archbishop, Vicar Apostolic of Western Bengal.

Clergy Aid Fund.

Collections at Bow-Bazar Chapel,	Rs. 11	4
Mr. Piaggio, Cathedral Parish, through		
Rev. J. A. Tracy,	1	0
Mr. S. Vogel, „ through ditto, ...	2	0

ERRATA.

The Draft forwarded to the Agra Orphanage by desire of Capt. Fagan, was stated in our last issue at 91-8. It should have been Rs. 97-8. The difference between that amount and Capt. Fagan's donation of Rs. 100,—being the charge of the Agra Bank, namely 2½ per cent Exchange of Calcutta on Agra.

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for April.

Amount acknowledged from 8th to 22d April,	Rs. 44 14
His Grace the Archbishop,	2 0
The Loretto-House Community, Chowringhee,	3 0
The Pupils of Female School, Bow-Bazar,	2 0
The Pupils of the Cathedral Female School,	4 4
Rev. J. McCabe,	1 0
Rev. J. A. Tracy,	1 0
Mr. Fred. Greenway and Associates,	2 6
Chevalier O. R. Lackersteen and Associates,	1 4
Mr. O. A. Serrao and Associates,	1 0
Mr. J. Mylan and Associates, for April,	1 6
Mr. R. F. Serrao, for ditto,	0 8
H. M., and Associates, for March,	5 0
Rev. L. DeMello, for March and April,	1 0

Collected by Mr. Corcoran, Sen., for April.

A. O., for Jan., Feb., March and April,	Rs. 2 0
I. N. E. O. N., for April,	0 6
Sergt. Fitzpatrick, for ditto,	0 8
Ditto Flynn, for ditto,	0 8
Ditto Minahan, for ditto,	0 8
Ditto Kinsella, for ditto,	0 8
Ditto Heffernon, for ditto,	0 8
Ditto Keane, for ditto,	0 8
Ditto Hayes, for ditto,	1 0
Ditto Comber, for ditto,	0 8
Mr. Corcoran, Sen., for ditto,	5 0
„ H. slam, for ditto,	0 10
„ Halpin, for ditto,	1 0
„ Clarke, for ditto,	1 0
„ Shannahan, for ditto,	1 0
„ Courtney, for ditto,	1 0
„ Heffernan, M. D for ditto,	1 0
Miss M. J. Lisbey, for Jan. Feb. March and April,	2 0

Total received from the 8th to 29th April,

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

W. Ritchie, Esq., Barrister at Law, Rs. 100 0
Mrs. Oliva, 25 0
H. M., Burdwan, through Mrs. Gasper, 0 0
Mr. R. F. Serrao, for April, 0 8

Through Mr. S. Vogel.

Mrs. Goutto, for March,	0 4
A. B. O., for ditto,	0 8
S. E., for ditto,	0 8
G. D., for ditto,	0 4
Mr. J. Vogel, Chinsurah, for ditto,	1 0
Miss Vogel, for ditto,	1 0
Mr. S. Vogel, for ditto,	0 8
A poor man's donation,	1 0

List of Subscriptions from H. M.'s 98th Regt. Fort William, for the B. C. Orphanages, Collected by Sergt McGuinness.

Grenadier Company,	Rs. 5 12
No. 1 Company,	12 0
No. 2 Ditto,	7 0
No. 3 Ditto,	7 0
No. 4 Ditto,	9 8
No. 5 Ditto,	5 8
No. 6 Ditto,	11 0
No. 7 Ditto,	7 4
Light Company,	8 0
From a poor Widow,	1 0
Mr. Watson, General Hospital,	3 0
Anonymous, thro' Rev. J. Hoyne,	5 0
Anonymous, thro' Sergt. McGuinness,	3 0

BOW-BAZAR.

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

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

Expenditure.

Paid Servants' wages and contingencies,	Rs. 23 2 0
„ for an Alms Box,	6 0 0
„ Organist for tuning Organ,	2 0 0

SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, APRIL 29, 1854. [VOL. XXVI.

MONDAY, APRIL 17.

The *Bengal S. V.* grounded on the Faltah Sands, at 9-25 P. M., floated and passed up at 1-55 P. M.

TUESDAY, APRIL 18.

The following is an extract from a letter from Rungpore, dated 13th instant:—“Since I last wrote to you Rungpore has been visited with a disaster, so frightful and destructive in many parts that I am unable to describe its horror to you. On the 10th about four in the afternoon, a *tornado* rose in the neighbourhood of Gopalpoor where the Koory Zemindars reside; it came in a line from W. S. W. to E. N. E., with tremendous speed, and for a distance of nearly 30 miles, swept over the country in a straight line of about 600 yards in breadth. The destruction of human beings, cattle, houses, trees and bamboos is beyond my power of description: There are two villages in Pyrabund, and one village in the Bamandangah Estate, I have just heard, which have been totally depopulated. Fifty-three persons—men, women and children—have been killed in one village, in Pyrabund, and not a vestige to be seen of their cattle lying dead in the fields. I went with Mr. Dampier yesterday to Dumlummah Ghat, and in a small space we counted twenty-three dead human bodies, besides cattle, goats, sheep and dogs. Large tokens of bamboos rooted up, broken and shattered into rags, and the people gored and split through and through like meat for roasting. I fear I have yet to hear of more destruction in two villages of Bamandangah towards Panneallah Ghat. The Magistrate has issued orders to the thannah for reports of the destruction done, with the view to forward them to Government. An elephant belonging to the Fuitehpore Zemindars was carried away, and found buried under a heap of bamboo tokens. A village near Douty was also destroyed and depopulated. Several boats at the ghat were taken up and thrown on the bank, broken to pieces. On either side of the tornado no damage was done, and but little rain fell. People who witnessed the tornado at a distance, describe that it went with awful speed,—they saw both people and cattle taken up in the air and disappear, and the same with houses, stacks of straw, trees, branches, &c.”

WEDNESDAY, APRIL 19.

The Agents of the Gas Company have offered to supply the Town with good water by means of pipes laid under ground, and they ask the Municipal Commissioners for assistance to carry out the undertaking. This we think cannot be granted, for the compulsory use of water cannot be enforced among Hindoos, and without it the scheme would not pay.

TUESDAY, APRIL 21.

The following is from Eastern Jessore, 15th April 1854;—“Since writing you last we have been getting constant showers of rain, I hope it may clear up soon, as I don't want another drop for the next twenty days. The whether for the last three days has been cold and dismal; I never saw such whether at this season. My February plant did not come on near so well as I expected, but with last month's rain, it began to improve, and I broke up and re-sowed a lot which had failed; it will be good enough by and bye. The crop altogether, including February, March and April sowings, is the best I have seen for many years; indeed I may say since I have been a planter. I hear it is the same all over the concern. Did you hear of the fearful circumstance which took place here on the evening of the 12th instant? We had a smart breeze about 8 P. M. at this factory with six tenths of rain, but it was quite different at a village half a mile distant from this. It is a small village in the middle of the Bheel and right opposite my

house; I can see the ruins from my verandah. A fearful blast of wind came roaring through the village and carried away in an instant six houses, fourteen men, women, and children, and forty heads of cattle. Next morning the dead bodies were found a long way off, some with arms and legs broken, and one man was carried away and dashed into the ground to the depth of two feet; neither man nor beast survived the shock. Not only houses were carried away, but also the ground on which they stood was taken away. The fish were blown out of the water and fell dead in the paddy fields, and all the grass and paddy which come in its way were torn out of the ground. The Police people are holding an inquest on the road, and every ryot in the place is nearly frightened out of his wits.

SATURDAY, APRIL 22.

The Deputy Post Master General having reported the completion of the postal arrangements for the Province of Pegu, the Governor General has sanctioned them, relying on the judgment of Mr. Bennett as to their propriety or adaptation to the present requirements of the Province. The aggregate cost of the establishment proposed and sanctioned is Rs. 4,500 per month, of which Rs. 2,264 are to be appropriated for the road establishments from Rangoon to Bassein, from ditto to Meaday, from ditto to Toungoo, and from Maulmain to Sitang; and Rs. 2,236 for the Post offices in Rangoon, Pegu, Bassein, Sarawah, Prome, Meaday, Toungoo Dunnoo, Sitang and Martaban, including three receiving offices at Rangoon, at Rs. 65 per month. Mr. Bennett has the Governor General's orders to carry these arrangements at once into effect. With respect to the postage, His Lordship has decided that the uniform low rate of postage shall be introduced into Pegu; and as to ship letters, it has been ruled that the letters for Arracan, Tenasserim and Pegu shall be conveyed in Government vessels, and exempted from the payment of ship postage, the charge being calculated according to the rate laid down for letters conveyed by land.—*Englishman.*

THURSDAY, APRIL 13.

The *Englishman* says, that the accounts of Lalla Jotee Pershad have not yet been finally adjusted.

The Malabar correspondent of the same journal states, that a famine is believed to be imminent in that province. The drought has been long continued, the wells are drying up, and the harvest can only be saved by immediate rain. He observes also, that the price of rice has risen one-eighth. The two statements are not quite consistent. Were a famine really expected, rice would rise fifty per cent. in a week.

The *Sydney Morning Herald*, quoted in the *Hurkaru*, announces the discovery of a new gold field extending along a creek 3 miles in length. The ground is said to be unusually rich in the metal. We perceive also, that the Legislative Council of Wellington, New Zealand, have petitioned the Crown, that the General Assembly may be immediately elected. The local legislatures have been organized, but Sir C. Grey has suspended the meeting of the Federal Assembly. The object of the request is not very clear, but unless it is speedily granted, the Assembly and the Councils will scarcely learn to avoid clashing.

The *Delhi Gazette* notices, that the I. G. S. N. Company have abandoned Allahabad as the terminus for their operations. The increasing shallowness of the river compels them to select a station further to the South.

The Lieutenant Governor of the North West has published the final report of Mr. Biddell, now Director Ge-

neral of the Indian Post Office Mr. Riddell was Post Master General of Agra for nine years. In that time, the revenue increased from Rs. 5,56,000 to Rs. 8,36,000. The number of Post offices which in 1845, was 138, was 247 in 1853. The number of miles of mail-road was more than doubled. It is now 13,884. The number of miles on which the post is carried in carts, has been increased more than five fold. It is now 2,300. Passengers are allowed to travel by Banghy vans, the Government bullock trains have been organized, district dawks have been made available to the public, and traveller's Bungalows have been rendered as comfortable as circumstances will permit. Mr. Riddell has deserved well of the State.

FRIDAY, APRIL 14.

The *Delhi Gazette* records the completion of the line of Electric Telegraph to Meerut. Messages were received at the station on the 7th April from Delhi, Agra, Allahabad, Benares, Burdwan, Calcutta, Gwalior, Seepree, and a station in the neighbourhood of Indore.

The Sudder Court of Bombay has decided, that arrest upon a Sunday is legal in the interior.

The *Calcutta Morning Chronicle* states, that the new Postage Regulations will come into operation on the 1st of June. We believe this is correct, but there are two difficulties in the way. The climate has affected the red colouring matter, and the lithographs are consequently not clear. This difficulty may be overcome by the use of black stamps, until a new supply of ink can be received from England. The second is of less importance. The native draughtsmen find it almost impossible to produce correct impression of the Queen. Either the eyes squint, or the nose is awry, or in some way or other her Majesty appears in effigy to great disadvantage.

The *Calcutta journals* republish a quantity of official correspondence on the subject of bast. Bast is the stuff of which the rough mats used by gardeners are made. Of these mats, three and a half millions are annually exported from Russia: The price varies from 157 to 158 per hundred. Dr. Royle believes that the bast of Arracan is equal to that of Russia, and Mr. G. Gordon of the Horticultural Society's Garden at Cheswick reports that it is even better. The facts may be useful to the merchants in Arracan, as the supply from Russia will shortly be at an end.

The *Hurkaru* announces, that measures have been adopted, to ensure that the heads of the intelligence brought by the different steamers shall reach Calcutta by Electric Telegraph. The pilot has been ordered to send up the news under all circumstances unless delay would peril the safety of the steamer under his charge. If he cannot stop at one station, he must stop at the next, or if from any cause he fails to do so, a full and circumstantial report of the obstacle must be sent into the Marine office.

SATURDAY, APRIL 15.

The *Bangalore Herald* mentions that the cholera has broken out at Hoonsoor in Mysore, with a severity unparalleled even in India. Three hundred and seventy-five people perished in twelve days. The disease appears to have declined almost as rapidly as it rose.

A correspondent of the *Englishman* writing from Noakholly states, that a comet has been visible at that station every night since the 31st March.

MONDAY, APRIL 17.

The *Moreton Bay Free Press*, quoted in the *Englishman*, states that cotton can be profitably cultivated in North Australia. The experiment has been tried by a Mr. Ambrose Eldridge on a small scale, and the profit after all deductions for high prices and deficient labour, amounted to twenty-seven per cent. Should another experiment on a larger scale give the same result, the cultivation is secure. It must not be forgotten that North Australia, is tropical Australia.

The *Englishman* doubts whether the Screw Company will withdraw their steamers from the Calcutta line. They have at all events officially announced their intention of so doing.

The *Hurkaru* reports, that it is intended to move the Supreme Court for a writ of habeas corpus on behalf of Sheo Deo Singh, the companion of Maharajah Dhulleep Singh, in order to compel the Governor General to abstain from sending him to England. The boy, it is said, is unwilling to go, and his mother is unwilling to part with him. All boys are unwilling to go to school, and the scruples of the mo-

ther in such a case are only entitled to respect, because they are said to be religious.

TUESDAY, APRIL 18.

The *Ceylon Times* asserts, that the gold discovery in that island is of no importance. The locality is wretchedly unhealthy, the gold is found in quantities too small to be profitable, and the workmen are most of them laid up with fever. The *Examiner* on the other hand says, that the rains have checked the diggers, and urges the Government to further exertion and enquiry. The true result is not yet fairly ascertained.

A correspondent of the *Englishman* states, that a frightful tornado has passed over Rungpore. Three villages are said to have been totally depopulated. Fifty three persons were killed in one, their cattle were dead, and their houses had disappeared: In one small space the writer himself counted twenty three bodies of human beings, besides cattle, sheep, and goats. An elephant was carried away.—*Friend of India.*

TO OUR SUBSCRIBERS.

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

Bengal Catholic Herald.

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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhatta St., Calcutta.

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THE BENGAL CATHOLIC HERALD.

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

No. 18.] CALCUTTA: SATURDAY, MAY 6, 1854.

[VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 6.

ST. THOMAS' CHURCH.

The Archbishop's Sermon on Holy Thursday, Lent, 1854.

"For He that eateth or drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord" 1. Cor. c. 11.

IN the discourses, We have on several preceding occasions addressed to you, My Brethren, on the annual recurrence of the solemnity we this day celebrate, We more than once laid before you both the Catholic doctrine upon the Eucharist, and also the various grand and conclusive proofs, by which that doctrine is shown to have descended to us from Christ and his Apostles. We showed you, that out of regard for man's frailty and his repugnance to captivate his reason to faith in this surpassing mystery, it pleased our Divine Redeemer to encompass it with an accumulation of evidence, equalled only by that, by which his own Divinity and Mission are surrounded. Indeed, if we examine historically all that has happened from the first revelation of these two myste-

ries to the present day, we shall find, that a most admirable sympathy and relationship has ever subsisted between them, to such an extent, that in every country, in which the Catholic Dogma of the Eucharist has been upheld, the Catholic doctrine on the Divinity of Christ has always prevailed, whilst in those places, where the real presence of Christ in the Sacrament was rejected, the belief that Christ is God was soon after also renounced substantially, although it might be nominally and apparently retained.

In effect, it would be easy to show, not only that the disbelief of the Catholic doctrine on the Eucharist has been invariably followed by incredulity in Christ's Divine nature, but moreover, it may be likewise proved from the same records of Church history, that wheresoever the true God revealed to us by the Gospel has ceased to be worshipped by the oblation of the Eucharistic sacrifice of the altar, there not only has the daily duty of public worship grown very much into disuse, but the object of that worship has become different from that, which Christianity proposes to the Faithful as entitled to the homage of our adoration.

For in very truth, if the Godhead consist, as our Saviour teaches that it does,

of one God in three Divine persons, Father, Son, and Holy Ghost, then the worship which is offered to any object, which excludes from the Godhead any one of these three Divine persons, is offered to that which is not the God propounded to our faith by Jesus Christ, as the God whom we should love with our whole heart, with our whole mind, and with our whole strength, and to whom alone we are therefore bound to offer the tribute of our adoration by prayer and sacrifice.

The words of our Saviour to the Samaritan woman "The hour cometh and now is, when the true adorers of the Father will adore him in spirit and in truth, for it is such worshippers that the Father seeks," intimate the close connection of the two truths here referred to, and show, that where the worship of God in spirit and in truth, by such a sacrifice as that of the Eucharist, which is at once spiritual and true has ceased, there the worship of the true God is, as it were, by a necessary consequence disturbed and extinguished. Again and again does Christ assure us in the Gospel, that his own honor and that of his Divine Father are so essentially blended together, that the one cannot be interfered with or injured, without at the same time doing prejudice to the other. Hence, then it is clear, that any interference with the belief of the doctrine of the Trinity, as that doctrine is held and taught by the Catholic Church, must at once disturb and throw into confusion the whole order of the Christian worship as established by Jesus Christ, and substitute in its stead a human and earthly worship, which his heavenly Father must reject with abhorrence.

In order to establish the connection which I have affirmed to exist between the Catholic doctrine on the Eucharist considered as a Sacrament and a Sacrifice, and the same doctrine upon the Divinity of Christ and the Trinity, it is only necessary to glance at the Religious state of the principal Protestant countries, in which the Catholic Faith upon the Eucharist, under both its abovementioned relations as a Sacrament and a Sacrifice has been abandoned, in order to make way for one or other of the countless theories upon the Eucharist, to which

Protestantism has given birth. The most transitory or partial acquaintance with the prevailing religious persuasion or sentiments of the immense majority of the adherents of the Reformation in the countries just referred to suffices to establish the melancholy fact, that the Mysteries of the Trinity and of the Divinity of Christ have not only long since ceased to be generally believed in them, but that they have also, on the contrary, become favorite topics for the sneer and the scoff of modern philosophism.

In the North of Ireland, in our own time, numbers of Presbyterians, who grow up to manhood in the belief of these Mysteries have at length rejected them and joined the Unitarians.

One grand truth may be learned from the premises, which we have now laid before you, and that is, that the order of Religion as taught and established by Jesus Christ cannot be interfered with, even in its minutest details of faith or morality, without endangering the integrity of the whole system. For between all its parts, there is a mysterious sympathy of such extreme sensitiveness, that if a single chord be touched, however lightly, the vibration is every where felt, and produces harmony, or discord according as the touch is skilfully or rudely performed.

But, My Brethren, our good God having in his unbounded mercy delivered us from all these evils, by causing us, in preference to so many millions of our fellow-men, to be brought up in the one true Church, our chief concern should be to turn to our moral advantage the admirable Institution of which we are now discoursing, so that it may, in accordance with the holy designs of our Lord in its establishment, produce in us such an encrease of grace or spiritual life here, as will be a foretaste and pledge of a blessed immortality hereafter. It is in this spirit and with this view, that the church puts into the mouth of her consecrated minister after the distribution of the Holy Communion to her children the beautiful aspiration contained in the Anthem "O Sacred Banquet in which Christ is received, the Memory of his Passion is renewed, the mind is filled with grace and a pledge of future Glory is given to us."

But, My Brethren, as in the Natural order it is indispensable for us, if we would derive nourishment and health from the food we partake of, to be so prepared and disposed as to our bodies and our physical constitution, as that what we eat be suited to our corporal well-being, in like manner, a corresponding analogous preparation on our part is necessary, in order that the participation of the Holy Eucharist may conduce to our spiritual welfare. We know from experience, that in the order of nature, it is requisite, that in proportion as the food we partake of is rich and superior in its nutritious qualities, our corporal system or constitution should, in order to profit duly of it, be better prepared for it and be free from those infirmities, which, if not corrected would render such diet seriously injurious to us. Now in the spiritual order, the Eucharistic banquet is the most transcendently rich and magnificent repast, which even the omnipotence of God himself could provide for his children, for it contains the body and blood united together with the soul and divinity of Jesus Christ, the second person of the most adorable Trinity, God of God, light of light, the very image of the Father's substance and the splendor of his glory.

It was this great truth of the necessity of coming prepared to the Eucharistic Banquet, which St. Paul inculcated, when he saith: "But let a man prove himself and so let him eat of this Bread and drink of this Chalice." Through the neglect of the probation here enjoined, the same Apostle teaches, that instead of life and grace, the participation of the Eucharist brought on the contrary, condemnation and death on the unworthy communicant. What a dreadful, what a sacrilegious and perverse abuse of an Institution, which is itself a compendium of all that the wisdom and goodness even of God himself could accomplish, and have in effect accomplished, in order to secure to Man a blessed immortality? With what horror must not God and his holy Angels regard the unhappy man, who by this grievous sin perverts the very principle and source of grace and immortality into an occasion of judgment and death.

And, mark, I pray you, my Brethren, that by the sin of an unworthy Communion, the sinner brings condemnation or damnation on himself in a manner far more horrible, than that which attends upon the perpetration of any other grievous transgression. For according to the words of St. Paul, the unworthy Communicant does not merely incur damnation in the same way as that, in which other sinners do, but he eats and drinks damnation to himself, not discerning, the body of the Lord—that is to say, by his unworthily eating the Eucharist, the sinner transforms and embodies into his own flesh the damnation which he incurs, just in the same way, as he who eats bread or any other food transforms it into his own substance, and thus makes it to be bone of his bone, and flesh of his flesh. What a frightful state for an unhappy Christian to be placed in? To have the curse of God not merely visiting him, with punishment as it does other sinners, but even entering into his very organization, and bound up with his very subsistence, so that he must carry it about with him wheresoever he goes, and have it amalgamated with his being, at home and abroad, sleeping and rising, far more intimately and immediately than is the shadow which attends upon his person.

But whilst we dwell on this awful spiritual judgment on the unworthy Communicant, as that which most merits our attention because of its fatal consequence in the order of salvation, we ought not to pass unheeded another unhappy result of a temporal or corporal nature, which the Apostle informs us befel such sinners as we now speak of, in his own time. This punishment St. Paul refers to, when he says "*Ideo inter vos multi infirmi et imbecilles et dormiunt multi.*" Therefore, there are many among you infirm and weak, and many sleep. What, will it not satisfy the divine justice, that the sacrilegious Communicant should be covered with malediction as with a garment, and that a curse should enter into his very marrow and the very centre and principle of his existence? Must the unhappy man be moreover visited with corporal disease and infirmity and have as it were every hope of repentance and salvation frustrated by the awful judgment of a pre-

mature and sudden death? Will not the Almighty allow him to run at least the ordinary term of human life, and leave him thus in common with other sinners to whom a like indulgence is often extended, some door, some avenue through which he may yet find safety?

Unfold for yourselves the open, obvious meaning of the inspired words just rehearsed, and say of yourselves, if these words thus interpreted, do not imply, that sickness and premature death were in St. Pauls' time an ordinary, common punishment of unworthy communicants, in addition to that designated by the Apostle, when he says "that the man who eateth this bread or drinketh this cup unworthily, eateth and drinketh damnation to himself not discerning the body of the Lord." It is manifest that the Apostle speaks of infirmities and of a sleep, such as the Corinthians themselves could by their own senses attest, when he says, that because of bad communions many among them were infirm and many of them also sleep. For the Apostle speaks of events, which he supposes those whom he addresses to know familiarly. It is obvious also, that these events were such as that the Apostle judged it useful to recall them to their memory, in order to deter them from incurring the guilt and punishment of an unworthy Communion. It is furthermore clear that the punishment spoken of was frequent as St. Paul says that it befel many.

The Apostle then by these words proclaims, that in his own time corporal disease and premature death were the punishments of an unworthy communion sent by God openly and visibly, not upon one, two or a few, but upon numbers of the first Christians, and he clearly intimates that besides these punishments, the same guilty parties moreover ate and drank damnation to themselves not discerning the body of the Lord. Now, My Brethren if the just anger of God visited with such severity so many of the early Christians, who by embracing Christianity, had for the most part to expose themselves to so many dangers, and to such trying privations in their persons and property, what reason is there to suppose, that the same or similar penalties do not, if not

as visibly, certainly as really visit many amongst the faithful of our day, who fall unhappily into the like grievous transgression. Is there not too much reason to fear, that it is thus we may explain and account for many of the grievous spiritual and temporal evils, which have occurred amongst us? Is there not but too much cause to apprehend, that it is to this unhappy origin, that we are to ascribe the perverse principles and conduct in all that regards religion of many, who call themselves Catholics, and whose external conduct wears an imposing appearance.

Remember My Brethren, the unhappy end of the first unworthy communicant recorded in the Scripture. In the very instant in which he perpetrated Sacrilege, the Devil, says the Scripture, entered into him; his next crime was to sell his Lord and betray him for a paltry sum of money, and then followed the consummation of his iniquity by the perpetration of suicide in despair. If God poured forth his vengeance both here and hereafter on an Apostle and on the first Christians who communicated unworthily, what grounds can there be for us at the present day to hope for more indulgence, if we unfortunately imitate their bad example? Unquestionably none! Oh, then let us agreeably to the Apostle's salutary instruction prove ourselves before approaching the Holy Communion, by the diligent examination of the state of our conscience, and by an humble, sincere and contrite confession of our sins, in order that we may thus be prepared to receive our Lord into a clean and furnished habitation, into a heart cleansed from defilement by sacramental absolution, and adorned with those virtues, which will render his abode pleasing to him, and draw down upon us a large and enduring benediction.

In the example of the Roman centurian who besought our Lord to heal his servant, the Church holds forth to us a beautiful illustration of the humble and holy dispositions, which our Lord desires that we should have, when he is about to honor us with a visit in the holy communion. Astonished at the condescension of the Saviour in offering to go down and enter into his house, in order

to restore a poor servant to health, the Centurion in an ecstasy of humble admiration and profound gratitude exclaimed "Lord I am not worthy that thou shouldst enter into my house, but say only the word and my servant shall be healed." These words so expressive at once of the Centurion's profound sense of the Saviour's unspeakable dignity and of his own unworthiness, the Church holding in memory the glorious commendation bestowed by her Divine spouse on him, who first uttered them, beautifully accommodates to the dispensation of the Holy Eucharist, in order by thus unceasingly repeating them in this most solemn and most august occasion, earnestly to exhort her children, to enter into the same sentiments as those of the Centurion, when they are about to introduce Jesus Christ into their bosoms. The Church, in the Hymn "*Te Deum*" as well as in other parts of her service, expresses her astonishment, that in the Incarnation, the Redeemer vouchsafed not to abhor to take up his dwelling even in the holy and most chaste womb of the even Blessed Virgin. The Holy Mother of the saintly Baptist amazed at the honor done to her by the Blessed Virgin's visit exclaimed, "Who am I that the Mother of my Lord should come to see me. Let our conduct at the time of Communion be regulated by these examples, that Christ may visit us in mercy and grace here, and unite us to himself in a blessed eternity hereafter.

Selections.

BELGAUM.

CONVERSION.—Rev. Mr. J. C. Marchetti, chaplain at Belgaum received on the 20th ultimo a Protestant Woman into the bosom of the Catholic Church.

CATHOLIC CHAPLAINS TO THE EXPEDITIONARY ARMY.

Such of the public as the interest of war-like preparations has attracted to the accounts of the late embarkation of troops may have remarked what we believe is a novel provision. To a certain number an official Catholic Chaplain was attached. For this con-

cession, such as it is, Catholics are indebted almost exclusively to the persevering exertions of the honourable member for Meath, who has also placed a notice on the books of the House of Commons for a motion to make more extensive spiritual provision for those who are going to risk their lives in the cause of British honour. Even as a matter of good policy, no less than of the commonest justice and consideration, government ought not to deny to Catholic soldiers the benefit of that religious care, which more than any other cause, makes men fearless of death. We know universally that the men who are the most attentive to the duties of their religion are the best soldiers—that they are distinguished for obedience, order, and bravery. But even the best dispositions must gradually yield to the demoralising effects of war, unless means are taken to preserve them by the constant presence of spiritual influence and direction. Who has such a title to all the consolation and comfort which the state can provide, as the soldier that pours out his blood for his country? And on the other hand, can we fancy any instance of such cruel and shameful ingratitude as that of denying to the heroism that braves death every instant, the same blessing that may be enjoyed at home and in peace?

For the extent, though insufficient, to which such a claim has been recognised—such a disgrace avoided, the public, as we have observed, have to thank the constant and undiscouraged efforts of Mr. Lucas just as to the same gentleman will probably be due the establishment of religious equality in the prisons of England and Scotland. While looking forward to the success of his intended motion—for which the assumed proportion of persuasions in certain parts of the army gives just cause—we may refer to the important service which the member, for Meath has done to the great principle of religious freedom in those two instances, and the contrast in this respect between him and his detractors. Persons may carp and rail, but what the sound sense of the public will judge by in the end is the amount of positive and practical service which a man has done. And Mr. Lucas may fairly challenge the gentlemen who abuse him to show a corresponding result to their exertions. They have no positive principle at all in view, but are occupied wholly in endeavouring to lessen the power and influence of those who have. However, we are firmly convinced of the right sense and judgment of the community, and their ability to estimate such zeal. They will ask what a man has effected—what beneficial change he has brought about in

the law or system of administration; and when they see instances of such service, they will not mind those detractors. That is the rule on which men of common sense and anxious for the public interests, act, without minding party or personal recriminations.—*Cork Examiner.*

THE NO POPERY MANIA—THE NUNNERIES INQUISITION,

We abridge the following from a remarkable leading article in the London *Morning Post*, [the organ of the High Church party in the Establishment]:—

It is both curious and painful to observe the extravagant lengths to which most persons who have cherished a morbid horror of Popery allow themselves to be driven. You cannot find a more bigoted person than an ultra-Protestant, nor one more inconsistent. Claiming for himself the right to worship his Maker and profess his faith according to his own conscience, he constitutes himself his own pope, and forbids others the liberty he himself delights in. Such persons see but one thing wherever they go—and that is, the increase of Popery—a twofold increase—an increase in the number of Papists, and an increase in the intensity of their Papistry. They live in hourly dread of the rekindling of the fires of Smithfield, the furbishing up of the old thumb-screws in the Tower, and the public martyrdom of the Archbishop of Canterbury. Thus they fight with shadows—shadows of Monks, shadows of Friars, shadows of Jesuits, shadows of convent walls and steeples, and even, *nefas dictu*, at the shadow of the cross. They believe the most extravagant stories. Run ours that could not live an hour if uttered of others are taken up with alacrity, and circulated with a relish, if the persons implicated live in a monastic house or frequent a Romish chapel. The class of persons have quite a literature of their own. Their fictions are all of Jesuit intrigues, of Popish governesses getting in to protestant families; of Popish butlers corrupting the house-keeper's room, and Jesuit footmen carrying the accursed thing into the servants' hall. Their songs, hymns, tracts, fictions travels, histories, essays, sermons, poems, and orations, are all aimed at the æsthetics of Rome—her convents, altars, candles, music, crosses, incense, and the like—far more than at the vitals of her system. These persons work upon a principle wholly different from the Church of England. The Thirty-nine Articles, in which they profess to delight, on account of their unmistakable Protestantism, strangely enough say nothing whatever on those points about which these

goods folks rave Not a word against monastic institutions, religious orders, vows, Nuns, or crosses.

We do not hesitate to speak thus plainly, because our character as a journal is not new to the public, and our Protestantism, in the Church of England sense of the word, is beyond impeachment. But we are constrained, by a love for common honesty and fair dealing, to raise our voice against the excesses of those who, under Protestant colours, are literally taking all point out of our protest, and, by their extravagance and bigotry, are doing the work of Rome as effectually as any one of the Orders they affect to dread. These worthies have magnified the bugbear that haunts them, until they can see nothing else. Hence they fight it as if there were no form of evil besides, and think no weapon too deadly, no measures too unscrupulous, and no proceedings too unjust, if only they effect the desired end. The consequence is, that they propose to treat Roman Catholics with indignity and injustice, such as they would not dare to hint at were any other class of Christians in question.

On what other principle could it be asserted that the houses of Roman Catholics are to be open to public inspection, while those of Protestants are to remain unmolested? The morbid feeling we have described has, to the present, taken the direction of intense alarm at the horrors said, or supposed, to be practised in Roman Catholic convents in this country; and honourable and right honourable members of parliament complacently propose, and enthusiastically urge, that these Roman Catholic homes shall be violated by the impertinent inquiries of Protestant inspectors. We say that, in the present state of things, such a proposition is not creditable to its promoters. As well might all the numerous boarding-houses which abound in London, and afford a cheerful home for lone widows and elderly spinsters, be placed under public surveillance, with a view to their ultimate suppression, because the spirited gossip that enlivens the tea tables of those most proper establishments might be magnified, by some morbid minds, into a legitimate ground for a criminal information for defamation or libel.

The law of England respects the sanctity of home, whether it be the home of a family, or a Religious Order; and until a *prima facie* case is made out against any one of them, the highest police functionary in the country dares not cross the threshold. Much more must the case be strong, if a whole class of houses are to have the mark of the beast. But against the conventual institutions of Roman Catholics in this country no case

whatever has been made out. It has not been proved that personal liberty has been restricted, or violence used, or morality endangered. Granted that much that has been said of these places is true—that ladies lick the floor, or do penance on bare knees, or worship images—what is that to the law of England? They do it in the undisputed right of private judgment; and however much we may commiserate their infatuation, we may not interfere with their liberty. A large number of persons believe the abominable falsehoods of Maria Monk; but granting them to be all true, they would not make out a case for the interference of parliament except upon a principle which would render every hearth in England amenable to the intrusion of the police. Whether these institutions are not anomalous in the present state of the law, and whether the canon law of Rome, in respect of the property of Nuns, does not clash with the law of property in England, is quite another matter. Into this it may be well that inquiry should be made; but, until it shall be clear as daylight that public property, public morals, or personal liberty, are endangered by the existence of these institutions, the sentence of common sense and justice is, that they be let alone.—*Tablet.*

RUSSIA.

(From the *British Army Despatch, Jan. 27*)

During the last century and a half, the vast plains of Tartary up to the frontier of China have been secured, while the civilised states of Asia and Europe have been dismembered to augment her dominions. The acquisitions she has made from Sweden are actually greater than what remains of that ancient kingdom, and her acquisitions from Poland are as large as the whole Austrian empire. The territory she has wrested from Turkey in Europe is equal to the dominions of Prussia, exclusive of her Rhenish provinces; and those from Turkey in Asia are equal in extent to all the smaller States of Germany, the Rhenish provinces of Prussia, Belgium, and Holland taken together. The country she has conquered from Persia is about the size of England, and her acquisitions in Tartary have an area equal to Turkey in Europe, Greece, Italy, and Spain. Finally, within the last seventy-five years she has acquired territories greater in extent and importance than the whole she had in Europe before that time. The power and resources of Russia lie in the countries to the west of the Volga, and not in the wilds of Siberia, and her European conquests will show how formidable these are. In the period we have named she has advan-

ced her frontiers 850 miles towards Vienna, Berlin, Dresden, Munich, and Paris—she has approached nearly 500 miles nearer to Constantinople. She has possessed herself of a large share of Poland and its capital, and has advanced to within a few miles of the capital of Sweden, from which, when Peter the Great ascended the throne, she was more than 300 miles distant. Turning towards the east, we find that she has stretched herself forward about 1,000 miles towards India, and the same distance towards the capital of Persia. The regiment that is now stationed at her furthest frontier post on the western shore of the Caspian has as great a distance to march back to Moscow as onward to Attock, on the Indus, and is actually further from St. Petersburg than from Lahore, the capital of the Punjab. The battalions of the Russian Imperial Guard that invaded Persia found that at the termination of the war they were as near Herat as to the banks of the Don; that they had already accomplished half the distance from their capital to Delhi; and that, therefore, from their camp in Persia they had as great a distance to march back to St. Petersburg as onward to the capital of Hindostan. Russia openly declares that the terms of the next peace with England will be dictated by her at Calcutta, and is indefatigable in urging upon Persia to accept her officers, her men, her arms and ammunition, and make common cause with her in the conquest of India.

Passing from this contingency, which many may still believe to be extremely remote or improbable, to the present position of affairs nearer home, it may fairly be asked what course the nations of Europe, and England in particular, would pursue if Russia were to take possession of Constantinople? Austria talked at one time, of opposing it with 200,000 men. England and France do not pretend that, for one moment, they would submit to it. If these powers, then, have really predetermined that they will take up arms to remedy the evil should it arise, they admit the magnitude of an evil which would justify a recourse to such a remedy, and are, therefore, bound to oppose every act which must tend obviously to produce it. If Russia refuses guarantees for the future, it will be evident that she means to persevere. It is while the resources of the Ottoman Empire are still entire that the mischief must be prevented. Hitherto the allies of Turkey have given her no material assistance, while Russia hurls defiance in the face of Europe. The occupation of Moldavia and Wallachia, and the expenditure entailed upon the Porte, are a great gain to her, her primary object being

to weaken and harass the Porte into subservency. It is clear that every effort, consistently with the dignity of the country, has been made (and some are inclined to think too much has been conceded), to preserve peace. Till now, the apprehension excited in the public mind by the prospect of war is beginning to give place to the still more painful apprehension lest the dignity of the nation should have been compromised, or should not be adequately maintained. If Russia is resolved to try her strength with France and England, and Turkey combined against her, she will develop great resources, and maintain an obstinate struggle. Let us hope that our tardiness to accept the combat is but an indication that we foresee its magnitude, and that the two great Western Powers are now prepared, if this last attempt at negotiation fails, to put forth at once all their strength—to hit hard and to strike home!

THE PRINCIPLES OF THE PERVERSIONS OF THE POOR IN IRELAND.

TO THE EDITOR OF THE TABLET.

Sir—When Henry VIII. revolted from the Holy See he found it necessary to employ all the evil means in his power to compel the acceptance of the new religion. In his day violence and fraud were the sole available instruments, because people then had no notion of doing things by legal means. The law was silent, and there was no reason why persons in authority should for a moment respect its claims. In the course of time, as men became more civilised, and rulers learned that force might be employed against themselves, other means were found necessary. Open violence is not now successful, and people compass their ends in a more decent way. It is not possible for a Protestant to thrust Catholics into prisons, or forcibly to rob them in open day; hence the insidious tricks of the Protestant agents. They now take advantage of our poverty, and pervert the simple souls, in the presence of starving children, by giving relief in food and raiment. A wealthy Protestant is not bound by law to succour the poor Catholic dying by the road side. He may pass by him like the Priest and the Levite; he is not the charitable Samaritan, neither does he recognise the obligations of mercy without conditions. Accordingly he makes terms with the destitute, and ministers to their necessities in the way of contract. Charity is a commercial transaction, and the sentiments of gratitude and good works do not enter into it. The rich man sells his gifts, and the poor man buys

them. The whole affair does credit to the principles of the soundest political economist. The trade is free, supply and demand regulate the market, and, as usual, the most necessitous has the worst of the bargain. Men of ordinary conscientiousness will condemn the proceeding, because an unfair advantage is taken of want, but in this matter we do not see what conscience has to do with it; and the Protestant, soupladle in hand, disdains such paltry considerations as those of right and wrong.

A poor Catholic, ground down by misery and want, stands in the presence of his Protestant neighbour, and humbly begs, like Lazarus, for a piece of bread. The agent of heresy promises not only to relieve his immediate wants, but to satisfy also his future exigencies on one condition. The poor man is starving, without hope of assistance elsewhere, and in his dire destitution consents to the ruin of his soul. That is the price of Protestant relief. It is a hard bargain, but the rich man is inexorable, and will not dole out his unblest alms without the satisfaction of Satan.

Now, when you get into the confidence of this poor perverted soul you learn from him that he has not apostatised from the Faith; he protests that he believes all that he believed before, and that he has no expectation of dying without the last Sacraments of the Church. You express your surprise at his conduct, and he relieves you by telling you that his Protestant exterior is nothing but an imposition; he is simply cheating the agent, and living on soup, for which he inwardly resolves not to pay the price. He is still a Catholic, wears the scapular, but with more secrecy than before, and says the Rosary when he is certain that no one can detect him. He does not deny the Faith, only he hides it; and meanwhile he laughs at the simplicity of the Protestant who furnishes him with food, and clothing, and fuel, with a house rent free, a weekly salary, and the schooling of his children.

I do not say that all apostates are like this one; but there is a class certainly which, in its own thoughts, confines itself to the external negation of Christianity. The people are Catholics at heart, if you believe them, and are only for a time mixed up with certain circumstances, which show them to be heretics. Their whole misfortune, as they think, consists in the absence of a visible profession of the Faith, and they are not very much disquieted, because they preserve still their former practices, at least such of them as can be carried on in secret.

Now, I do not mean to say that these poor

people justify themselves by what I am going to speak of, neither do I mean that their perversion is a consequence of it. But, to me at least, and I hope to write without giving offence, this perversion of the ignorant poor, may be justified by the example of their betters. This is what I mean: a National School is set up by the Priest, who, on certain terms, obtains the alms of the English Government. These terms are, the absence from the school of all Catholic practices, all Catholic teaching. The school has no sacred images, and the children must hide their rosaries. Of course neither Priest nor pupils apostatise from the Faith, only they make no profession of it within a certain house for so many hours every day. The Government buys their souls for so many minutes of time, and during those minutes their religion is in abeyance. It is true the Government knows them to be Catholics, but still the money is given on the condition that for so many hours the Catholic energies of the soul shall be dormant. All exterior manifestations of the Faith are prohibited, and the children are not then visibly distinct from heretics. If the Sovereign Pontiff were to enter the school during the hours of irreligion, he must be regarded as an ordinary visitor.

I may be quite wrong in my opinion, but, after very long thinking on the subject, I cannot discover any difference in principle between the school and the poor woman who takes soup in exchange for her soul. We all condemn the conduct of the poor, and say that the direct extremity of want cannot justify her conduct. She ought to receive no relief on the condition proposed. True; but can you make good Catholics, in the long run, of children whose education is tainted with the stain I have mentioned? The absence of the crucifix from the school surely means something. Everybody knew what was meant when Louis Philippe took them down from the courts of justice when he began his corrupting reign over France. I know very well that there are schools where the conditions of the Government are not kept, and where the outward profession of the Faith is respected. Perhaps, however, the annuals of the soup system may present a parallel case. The question is, whether the soup perversions be not a warning to us with respect to our national education. I say again most sincerely that I may be under a great delusion, and that there is no proportion or connection between the schools of the Government and that dreadful scourge which afflicts the land through the instrumentality of "soup." People out of Ireland are alarmed at these manifestations of heresy

in it, and, though they know very well that the whole system is a huge delusion, they are uneasy because they feel that there is corruption somewhere, and that the rising generation is in many places drafted into the ranks of Protestantism.—With many apologies for the length of this letter, I remain, Mr. Editor, very faithfully yours,
D.

Feb. 20th, 1854.

[*Tablet.*]

PIEDMONT.

The supplementary elections, which took place in Piedmont since the opening of the session gave results extremely favourable to the government. With two or three exceptions, the ministerial candidates were returned in all the colleges.

The *Armonia* of Turin publishes an address to the King of Sardinia, signed by all the Bishops and Vicars-General Capitular of the Ecclesiastical provinces of Turin, Genoa, and Verocelli (except the Bishop of Novara, who is absent), in which they express their surprise and regret at the appearance of various circulars emanating from the government, and representing the Ministers of the altar as abusing their influence, giving way to the passions of party, and making direct and violent attacks against the government. They declare that the Bishops have never uttered a word against the government and the institutions of the country, and that the vast majority of the Clergy have imitated their example, and that they will not cease to preach respect and obedience towards the authorities established by God for the government of the people. They trust that the Catholic government of the King will protect the Clergy against a faction which outrages them by their writings, and ascribes to them sentiments and acts with which they cannot be reproached. The Bishops further protest against one of the abovementioned circulars, which tends to deprive the beneficed Clergy of certain augmentations of revenue secured to them in virtue of a Brief of Pope Leo XII in 1828, and which in fact were merely the compensation or restitution of Ecclesiastical property which was in the hands of the state. They express their hopes of an early solution of the existing difficulties between the government and the Holy See.—*Tablet.*

FLORES CATHOLICÆ.

(*Concluded from our last*)

When the "Adeste" was ended, Mass commenced.—The choir sang Mozart's 12th Mass. The number of communicants at the first mass was upwards of a hundred or more, amongst them we noticed two children dressed in white with veils and wreaths of white roses

on their heads, betokening that this was to them the greatest, happiest day of all their lives—the day of their first communion,—and a man and woman who were converts, also had the happiness of partaking, for the first time, on this day the bread of life. It was a real source of pleasure to us and to all who have the interest of our holy religion really at heart, to see so many devout worshippers and communicants on this festival. The second mass was at 7 o'clock and the third at eight—each was well attended and at each were many communicants. The last mass was at 11 o'clock, and was celebrated by our Bishop the right Rev. Dr. Devereux, assisted by the Rev. Ricards. During the time he was vesting the choir again sang the *Adeste Fidelis*.—Mass then commenced, the *Kyrie* and *Gloria* were sung, the latter was sung beautifully. After the gospel a sermon was preached by the Rev. J. Ricards, who chose for his text the words of the Evangelist so familiar to the ears of every child of the church,—“The word was made flesh and dwelt amongst us.” After drawing a picture of the Almighty invested with all the attributes which exalt him so far beyond our weak comprehension—his eternity, immensity, and independence, he then proceeded to show the miraculous love of the Divine condescension which occupied our minds in the mystery of this day.—“The word was made flesh and dwelt amongst us.” This Infinite Power, Almighty Majesty, Immaculate Sanctity, and Eternal Wisdom, through love for us veiled himself under the humble form of the little Babe whom the church presents to our devout contemplation on this day, in the damp straw and ruined walls of the stable of Bethlehem. He ended his discourse by begging all present to join with him in repeating that beautiful song of the angels, the “*Gloria in Excelsis Deo*.” The church was crowded to suffocation, and many of our separated brethren were there as spectators, and all were remarkably well behaved. After the sermon there was a collection which, was to be divided between the priest and the orphans. The “*Credo*” followed. The “*Incar-natus Est*,” which is very soft and beautiful, was sung as a solo by Mr. Tredway, who had generously and devotedly ridden a distance of 60 miles the day before in order to assist the choir. The “*Sanctus*,” and “*Agnus Dei*” were also well sung. The “*Benedictus qui venit in Nomine Domine*,” which in the 12th Mass is peculiarly soft and sweet, was sung during the Elevation. When Mass was over the Bishop gave the Papal Benediction, and the principal ceremonies of the day were ended; for as it rained in the evening, there were but few at Vespers. And now, children of the church, shall we not wish you a merry, happy, holy Christmas, aye, and we trust in reality it is such to you, and to say soothe we have great and earnest proof that it has been so—for it is past, and many of you have knelt in humble adoration at the cradle of your infant God, and have received him with pure hearts and lips, and may you all have many more such welcomes to give him when he comes to you so lovingly and tenderly. Behold the little babe wrapped up in

swaddling clothes, and laid up in a manger; behold the wretchedness by which he is surrounded, see his innocent flesh exposed to the rigours of the cold, behold his limbs shivering while the smile of heaven is playing on his beautiful lips, see the tiny hands which formed the universe, and which are some day to be so cruelly pierced, now stretched out in humble supplication to heaven for our sins; behold the little feet which are to walk about on errands of mercy to sinful man, and are finally to be nailed to the cruel cross; watch that sweet countenance on which angels wish to gaze, and see it upturned in silent entreaty to heaven for our sins; see those beautiful eyes resplendent with light from above, now diffused with tears of sorrow for our sins, now radiant with light at the thought of redeeming us; see the pulsations of that little heart which pants for happiness, and remember that for love of us it is to be pierced with a lance; see his virgin mother bending over the lovely babe, and contemplating with chaste eyes the fulness of the Godhead; see how she laments the poverty and misery which surround him,—and yet she bows in meek submission to the divine decrees, adoring him with profound humility as her God, and welcoming him with joy as the deliverer of nations. O! come then, and with her let us adore the sweet babe of Bethlehem, the Jesus, the Saviour, the Redeemer, the Creator, the Judge of the World.—“*Amem's puërum Betholem*.”

REVIEW.

The Rambler for March, 1854. London: Burns and Lambert.

The present number of the *Rambler* contains an article entitled, “*Shams and Realities*,” which will probably cause, though in a different way nearly as strong a feeling as the recent article on the Rev. Dr. Cahill. In controversies of this kind it but too often happens, according to the old Scotch proverb, that “the redding straik gets the warst of the fray,” even where the intentions towards both parties dictate the interference. For various reasons, however, we do not feel ourselves under the necessity of entering the discussion, both sides having been defended by the principals in the dispute with talents no one will be ready to deny; and the correspondence having, even amidst the overwhelming demands on our space during Parliament, been fully placed before our readers. Above all, as the question, in its most important aspect, has a purely theological character, it could not satisfactorily be criticised or determined save by professed theologians, and such are those to whom every member of Catholic society, each for himself, is enabled to look, in any matter where he has a call to form an opinion. The views opened by the *Rambler* in the article now before us do not

come under the category, but apply rather to the social and religious interests of the Catholic body, and to their present general position. We will now, without further preface, place before our readers some of the most loading passages of the article to which we refer:—

CATHOLIC LITERATURE.

The creation of an English Catholic literature has as yet been scarcely commenced. From dogmatic theology down to fiction, children's books, and penny periodicals, we can hardly be said to have begun the great work with that spontaneous vigorous flow which characterises the literary undertakings of a community fully prepared to take the place assigned to it by Divine Providence in its age and nation. A few isolated books, most of them of really intrinsic value, and some of them of rare excellence, are all that the English Catholic press has to boast of during the present generation. Alban Butler's *Challoner's* and *Milner's* writings belong to a state of things now gone by, in fact, almost more than in date. They have taken their place among English Catholic classics. The good solid substance which is their distinguishing feature will insure them a popularity and a practical usefulness, perhaps far longer than their learned and pious authors could have hoped for. Butler's "Saints' Lives," in particular, with all their defects of omission, with all their occasional (apparent at least) fear of protestant censures, with all their heaviness of style and formality of treatment, contain an amount of information, and in some instances a lucid exposition of difficult matters, which will command them a place in every Catholic library for many a year to come. With *Lingard* the new generation of Catholic writers may be considered as commencing, though there are peculiarities, and in our judgment, errors, in *Lingard's* ideas, with which the prevailing spirit of English Catholicism has now but little sympathy. Reckoning, however, from *Lingard's* works down to *Dalgair's* book on *Jansenism*—our last work of any pretensions to originality and excellence—a couple of shelves will more than contain all the genuine productions of the English Catholic mind which stand any chance of being remembered by posterity, or which have exerted any living influence on the age which has given them birth. How soon our intellectual strength may be such as to enable us to do for our English fellow Catholics and our Protestant countrymen what the French Church is doing with so astonishing a power and fertility for France, it is impossible to foresee. We confess that our anticipations of any thing very remarkable in the way of speedy improvement are not particularly sanguine. Too many of us know so little, that we do not yet perceive how little is our all. At the same time, it were futile to deny that there is increasing among us a deep, genuine, and healthy sense of the momentous importance of a sound and vigorous Catholic literature; while there are various indications of latent powers, and honest, self-denying zeal, which, if not sufficient to warrant any confident expectations, are amply abundant to enliven us with a well-grounded hope.

As to the innumerable republications, translations, and compilations which have been brought out by Catholic publishers for some years past, they are for the most part the mere results of commercial speculation and business like energy. For ourselves, we think there are already a great deal too many of them. Many of them were totally unworthy of republication at all from their mediocrity of character; and of those which are translations, the majority are—to use the plain but true phrase—as versions from a foreign language, detestable; frequently disguising and perverting the sentiments of the originals, and clothing the whole in a caricature of ungrammatical and un-English phraseology which proves that the translators knew neither their own language nor that which they have attempted to interpret. As to appearance, including printing, paper, binding, and illustrations, every respectable Catholic is so thoroughly ashamed of five out of every six of the cheaper class of our publications, that on this head little need be said. If we take up a Catholic book, the chances are two to one that in the first half dozen pages we see some misprint or other typographical defect; that the letter-press is so small that nobody above forty years of age can read it with comfort, the paper of the commonest species, the "Engravings" ludicrous, the stitching and the binding the most wretched work of fifth-rate workmen or boys, and the whole thing so utterly disreputable, that we should search in vain among the books of any other class, or any Protestant sect in the country, for a series of books so little creditable to all parties concerned in their production. Of course, there are exceptions; and being such cannot be accepted as characteristic specimens of the Catholic press of today. This state of things cannot, of course, be instantaneously put an end to, even by the most munificent pecuniary liberality. Money alone will not create authors and books. Time alone, with an advance in our general habits of study and thought, can form a class of men capable at once of appreciating and supplying the real necessities of their time. Still money will do something; nay, much. As things now are, or have been, there is a numbing chill in the Catholic library atmosphere, which paralyses every writer or publisher who, would bring out anything more than a reprint, a bad translation, or a mere prayer-book. The apathy of those amongst us who have money, more or less, is a mountain in every author's path. Were not the fact too well-known to our readers, we should hardly venture to assert that the number of Catholic gentry, or persons in tolerably easy circumstances who are literally *callous* to the claims of Catholic authorship, is melancholy in the extreme. Hundreds and hundreds of persons grumble at, and lament over, and criticise the present state of Catholic literature, while it never occurs to them that if individual Catholics will not frequently buy books simply to encourage the cause, and not because they personally want to read them, there is no hope of a better condition of things. A gentleman who can afford it ought to buy all new Catholic publications of tolerable merit where the Clergy can do so, no doubt the same obligation rests on

them; but our Clergy are poor, while out of their poverty they do far more in proportion for the support of Catholic literature, than to our aristocracy and men of substance.

Our Catholic literature has, further laboured under another disadvantage, which, though to a superficial observer it may seem no disadvantage, at all, undoubtedly operates very injuriously, upon our world of letters. An unfortunate notion has prevailed amongst those whose duty it has been to criticise new Catholic publications that every Catholic book is to be puffed, unless it contains some outrageously glaring offence against morals or doctrine; or unless it espouses a different side from that which the critic himself upholds on any one of those subjects on which the English and Irish Catholics are divided in opinion. This mistaken tenderness arises sometimes from sheer cowardice, but very often from a desire to deal tenderly with Catholic authors and publishers, the former of whom are generally actuated by the best motives, even when their contributions to our literature are most worthless; and the latter of whom have so many difficulties to contend with in the ordinary course of business, that they think they are entitled to a lift from every Catholic reviewer for religion's sake; and also, no doubt, in return for the advertisements of their books.

Now, we are as far as possible from saying that, as things now are, it is not better for the reviewer to err on the side of leniency than on that of severity. But, at the same time it is obvious, that to manufacture laudatory reviews on these grounds, is so reduce the whole office of criticism to a solemn and impudent farce. Readers complain that they are taken in by critics, and say with justice, that until criticism is at the least honest, it must be sheer humbug and must really do more harm than good. Excessive thin-skinnedness, we are reminded, is an undeniable symptom of mediocrity and shallowness.—(Pp. 210—213.)

CATHOLIC CHARITY—THE GRAND CLAIM ON IT.

On the whole however, we cannot but think that Catholic liberality has kept pace with Catholic courage, and that every year witnesses a fresh step in the march. Yet what a list might be made of Catholics of substance whose gifts to religion bear no sort of proportion to their apparent means, or to the splendour of the mode of life! Some—nay, many—are generous and self-denying to the last degree; but it is a universal complaint amongst those who are most conversant with the subject that there are many to whom it never seems to occur that "property has its duties as well as its rights," and that a very small amount of self-sacrifice for the necessities of others would work an amount of good which they little anticipate. Again, however, let us be just to all parties. Many things have taken place which have tended to check the munificence of those whom God has entrusted with large wealth. The system of general begging—necessary as it has been, and even may still sometimes be—has had the natural effect of worrying those who are often appealed to by strangers, and who know nothing of the manner in which their gifts are in the aid applied. Large

sums of money have notoriously been injudiciously spent, so that scarcely any lasting good has been the result. We have been grievously deficient in business-like habits, in punctuality, in prudence, in avoiding debts, in the publishing of accounts, and in all those other details of action which cannot be neglected without chilling the warmth of charity in those who would be disposed to give. From penny periodicals upwards, a host of ill-considered plans have been one after another presented to the Catholic public, of which many could not have succeeded; many have failed from want of common sense in their carrying out, many have only partially succeeded through the indiscretion of their promoters, and only a few have completely realised the hopes with which they were undertaken. The money we have thrown away, the expectations we have disappointed, the energies we have paralysed, and the charity we have chilled, would have been enough to have ruined any cause but that of the Catholic religion. No wonder, therefore, that much of our charitable enterprise and liberality still lies dormant, and awaits the touch of that Ithuriel's spear which will awake it to life and action.

Without being disheartened, therefore, because we have not done more, and without undue exultation because we have done so much, we venture now to beg of every intelligent Catholic who has money, health leisure, or energies at his disposal, to contemplate our true position, and to try to form a just estimate of the relative titles to his help which are presented by the various claims for aid which he bears on every side.

The one great feature of our present circumstances in England is the enormous number of our poor in proportion to the means of grace and instruction which we have provided for them. They have far outstripped the advances which we have made in church-building in school-founding, and in an enlarged supply of Clergy and religious bodies. The contrast between the proportion of our Clergy to their flocks seventy years ago and the proportion between Pastors and people to-day is so astonishing, so absolutely portentous, that we fear even to state the difference. True, we have built colleges—we have established schools—we have rebuilt old chapels and raised handsome new churches—we have multiplied choirs, High Masses, vestments, and ceremonies—we have issued tens and hundreds of thousands of cheap publications, the list of our Clergy annually increases and religious orders are freely scattered over the country; but all this is little so long as it remains far below the necessities of the times; and it is still less when much that has been done tends to hide the wounds in our body politic rather than to heal them.

Have we not cause to fear that one reason why we have as yet done so little in converting Protestants is our neglect of those who are Catholics already and who, for no fault of their own, are plunged in the bitterest suffering which can try the patience and tempt the faith of the soul of man? What is the use of praying for the conversion of peers, and Bishop,

and lawyers, and merchants, when we are forgetting our first duties to our fellow Christians? When Almighty God gives a man a work, to do, what right has he to shut his eyes to that work, and gaze away into the distance at some glorious prospect, and content himself with praying for its supernatural approach, while the work which ought to be done to-day is half neglected or altogether forgotten?

If our readers could see the facts with their own eyes, they would learn that no language can paint the dark and awful realities as they exist at this hour. Let any one who wishes to ascertain the truth select some Priest with whose zeal for the poor they are well acquainted and who has sufficient opportunities for learning the state of our populous towns. Let him inquire how they live, and who teaches their children; where they go to Mass, who hears their confessions, who relieves them in sickness, who consoles their deathbeds. Let him ask where they live, where they sleep, where they inhale poison with their every breath. The daily newspapers tell a tale which indicates a condition of things too dreadful to contemplate. Read the police reports, and observe what a frightful proportion there is of Irish names and Irish-born Catholics, now degraded to the lowest state of brutality, so that one sickens to read of the ferocious crimes of which they are incessantly guilty. Or ask those who are familiar with sins of lost women in our cities. Is it possible that of those miserable unfortunates, hundreds and thousands were born and nurtured in Catholic Ireland, one of the most chaste kingdoms on the face of the globe? Why are these things so? These people were not so at home. Their fathers and mothers were never such. They have fallen to the lowest depths, because when the hand of God smote their homes they fled here, and we have had no work for them to do, no lodgings fit for Christian beings to house them, no friends to take them by the hand, no schools for their children, no churches for them to assemble in, and no Priests to be the guardians of their souls. The staff of our Clergy, and the accommodation of our churches and schools, is utterly inadequate to their necessities; and these necessities are not one whit diminishing as years go by; they are even increasing, and daily growing more disastrous and appalling in their consequences. A series of statements which have recently appeared in the Catholic journals from the pen of the Reverend John Kyne, of Olerken well, has opened many eyes to some few facts in the condition of our poor. No man in England knows the poor better than Mr. Kyne, and we apprehend that no man is more loved by them than he is. The facts he has given have astonished many of us and struck us with horror; but his pictures are only illustrations of a social state which prevails to an extent absolutely awful, and which is tending to become a normal state every day that it is suffered to continue unchecked.

What avails it, then, to boast of our acquisitions, to wonder why Protestants are bigoted and unreasonable, to rear a few splendid fabrics,

to expend thousands and tens of thousands in the adornment of religion for our own personal delight, while those who are first in the sight of our common Saviour are last in our eyes; Is this a day for boasting, for æsthetic luxuries, for the calm repose of a Catholic era, when the poor are huddled together in garret and cellars unfit for swine to herd in, when their little ones are forced to hunt for garbage in the streets to hold soul and body together, when they never can enter a school, or hear Mass, or go to confession, from Easter; when the neglect of these duties leads the men to the gin shop, the penny gaff, the police court, the gaol, and the gallows, and, in conjunction with actual starvation, drives the pure-minded girls of Ireland on to the midnight pavement, into the den of infamy, where the miseries of of bodily suffering and the agonies of a revolting conscience prepare them, not for repentance, for there are none to guide them, but for the undying worm and the unquenchable fire?

Surely, when the wealthy English Catholic has satisfied the claims, the actual necessities of his own neighbourhood and personal ties, his first duty is to provide many churches, many schools, many Clergy, and many schoolmasters for the Catholic poor. We must remember that this is still a Missionary age. The establishment of the Hierarchy has only substituted Missionary Bishops for Missionary Vicars-Apostolic. It is not yet time to sit down and take our ease. There is an inroad to make into the ranks of sin and misery in the very fold of Christ itself. We want buildings of moderate size, such as can be served by a couple active Priests simple, though Ecclesiastical in their structure, planted in the very midst of our poor population. We must go to these children of poverty and find them out; and not leave them to come to us. They are timid scared, puzzled by English ways, English manners English coldness, and English severity. They are ashamed of their misery, their rage, their ignorance, of their very words and pronunciation. They have their faults, their infirmities, and, too soon after their arrival, their terrible sins. But they are our brothers in Christ; they have the Faith; they have often a faith, a simplicity, a purity, a devotedness, a cordiality of soul, which shame us who have every aid and appliance to devotion, and who are annoyed by their weaknesses, and provoked by their defects.

To the poor man, the humblest building which looks like a church, and is free from the pestilential slights, sounds, and smells which afflict him in his "home" is like a paradise on earth. He comes not to criticise, but to enjoy; not to be wearied, but to rest. The simplest pictures the commonest images, the unpretending singing, the plainest sermons, so that all the genuine, hearty, Catholic, and freely accessible, are to him like glimpses of another world. He turns his weary steps there for an hour's repose, for a few moments change from the sights of sin and distress which meet him in the world outside; he feels, as he kneels before Jesus crucified the true nature and blessedness of that cross which he has to carry so wearily; he looks at

the fair face of Mary, and is comforted at the thought of that tender-hearted Mother, who remembers him when all friends on earth are failing. He can struggle on now with a better heart; he can pass the gin-place without entering; he can abstain from the crimes of his neighbours and companions, for the sake of that heaven which his Church pictures to his eyes; he is more open to the words of his Priest than to those of the tempter; after all he is not quite forgotten among men.

IRELAND.

The Association for the Propagation of the Faith.

Total received from the 2nd of February to the 2nd of March ... £379 15 7½

To become a Member of the Association, and thus be enabled to gain all the indulgences and privileges granted by the Holy See, only two conditions are required—

1st—To subscribe for the Missions of the Catholic world the sum of one halfpenny a week.
2ndly—To recite a "Pater" and "Ave" every day for the Propagation of the Faith, or it will suffice to apply once for all, with this intention, the Pater and Ave of our morning or evening prayers, and to add the invocation, "St. Francis Xavier, pray for us!"

The ANNALS of the PROPAGATION of the FAITH, published once every second month, communicate the intelligence received from the several Missions throughout the world; and a return of the receipts from each Diocese, and of their distribution, is given once a year.

Every person who, being duly authorised, collects from Ten Subscribers, receives every two months a copy of the Annals, which he is charged to give to be read by each of his Subscribers successively, and after having been perused by them, it becomes his property, as a recompense for his charitable exertions.

Every person, likewise, who subscribes for himself or family the sum of 12s 8d per year is entitled, every second month, to receive and to retain a copy of these Annals.—*Tablet.*

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on moderate terms as may be consistent with the permanent well-being of the Institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholder should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on

reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

Clergy Aid Fund.

Mr. J. Crohan, 8 0

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for April.

Rev. Mr. O'Hagan for April, ... Rs. 1 0 0
 " " Hoynes for ditto, ... 1 0 0
 " " Riordon for ditto, ... 1 0 0
 " " Fitzpatrick for ditto, ... 1 0 0
 " " Stephenson for ditto, ... 1 0 0
 " " Fernandes for Jan. Feb. March and April, ... 4 0 0
 Mr. Moran, ... 2 0 0
 From the Pupils of the Cathedral Male School, ... 2 9 6
 From the Community of the Christian Brothers, ... 1 0 0
 Intally Convent, ... 2 0 0
 Mr J. Crohan and Family for 1854, ... 12 0 0
 J. W. Robinson and Associates for April and May, ... 7 0 0
 Additional subscription of the Pupils of the Cathedral Female School, ... 1 4 0

Thro' Rev. J. A. Tracy.

Mr. P. Bentley for May, ... 1 0 0
 C. M. P. ... 1 0 0
 M. L. ... 1 0 0
 Rev. J. A. Tracy for April and May ... 2 0 0

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

T. D. Thro' Mr. J. W. Robinson for April and May, ... 4 0
 Mr. J. Crohan, ... 10 0
 Mrs. L. D'Souza, for April, ... 2 0
 " H. O. Lackersteen, for ditto, ... 5 0
 Miss Lackersteen, for ditto, ... 5 0
 " D'Rozario, for ditto, ... 6 0
 Mrs. B. J. Carbery, for ditto, ... 2 0
 Messrs. Thos. D'Souza, & Co. for ditto, ... 8 0
 Mr. P. S. D'Rozario, for ditto, ... 32 0
 " R. J. Carbery, for ditto, ... 4 0
 " S. P. D'Rozario, for ditto, ... 5 0
 " N. O'Brien, for ditto, ... 2 0
 " J. Younan, for Feb. and March, ... 2 0
 " M. Augier, from Oct. to Jan. ... 4 0
 A. Friend, thro' Mr. R. F. Serrao, ... 1 0

Thro' Rev. Mr. O'Hagan.

Private O'Hallaran, H. Ms. 98th Regt. ... 6 0
 A. Mother and Child, ... 2 0

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, MAY 6, 1854.

[VOL. XXVI.]

THE ELECTRIC TELEGRAPH.—The rates for the Electric Telegraph have been sanctioned. They are one anna a word for every four hundred miles, with a reduction of twenty-five Per cent. to regular customers. Overland intelligence will, in all cases, and at all times, be transmitted free. These rates, it is said, are lower than those current on the American lines, hitherto the cheapest in the world. At all events, they will enable any two journals in Calcutta, to supply daily a few lines with the latest intelligence from all the Presidencies.

OVERLAND SUMMARY.—The Steamer *Bentinck*, with the Mail of the 24th March, arrived in Calcutta, on the 1st instant, after a passage of Thirty-eight days. We are, therefore, relieved from the necessity of publishing the Telegraphic Report, which reached town three days before.

War has not yet been officially declared. It is only in progress. It will be remembered, that the Western Powers agreed to allow the Czar one last opportunity of retreat. They demanded the instant evacuation of the Principalities, and a reply to their ultimatum by the 6th April, under penalty of a declaration of war. To such a demand, it was obviously impossible for an Emperor of Russia to accede. His personal honour the dignity of his House, and the feelings of his people alike forbade an act which, disguise it as we may, would have been one of the grossest cowardices. Imagine the reception such a menace would obtain from the Parliament of England. His reply, therefore, is a short and contemptuous refusal, but the official answer has not yet arrived, and the two Cabinets calmly await the day they have themselves selected. On the 6th of April, therefore, unless some unforeseen catastrophe intervene, the question will be finally at rest. Meanwhile, Sir C. Napier with his magnificent fleet, has arrived at Copenhagen. His departure was a day of almost national rejoicing. The fleet was attended to the Nore by dozens of Steamers, yachts, and small vessels, and headed by her Majesty in person, who in the *Fairy* led the fleet to sea. The incident may be considered trifling, but it is in this cordial union of every rank, that the true strength of England has long consisted. The French contingent is also on its way from Toulon, and the united fleets will comprise the largest armament ever afloat on European waters. The work before it, is described in another column. The Czar also upon his part is at last beginning to put out his strength. Great exertions have been made to unite the two divisions of his fleet, at Revel and Cronstad. Thirty thousand men are employed in blasting a channel through the ice. All the fortifications on the coast have been fortified. Sweden and Norway have been peremptorily informed, that they must take a part on one side or the other. Gunboats are fitting out all along the coast of Finland, and the whole of the maritime provinces, from Archangel to Riga, have been declared in a state of siege. St. Petersburg itself is placed under the government of the Heir apparent the Grand Duke Michael, and the fanaticism of the populace is fanned by all kinds of rumours and speeches from the Emperor. Lastly, he appears at the eleventh hour to have detached one of the German powers from the European confederacy. The Second Chamber of Berlin opened on the 18th March, and M. Von Manteuffel read a speech from the throne, inconsistent with the idea of hostility to Russia. The Prussian Government, it said, desired peace, and had striven to preserve that blessing. It would persevere in that policy. The "subject matter of the dispute did not affect the Fatherland," and the Government were resolved upon a strict neutrality. That attitude, however, could be pre-

served only so long as they were enabled to resist dictation, and it was necessary to apply for a war vote of 30 000,000 of thalers. The vote has been passed, and this armed neutrality is regarded as prejudicial to the West. It is the step which was so anxiously desired at St. Petersburg. In Austria, however, there are as yet no symptoms of reaction, though it is evident that the Czar had counted upon her active cooperation.—*Friend of India*

By the P and O Co's Steamer Bentinck,

London, dated the 24th March, 1854

It is known that the Emperor of Russia has refused to accept the Ultimatum, but it will not be acted upon until the 6th April the date assigned for receiving the reply.

The Baltic Fleet under Sir Charles Napier was at Copenhagen, a rumour prevailed at Alexandria that the combined Fleet had proceeded up the Black Sea, to destroy Odessa.

Austria and Prussia still talk of neutrality.

The private correspondence between Russia, and England has been published and deserves attention. H. E. Lord Harris, Governor of Madras landed from the "*Bentinck*," on the 28th at Madras and was sworn in.

The Screw Steam Ship "*Argo*," was at Madras.

Since our last there has been a clam in the news respecting the Eastern question; but more than ever we may say that it is the calm which precedes the storm. Both parties are arming; troops are on their way, or embarking; the principal appointments to command are made; reinforcements are pushed forward; in fine, the most extensive preparations by each side are making for the approaching struggle, and we apprehend that the first charge will be no child's play. The Czar has rejected the ultimatum. The first portion of our contingent has reached Malta, and the expedition from France is on the move. The French Baltic squadron is also in motion to join Sir Charles Napier, who has arrived at Copenhagen. The Emperor Nicholas continues his immense preparations, and boasts that has now a million of men, which he could increase to two or three millions; and with a view of facilitating defensive arrangements the Russian shores of the Baltic and the southern part of the Empire are declared in a state of siege.

The Imperial freebooter, looking upon Turkey as a "dying man," actually proposed to our Cabinet the division of this propriety! The bait offered to us was Egypt and Candia. The publication of these papers has created quite a sensation.

The Austrian Government has intimated to the Porte its intention of occupying Servia in order to check any insurrection against the Sultan's authority; but the communication has not been well received at Constantinople.

The Resources of India.—At the weekly meeting of the Society of Arts, on Wednesday last, Dr Buis, of Bombay, read an interesting paper on some of the undeveloped resources of India. As examples of what could be accomplished in that country, he referred to the articles of indigo, cotton, and guttapercha. The culture of indigo in Bengal hardly covered its own expenses in 1778, and now the annual value exported was 1,717,883*l*. In 1718 cotton was first imported into this county from India, and in 1814 when the company's monopoly was relaxed, the supply sent to us thence was 4,000,000 pounds, where as now it averaged from 160,000,000 to 170,000,000 pounds per annum, for the cultivation of which an area of 8,000 square miles was required. The demand for gutta percha has only arisen in 1847; yet it had already increased to such an extent as to threaten in a few years to extinguish the supply unless new sources for obtaining it were opened

up. In the construction of railway works they had shown extraordinary aptitude, and though only twenty-two miles of rail were as yet in use, on them it was expected that the gross traffic returns for the first year would yield 11 per cent. Deducting 50 per cent. for working charges, there would be 5½ per cent. available for dividend before any goods traffic had come upon the line. With reference to the present state of the Paper market, from the scarcity of rags, Dr. Buist points out that in India short staple flax and cotton, almost worthless for the purpose of ordinary manufacture, exists to any amount, with cheap, neat-handed, and ingenious workmen, abundance of pure water, smokeless skies, and sunshine of unsurpassable brightness—all the means, in short, of supplying the world with paper, if the art of making it was once introduced.

Colonial Postage.—The intended reduction of postage between this country and the colonies to a uniform rate of 6d on letters not weighing more than half an ounce is now in operation with respect to all those colonies, the postal direction of which rests with the Postmaster-General, and in respect to such other colonies as had notified their concurrence in the arrangement in time to be included in the first measure. The reduction takes place with regard to the following colonies.—viz. Canada, Prince Edward's Island, Bermuda, British West Indies (Barbadoes and Turk's Island excepted), British Guiana, Bahamas, Belize, Malta, and Gibraltar; and on the 1st of May the same reduction will be made in the postage on letters between this country and Ceylon, Hongkong, St Helena, and the Gold Coast.—*Home News.*

FRIDAY, APRIL 21.

The *Bombay Times* publishes an account of the total loss of the French Steam Corvette the *Caitan*, in the Red Sea. She was on her way to Aden, when she struck on a place not marked as dangerous in any of the charts. The vessel could not be got off, and her Captain devoted himself to the safety of his crew. The natives evinced a desire to plunder, but were finally induced to lend some assistance. A message was immediately forwarded to Aden, and the *Semiramis* and *Elphinstone* were despatched to bring off the shipwrecked crews.

The Cairo correspondent of the *Bombay Times* states, that the Pasha of Egypt has, by proclamation, granted absolute religious equality to all his subjects. Any Mussalman who may insult a Christian, is instantly to receive one thousand lashes. What will be the fate of a Christian who insults a Mussalman, we are not informed. The regulation, with the exception of the cruel punishment is of course excellent, but these reforms only hurry on the consummation. The fanaticism of the Osmanli is the sole bond of union among the provinces of Turkey. When the chain breaks, and it is cracking now the empire must fall to pieces.

The *Englishman* publishes an extraordinary account of a whirlwind at Bangalore, huge hailstones fell of the size of bricks. Three hundred persons are said to have been killed. A bungalow was blown across the river with two men on the roof. The men survived. Dead bodies of men, women, horses and cattle are lying in heaps, amid fallen trees, and ruined houses. Whole families are said to have been swept off, and the alarm of the natives lest the calamity should recur, is excessive. The track of the tornado was about 800 yards in width. We sincerely hope that this narrative is somewhat exaggerated.—*Friend of India.*

NOTICE.

A Depository has been opened at No. 70, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf.

April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday June 4th 1854, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday June, 11th at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

TO OUR SUBSCRIBERS.

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

Bengal Catholic Herald.

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Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhatta St., Calcutta.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Right Rev. Dr. Olliffe, Dacca, from Jan. to December 1854, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No 5. Moorghyhatta, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 19.] CALCUTTA: SATURDAY, MAY 13, 1854.

[VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 13.

THE ARCHBISHOP'S SERMON ON EASTER SUNDAY, 1854.

For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we may also walk in newness of life. Rom. Cap. 6. v. 4.

How beautifully are all the sacred truths of our faith connected with the several moral precepts and virtues, which as Christians we are bound to practise? What a triumphant reply does not this happy union between faith and morality furnish to the sceptic who proudly interrogates, for what good purpose, are the mysteries of religion revealed to man, since, as his reason cannot comprehend them, and as they seem to contradict its dictates, they are more likely to be a snare and temptation to him, than a source of grace or of enlightenment. Sophistry like this has deceived many unwary souls and caused them to shake off as intolerable, that sacred yoke which the Saviour recommends to us, saying, "For my yoke is sweet indeed and my burden is light."

In effect, if we reflect on each of the

grand primary mysteries of Christianity, we shall discover, that there is not one of them, which does not unfold to us more fully some important truth with regard to God, or to man, the relation in which man stands to God, and the hopes or fears that we should have about eternity. Is it not for the Christian an important truth, the knowledge of which ought to be deeply interesting to him, to know that the Almighty Being, from whom he has received existence, and with whom he hopes to be happy for ever in eternity, is one in nature and three in person, that from all eternity and to all eternity, the three Divine persons were and will be infinitely happy in the contemplation of their own adorable perfections, and in the inconceivable and essential love they have for one another, that the happiness which is to reward his virtue in eternity is to be an emanation from and a participation in that beatitude, which constitutes the happiness of the most Holy Trinity,—and that to be worthy of this unspeakable felicity we must whilst on earth exercise towards our neighbour a charity, a love, similar to that with which the Divine persons of the Holy Trinity love one another.

From the consideration of the moral truths which the dogma of the Trinity suggests, we may pass to the consoling doctrines which are bound up with the

mystery of the Incarnation. In this mystery, the work of the Blessed Trinity, what numerous and profound subjects for the Christian's consideration are contained. Man falls from justice by original sin, he is incapable of appeasing the anger of Heaven, he is doomed to temporal and eternal death. The Eternal Father looks with compassion on him, his Divine Son offers himself as Mediator, the Holy Ghost ordains that in the fulness of time the Virgin's womb shall be thrice sanctified for the conception of the God man, in order that thus man shall eventually recover his claim to a heavenly inheritance, by the interposition of a mystery, which will reconcile the dictates of Divine mercy with the rigor of Divine justice, by a mystery in which mercy and truth shall meet, and justice and peace shall kiss.

I will not now dwell on the benign influence, which the Catholic belief on the mystery of the Eucharist must necessarily exercise on Christian morality. We have dwelt so long on this grand subject during the Holy season, which has just closed, that any further expatiation cannot be at present necessary. Let us, then hasten to the mystery of this day, and see, how it too like the other truths of religion has been so arranged by the Saviour, as to convey to us a most salutary lesson of Christian virtue.

If Christ, says St. Paul, have not risen, then your faith is vain and our preaching is vain. But if he have risen then by a contrary line of reasoning, the words of the Apostle intimate, that your faith is well founded, and our preaching should not be without fruit. In the arrangements of God's Providence it was carefully ordained, that the grand truth of the Resurrection should be encompassed with a splendor of evidence suited to its dignity and importance in the order of Religion. The enemies of the Saviour are the first to bear testimony to his death: and the first also to guard his Sepulchre, which was hewn out of a solid rock, to prevent his remains from being removed by his disciples.

Advert My Brethren, I pray you, to the solid rock of which Christ's Sepulchre was made, and to the timidity of his disciples,

which alone would suffice to prevent them from daring to carry away his dead body in spite of a Roman Guard—conspicuous for courage and strictness in keeping watch—advert also to the folly of stealing his dead body—for what could they do with it—whether they concealed or exposed it, the fraud must be unavailing: advert again to the moral impossibility, that the Apostles, the disciples, and the first converts to the Gospel could have laid down their lives to attest the fact of the Resurrection, if the Resurrection did not really occur. To act thus they must have contradicted all the feelings of nature, and this not only without a reasonable motive, but even in opposition to every human and religious consideration. Besides the imposture must have been concealed, or in time it must have transpired. If Christ did not rise, then the world was converted without the aid of any miracle, for surely God did not interfere to enable men, the Apostles, viz., to work miracles to attest a falsehood. And would not the conversion of the world to Christianity without miracles be in itself a stupendous miracle? Christ then has truly risen from the grave.

Our Resurrection must be like to his. It must be real. It is not enough that we appear to live, that we be seen to eat at the Eucharistic Table, and to join in the Society of the Children of the Church. The whole tenor of our conduct must be in keeping and in consistency with the indication of genuine and real life, otherwise our Resurrection will not be real like that of our Saviour. In a word, our Spiritual Resurrection to be real must have its seat, its principle in the heart; it was there the disease began, which brought on our spiritual death; there life must be re-established, in order that we should be accounted before God in the number of the living.

Jesus left in the tomb his winding sheet and the other appendages of his mortality. If we would rise like Jesus, we too must abandon not only mortal sin but all its appendages. We must renounce the society, the circumstances, the occasions that before brought upon us spiritual death.

Jesus after his Resurrection conversed with his Apostles on the kingdom of God. If we be risen, our conversation

too must be on the kingdom of God. We must first seek the kingdom of God and his justice, and then and only then such earthly blessings as are compatible with our heavenly inheritance.

Jesus risen from the dead dies no more. If we be risen, our conversion to be assimilated to the life of Jesus must be permanent, there must not be any more relapses into our former sins of pride, impurity, anger, avarice, intemperance, or the like, for they who do such things shall not inherit the kingdom of God which is life eternal. In Paradise our first Parents had to nourish themselves from time to time with the tree of life, in order to enjoy that perpetual vigor which was promised to them whilst they continued faithful. In the Church, he who has been restored to Spiritual life must often partake of the Bread of life, in order to keep off the disease of sin, and to persevere in a life of grace here which will lead us to a life of glory hereafter.

SODALITY FOR TEACHING THE CHRISTIAN DOCTRINE.

Those of our Community who take a real interest in the Spiritual welfare of the destitute poor Catholics of Calcutta, will learn with pleasure, that a Sodality for the purpose of instructing them in their Religion was inaugurated on last Sunday, the first Sunday of May, the Month of Mary, at the Cathedral by His Grace the Archbishop, Vicar Apostolic

Most of our readers know, that on the first Sunday of every Month, a large number about 130 of the poor of our Community assemble at the Cathedral, in order to receive each a portion of the Alms bequeathed to the poor of Calcutta by a deceased member of the Catholic Church.

Heretofore, the receivers of the charity in question were, indeed, required to satisfy the Wardens, both that they ordinarily assisted at Divine worship on Sundays and Festivals of obligation, and also that they approached during the Paschal time the Holy Sacraments of Penance and the Blessed Eucharist.

But by a recent arrangement of His

Grace, the Archbishop, it has been ordained, that before the usual Alms be distributed to the Poor on the first Sunday of each Month, all the Recipients shall assist at Catechetical Instruction for at least one-half hour in the Cathedral Schools. For the purpose of giving effect to this most useful arrangement, the Archbishop has organised a Sodality, the members of which have most charitably undertaken, to attend at the appointed hour on the morning of the first Sunday of every month, in order to instruct the poor who resort for alms to the Cathedral in their Christian duties. Besides the Clergy, the Christian Brothers, and the Loretto religious Sisters, who are all ex-officio members of the just named Sodality, those of the Laity who are competent to take a part in this good work are earnestly invited to lend their co-operation, in the hope of sharing hereafter in the glorious reward promised to such as instruct others unto justice; "For they who instruct others unto justice shall shine as stars throughout all eternity."

We are happy to state, that already several of the Laity have come forward to take a part in this admirable enterprise. We subjoin with pleasure the names of the following Lay Members of the Sodality of the Christian Doctrine.

Chevalier C. R. Lackersteen,
Mr. Chas. D'Cruz,
Mr. John D'Cruz.
Mr. A. X. D'Rozario.
Mr. Mylan.
Mr. C. A. Scrrao.
Mr. F. Scrrao.
Mr. A. X. D'Rozario.
Mrs. Gibson.
Mrs. A. X. D'Rozario.
Mrs. Gregory,
Miss Simeon.

CALCUTTA CATHOLIC SCHOOL RETURNS FOR APRIL 1854.

THE Calcutta Catholic School reports for April 1854, exhibit the number of 818 Pupils as in attendance, either as Boarders or as Day Pupils in these Institutions; at the Entally Asylum there are also 15 Widows or other unprotected Females now sheltered and supported.

CATHOLIC MALE ORPHANAGE.

At the request of His Grace the Archbishop, We, the undersigned, paid a visit to the Male Orphanage, on Sunday last, immediately after the usual distribution of Alms. As we have often had occasion to report on the state of that Institution, we do not deem it necessary to enter into details as regards the arrangements made for the health and comfort of the children placed under the care of the Christian Brothers. It will be sufficient for us to say, that everything we saw bore ample testimony to the no small amount of surveillance maintained throughout the establishment. We could not, indeed, wish for a better Dormitory even for the children of a Pay School; both on account of its free ventilation, and the beautiful order in which the beds are kept. To this, as well as to the wholesome food given to the children, we must attribute the excellent health which they enjoy, for we were told that from among eighty-five boarders, there were only two in the infirmary, and these were but slightly indisposed. The children were summoned to the School room just as we entered; and we were delighted to see so many cheerful countenances around us, which bespoke the happiness, which pervades this Asylum, to which all are attached as to their own home. To Brother Francis and his excellent colleagues the thanks of the Catholic Community of Calcutta are due, for their unremitting attention to the poor Orphans, who have found in them not only kind teachers, but affectionate friends and brothers. We almost had omitted to mention, that a very large Hall has been just erected adjoining the School room, at a considerable outlay, which will serve as a protection to the boys from both the heat of the Sun, and also from the rain, during the hours of recreation.

Before closing this notice, we may mention, that His Grace the Archbishop has effected an arrangement, to have religious instructions imparted to those who are in the receipt of Alms from the Baretto's Charity. On Sunday last the first Meeting for this purpose took place in the girl's department of the Free School; and we were much gratified at

finding that the good work had commenced under very favorable auspices.

There were one priest, two Christian Brothers, and several lay gentlemen engaged in instructing the Male pensioners; and one of the Nuns of the Loretto House, assisted by several ladies, took charge of the Females, who were catechised in the Christian Doctrines, and made to repeat their prayers either in the English, Portuguese, or Hindoostani languages. The pensioners in attendance numbered more than a hundred. We cannot say too much in commendation of this excellent plan. We have every reason to expect, that by its means much benefit will accrue to the poor, some of whom there is but too much reason to fear, are lamentably ignorant of what concerns their eternal welfare.

C. R. LACKERSTEEN.
JOHN D'CRUZ.
CHAS. D'CRUZ.

Calcutta : May 8th, 1854.

OPENING OF ST. MICHAEL'S
CHURCH, DINAPORE.

[Communicated by our Patna Correspondent.]

WE applaud the zeal, which unaided by those whose chief duty it is to afford every assistance, exerts itself in achieving such acts, as elicit from individuals of every faith, the commendation they may so justly deserve;—we applaud the spirit, which preferring all privations of a personal nature, is ready for the sake of God, to devote every thing it possesses of to promote the cause of true religion, and to give all aid towards the spread of the Catholic Faith. These remarks of ours are preliminary to the glad intelligence, which we are about to announce. We were present on the 16th April, at the opening of the newly erected Dinapore Church. It will not take us long to say that the Church is neat and commodious, and erected in an admirable style of architecture; that the site is well chosen, and that everything connected with it, speaks favorably of the exertions of Father Philip the Chaplain of that station.

We are always glad to notice the

strong spirit of Catholic Piety, manifested in India, because it is shewn here in a stronger light than elsewhere; every Church that is built here owes its birth to the charitable feelings of private individuals, for it is well known to our readers, that Government seldom or never lends a helping hand towards the erection of buildings, in which prayer can be offered to the "God of the Catholics."

M.

CONVERSIONS TO THE CATHOLIC CHURCH OF TWO PROTESTANT CLERGYMEN.

THE late Mail makes mention of the recent Conversion to Catholicity of two Anglican Protestant Clergymen. One of them, an Incumbent of a benefice in the vicinity of Bath, the other a curate, named Mr. Hill, belonging to some other district.

THE CONVERSION TO THE CATHOLIC FAITH OF MR. THAYER A PRESBYTERIAN MINISTER.

Translated from Roherbacher's Histoire Universelle, for the Bengal Catholic Herald.

IN the same year, that Pius the Sixth of holy memory appointed the first Bishop for the United States in 1790, there arrived in this country a Catholic Missionary, who had left it in 1781 a Presbyterian minister. This was Mr. Thayer, born at Boston, where for two years he acted as minister of the Puritan sect. Urged by the desire of travelling, he went to France towards the end of the year 1781. Having fallen sick there, his first care was to prohibit his attendants allowing near him a Catholic Priest, so strong was his attachment to his sect. He passed some time in England, observing as in France the manners and customs of the country. He preached there, but his doctrine was not found comfortable to that of the country in which he spoke. He wished to see Italy and Rome, against which he had the strongest prejudices.

He was much astonished and affected

to find himself with the Italians, as in the bosom of his own family, so great were the cordiality and kindness he experienced from them. This religion, used he say to himself, is not then so unsocial, it does not, as I have so often heard, inspire sentiments of aversion for those that profess a different creed. At Rome, he neglected not to visit all the public edifices, particularly the Rotunda or Pantheon, a temple formerly consecrated to all the false divinities of Paganism, now dedicated to the honor of the Blessed Virgin and all the Saints. "At the sight of this superb edifice, says he, in the account he gives of his Conversion, I was struck with an idea which appeared to me sublime.

This temple, formerly consecrated to the worship of false gods, is now dedicated to the service of the true God; the cross of Jesus Christ is elevated upon the wrecks of all the idols of Paganism, as if to make it a more glorious trophy, and to render it more conspicuous to all the nations of the earth: this city formerly the mistress of the globe and the capital of the Pagan empire, has become the centre of the Christian world: behold a speaking and enduring monument of the triumph of Jesus Christ over the strongly armed rebels. This idea pleased me much, and as I loved the eloquence of the pulpit, I wished it to be true, to be able to discourse on so beautiful a subject. In studying religious monuments, he was led to study the religion which had inspired them. He naturally addressed himself to ecclesiastics; he found them all coinciding in matters of faith, while Protestants did not and could not do so, in virtue even of their first principle. This comparison made a profound impression upon him, but he did not yet think of his conversion. Having read by chance a little work upon the guardian Angel, he was struck with this beautiful devotion, so well founded on the holy Scriptures, but to which as yet he had never given any practical attention.

He resolved through respect for his good Angel to abstain from all sin. This was an excellent preparation for obtaining from God the grace of his entire conversion. About this time, there died

at Rome a holy personage, named Joseph Sabre. Scarcely had the holy man yielded the last sigh, when his saintly remains were surrounded by persons from all parts, come either to invoke his intercession, or to obtain something which had been for his use. Several miracles operated by his intercession, were confirmed by juridical informations. Mr. Thayer still a Puritan Minister, laughed at the new Saint and his miracles. As the number and weight of the testimonies went on daily increasing, he thought he should examine the matter himself. He interrogated the persons cured, their neighbours, and their physicians, and found that those cures were effected by some supernatural agency. He was then in a most deplorable state, he clearly saw the truth of the Catholic religion, but was deterred from embracing it by his attachment to the sect of which he was a Minister. In these circumstances, he read a little Italian work, in which the author gives the history of his conversion, and briefly discusses the points controverted between Protestants and Catholics; the whole being preceded by a little prayer to invoke the assistance of the Holy Spirit. Mr. Thayer having glanced over this little prayer, dared not at first to recite it; he feared to be too much enlightened. At length he threw himself on his knees and excited himself to repeat this prayer with all possible sincerity; the violent agitation of his soul soon dissolved into an abundance of tears. Scarcely had he finished the lecture of the little book, than he cried out, my God, I promise you to become a Catholic? And he kept his word. His conversion operated a wonderful change in his whole being. He says himself, "the truths I had most difficulty in believing are now those which afford me the greatest consolation. The mystery of the Eucharist, which appeared to me so incredible is now for me an inexhaustible source of spiritual delights; confession, which I used to regard as an insupportable yoke, seems to me now infinitely sweet by the tranquility it produces in my soul. Ah! if heretics and unbelievers could but taste the consolations enjoyed at the foot of the altar, they would soon cease to be such. After his conversion, Mr. Thayer returned to

France, and received Holy Orders in 1787. While awaiting a favourable opportunity for returning to America, he paid several visits to London. His last continued a whole year, which he passed in the poorest part of the city, devoting all his labours and time to the service of the indigent. Mr. Thayer arrived in Baltimore in 1796, whence he repaired to Boston, his native city. At the time of his arrival the Church of Boston numbered only a hundred Catholics. But thanks to the zeal of the new Missionary, this rising Church, in a few years, became so extensive that it was erected into a Bishopric.

THE CATHOLIC CHAPLAINS FOR THE ENGLISH EXPEDITION.

TO THE EDITOR OF THE TABLET.

Sir—Your readers are aware that two Chaplains, the Rev. D. Sheehan, of Clapham, and the Rev. John Wheble, of Chelsea, have generously offered to accompany the expeditionary force to the East. Others in England and Ireland are eager to go with them.

It is probable that vestments will be sent by some charitable person in Rome to Malta, but many expenses must be incurred by these zealous Ecclesiastics towards which no means are at present provided. They would be glad to supply prayer-books and other helps to faith and devotion to their numerous flocks. It is thought that the Catholic soldiers will be eight or ten thousand in number.

At the same time I must be allowed to plead for our brave sailors, especially since so many pious and excellent men, whom our Clergy have known amongst the coastguards, have been sent to join the fleet. The naval hospitals for the fleets will be at Therapia (Constantinople), Malta, and Deal.

It would be well if some assistance could be given to the Bishop of Plymouth for the soldiers and seamen who may sail from that port. It is unnecessary to state that many sail from the ports which are under my spiritual care. Others will embark at Cork, and the Bishop and Clergy of that great port will feel the same wants which are now so trying to us. As I have been desired by my own Superiors to look for Missionaries,

I hope your readers will not blame me for calling their attention to this work of charity.

The relatives of some of our Catholic officers feel that the best prayer which they can offer for their sons and brothers is to help the soldiers who are serving with them in the army; and more than one instance of this noble feeling has come to my knowledge.

Many efforts are being made by Protestants for the relief of the families of those who have sailed; and I humbly hope that Catholics will assist the wives and children of their brethren. If I needed any excuse for making this appeal, I should find it in my own experience of the sorrows and separations of soldiers' families, and in the heroic sacrifices which are made in the army for their sake. Lately, at Dover, I found a private soldier who was supporting an orphan boy; and some years ago, when a division of the 71st Regiment was ordered from Canada to a station where a fatal fever was raging, unmarried men from the other division volunteered to take the places of the married men in the division which seemed doomed to certain death.

Amongst the coastguards our Clergy have witnessed many instances of the affliction which has fallen upon their families within the last few weeks. A rule of the service required, it is said, that natives of Ireland should be employed along our coast, and we have had many proofs of their edifying attachment of their faith, and of their anxiety to train their children in piety.

And I venture to ask your readers to offer and beg prayers for all who are sharing in the dangers and trials of the war, that in meeting death for their country they may be prepared for the great and terrible judgment which is to follow it, and may have the sweet name of Jesus on their lips in their last moments. Surely our poor, whose prayers are so welcome to our dear Lord, will pray for them and for their families, and for the Priests who are labouring for them.—I remain, yours very sincerely in Christ,

✠ THOMAS GRANT,

Bishop of Southwark.

St. George's, March 1854.—*Tablet.*

CHAPLAINCIES IN THE FRENCH EXPEDITIONARY ARMY.

Decree of Napoleon III.

Napoleon, by the grace of God and the national will, Emperor of the French, to all present and to come, health.

Whereas the creation of the Chaplaincies [*l'aumonerie*] of the fleet has already afforded the happiest results;

Whereas the presence of the Ministers of worship among the troops is particularly indispensable in a distant war, where they might find themselves unprovided with spiritual succour, not only by reason of the difference of religion, but further by reason of the difference of rites; and whereas it is of the highest importance that in the midst of the trials of war our soldiers of the army of the East may not be deprived of the encouragements and consolations of religion.

On the report of our minister the Secretary of state for the department of war;

We have decreed and do decree as follows:—

Art. 1. Chaplains shall be attached to the army of the East; they shall be named by the Minister of war, who shall determine the number of them, according to the requirement of the service.

Art. 2. A Chief Chaplain [*aumonier-supérieur*] charged with centralising all the religious service of the army of the East, and an Assistant-Chaplain, shall be placed at head-quarters.

Art. 3. The Chaplains of the army of the East shall take their spiritual powers from the Bishop of the port of embarkation.

Art. 4. The Chief Chaplain shall enjoy the pay and all the immunities allowed by the tariff to a chief of battallian of infantry.

The other Chaplain shall receive the allocations of the same nature assigned to captains of infantry of the second class.

Art. 5. Whilst the expedition lasts a horse shall be placed at the disposal of the Chaplains for the requirement of their service.

Art. 6. Our Ministers, Secretaries of State for the Departments of War, and of Public Instruction, and of Worship, are charged, each in what concerns him, with the execution of the present decree.

Done at the Palace of the Tuileries,
the 10th March, 1854.

NAPOLEON.

By the Emperor.
*The Marshal of France, Minister
Secretary of State for the De-
partment of War.*

NOTICE ON THE MISSIONS OF
SIAM AND OF THE MALAYAN
PENINSULA.

VICARIATE APOSTOLIC OF THE MALAYAN
PENINSULA.

[Concluded.]

The Superior and Vicar Apostolic of this Mission, is the Right Rev. Dr. John Baptist Boucho, Bishop of Atalia. His Lordship received Episcopal Consecration in the latter part of 1845. He resides at Pcuang, when he is not on visit in his Mission.

The Provicar Apostolic is the Very Rev. Paul Bigandet, M. Ap.—

The Vicariate Apostolic of the Malayan Peninsula may be considered as being divided into three districts; viz: the Northern, the Central and Southern districts.

The Northern district contains three stations, Merguy, Tavoy and another among the Karians. The number of Christians in the whole district does not exceed 400 souls. The Apostolic Missionaries who administer it are the Rev. Joseph Renier, who habitually resides at Merguy, and the Rev. Messrs. Lacrampe and Naude, residing among the Karians, whom they evangelize. The church of Merguy is built of wood on a beautiful site: attached to it are two schools, one for the boys and another for the girls.

There are also a few Christians in Junkceylon, and another station of Missionaries will soon be established on that island, where up to this time several obstacles have prevented its establishment. We understand that the Rev. Mr. Lequeux is already on the way to this new Mission.

The Central district is the most flourishing part of the Vicariate Apostolic. It contains several churches, schools and one college.

In George Town, there is a large church, called the church of the Assump-

tion," built several years ago and lately greatly increased and improved; attached to it are two schools, one for the boys, kept by the Christian Brothers, and another including a boarding school for respectable young ladies and an orphanage, directed by the Sisters of the "Holy Infant Jesus." The Very Rev. P. Bigandet and the Rev. M. Leturdu administer this church.

Pulo-Tikus possesses a fine church, dedicated to the Immaculate Conception of the B. V. Mary, and two schools, one for the boys and another for the girls. The Rev. P. Borie, M. Ap. is in charge of it.

The Rev. Mr. Ducotey has lately established another station at a place called "Bali-Pulo," where he has built a chapel for his Neophytes and a house for his residence.

In the Pulo-Tikus District, there is a College established for the education of the native clergy belonging to the Missions, entrusted by the Holy See to the Congregation called "*Les Missions-Etrangères*." This College is in a most flourishing condition and possesses a great number of students from China, Cochin-china, Tonquin, Cambodia and Siam. The Superior is the Rev. Mr. Martin. The Professors and Directors are the Rev. Messrs. Jourdain, Laigre, Langros, Delpech and Douay.

In the neighbourhood of Penang, on a small island, called Batukawan, a beautiful little church has been built in honor of St. John the Baptist for a rather large congregation, composed mostly of Chinese converts.—The Rev. Mr. Couellan, M. Ap. is in charge of it.

In Province Wellesley, there is another station, called St. Mary's Seminary's; it is composed of a Seminary for the education of the native clergy for the Vicariate Apostolic of the Malayan Peninsula, established by the Right Rev. Dr. Boucho in 1850 and of a Catechumenate for the instruction of the Chinese converts.—The Rev. Charles Tisserand is at the head of this Establishment.

3rd.—In the Southern district are Malacca and Singapore:

At Malacca there are two stations one in town, where the Rev. Mr. Favre is raising a splendid church, dedicated to St. Francis Xavier, the Apostle of the

Indies, and another among the Jacons and Mantras, for whom a decent little chapel has been built of wood. Each station has a school, and a Catechumenate.

The Rev. Messrs. Barbe, Favre, and Allard are in charge of the station in town; the Rev. Mr. Allard is especially destined for the China Mission. The Rev. Messrs. Contant and Bourlier administer the Mission among the Jacons.

Singapore has three stations one in town, which possesses a large, spacious and well built church dedicated to our Blessed Saviour under the title of "Good Shepherd," attached to it are two schools directed by the Christian Brothers and Sisters of the "Holy Infant Jesus," a Female Orphanage under the care of the Sisters and a Catechumenate for the Chinese. The Rev. Messrs. J. M. Beurel and M. Issaly, M. Ap. are in charge of it.

The second station is at Bukit Timah, where the Rev. A. Mauduit has raised a beautiful church dedicated to St. Joseph. The congregation attending it is wholly composed of Chinese.

The third station is at Serangoon. It was established last year by the Rev. Mr. Maistre, who has built a neat little church dedicated to St. Mary and St. John the Evangelist. At these two last stations there are Catechumenates for the instruction of Chinese converts.

The number of christians in the Central and Southern Districts of the Mission, may amount to about 6000 souls, among whom nearly 2000 adhere to the Goanese schism at Malacca and Singapore.—*Catholic Echo*.

Selections.

THE GOANESE SCHISMATICS.

Some time ago a statement appeared in one of the Portuguese papers at Bombay, to the effect that the Goa Schismatics had appealed to England against the Holy See. Knowing as we do the propensity to invent statements for which certain parties are remarkable, we did not however doubt the truth of this one, as nothing could be more natural; and consequently we were not in the least surprized at the step, altho' we had our own

reasons for believing that the appeal must be fruitless. Since then it was asserted that the Board of Control had taken the matter up, and had sent out instructions to the Bombay Government "to protect the Archbishop of Goa." Of course we guessed at once from what mint the latter statement got in a circulation. To protect the Archbishop of Goa! Why not the Bishop of Meliapor!! At present it would not be more absurd or impossible to protect the latter non-existing prelate, than the former. Of course the Board of Control never dreamt of any such thing as interfering on behalf of the Goanese in the present religious dissensions; and the parties making the statement knew that well. The latter made it, nevertheless, relying on the lamentable ignorance of their deluded followers:—but its absurdity carries with it a sufficient refutation to the mind of every intelligent reader. The Goa Schismatics, in their disputes with the Vicar Apostolic of Bombay take refuge in the law Courts; and to the tender mercies of the Courts both the Indian and Home Governments will necessarily leave them. The *Bombay Gazette* gave a different, and by far a more plausible version, which the *Friend of India* in a masterly way takes to pieces. What will the adherents of Mr. Lobo say to the following two articles, the former from the *Friend of India*, and the latter taken from the *Bombay Telegraph*, commenting thereupon?

"The *Bombay Gazette* states, that the Portuguese Catholics of that Presidency have appealed to England against the See of Rome. They accuse the local Government of partiality for their adversaries. The Board of Control, it is said, has taken up the question, and reprimanded the Government. We question it. In the first place, the Board has no communication with India. In the second, the Home Authorities have invariably refused to interfere in religious differences. In the third, it is clear, that if the Goanese do not choose to obey the Vicar Apostolic, they cease to be Roman Catholics.

"Our Serampore contemporary is right in his surmises. No order has been received by the local Government relative to the Roman Catholic differences. So far from there being any disposition to favour the Goanese party either in Leadenhall Street or Cannon Row, the Pope has intimated to Her Majesty's Government, as well as to the Queen of Portugal, that he will not grant a Bull by which a new Archbishop of Goa can be consecrated; without the express stipulation that for the future, the Portuguese Primate in the East, is to have no jurisdiction whatever in any part of British India. The truth of this

statement may be relied upon."—*Madras Examiner*.

TRINIDAD.

ADDRESS FROM THE CATHOLIC CLERGY TO
* LORD HARRIS.

(From the *Grenada Weekly Record* of Feb.
2nd.)

The following is the valedictory address from the Catholic Clergy of Trinidad to Lord Harris on the occasion of his departure from the Island:—

[Translation]

"To his Excellency the Right Hon. George Francis Robert Lord Harris, Governor and Commander-in-Chief in and over the Island of Trinidad, &c., &c.

"My Lord—Entrusted by the Holy See with the spiritual mission, I came to this colony with the hope to find in its chief a virtuous and able administrator. My hopes were fulfilled to the utmost extent when I found that public report had not exaggerated the virtues, the talents, and the disposition to relieve the sufferings of your fellow creatures, which have secured you the blessings of the poor.

"My kind reception at your lordship's hands has surpassed my expectations.

"His Majesty's government, duly appreciating the merits of your lordship's administration, has called you to more important functions. Be pleased to accept of my congratulations; however deeply may be felt the loss inflicted on the colony by your lordship's departure. I cannot suppress the expression of my own feelings at the sad moment when the hearts of every member of the community are oppressed with pain on the occasion of your departure from the colony—the only instance when your lordship's name has been associated with painful feelings in the minds of the inhabitants of Trinidad.

"Their everlasting gratitude will transmit to their children the remembrance of the benefits conferred by your lordship.

"The Catholic Clergy of this diocese are proud to join in the expression of gratitude of the community, and in the absence of the Rev. Prelate at its head, I am happy to be their organ. The remembrance of your unceasing kindness and benevolence imposes on them the pleasing duty to address their prayers to a munificent God, the author of light, that your name be transmitted to posterity with its proper glory.

"Hoping that the town of Port-of-Spain may enjoy the full benefit of your lordship's generous and noble gift of the water by which

it is now plentifully supplied, we will pray to Him who has placed in your heart the genius of charity, that He may spread on yourself and your family the heavenly dew, the water of life, and the rain of His blessings, according to the words of the Prophet.

"* Vt. SPACCAPIETRA,

Bishop of Arcadiopolis, and Apostolic Delegate.

Very Rev. Thos. Smith.

"Curé and Vicar-General, Port-of-Spain."

[Here follow the signatures of the other Clergy.]

His excellency replied as follows:—

"My Lord Bishop and Gentlemen—I beg you to accept my best acknowledgment for your very flattering address.

It is a great gratification to me to know that you felt satisfied under my government.

"It has been my endeavour to render to all impartially their due; and whilst I have never shrunk from declaring my zealous adherence to the principles of my own faith, yet I hope I have always conducted myself towards others with that charity which our common Lord and Master inculcates.

"In following this course I have had great reason to be satisfied. From your body I have always received such marks of attention and proofs of loyal feeling as I shall never forget.

"In thanking you very sincerely, I wish you all farewell with every kind feeling.

"My Lord Bishop, I beg to express to yourself my best thanks for your condescension and kindness during the short interval of our acquaintance.

I hope that your residence here may prove most agreeable to you.

"HARRIS.*

S. JOHN'S ISLINGTON.

Canon Oakeley has addressed the following letter to the *Guardian*:—

"Sir,—In the *Guardian* of Feb. 22, there appears a paragraph relating to me, on the authority of a correspondent of the *Daily News*, which, as I consider is injurious to my character as a priest, I must beg of you to correct. I wrote at once to the *Daily News*, to contradict it; but the editor of that paper denies me the benefit of my explanation. This makes it the more necessary that I should request you to insert this letter.

"I might, indeed, have hoped that a paper of so considerable a character, and so ecclesiastical a profession, as the *Guardian*, would have hesitated to transfer to its columns a version of a priest's proceedings, from a quarter to which

* Lord Harris is, at present Governor of Madras.

it certainly would have been unwilling that we should attach credit in any matter affecting its own religious communion. But as the fact has proved otherwise, I must request you to say—

"1. That the story of my having preached in the 'Irish courts, near the Angel,' on the morning in question, is a fabrication. This fact is no otherwise important than as it proves the inaccuracy of the whole statement

"2. The words attributed to me, by which I am said to have imprecated a curse upon certain people "living or dead, body and soul," were never uttered by me, nor any words like them.

"The origin of the story is as follows:—On the Sunday in question I made a declaration in my church (which, for caution's sake, I wrote with great deliberation, and of which I retain a copy), to the effect that certain schools had lately been set up in this neighbourhood for the express purpose of *proselytising*, to which no Catholic parents, remaining in the faith, can, of course, send their children without the most grievous sin, and to which the children are actually drawn, as I could abundantly prove, by the offer of worldly advantages, in the form of food, clothes, &c. The declaration went on to state, that a sin of this magnitude, unrepented of and unrepaired, must be followed by the forfeiture of all Church privileges—even the right of sepulture in consecrated ground—and be the forerunner of those eternal perditions which await all impenitent sinners. Such an act of necessary discipline would easily be described (especially, in a neighbourhood like this) as an 'imprecation, from which, however, it essentially differs. And the difference which, though I may fail in getting the editor of the *Daily News*, and his Islington correspondents, to understand it, is one of which I certainly ought to find no difficulty in vindicating in the columns of the *Guardian*.

"I am, Sir, your obedient servant,
"FREDERICK OAKELEY.

"S. John's Church, Duncan terrace, Islington Feb. 26."—*Catholic Standard*.

THE FUNDS OF THE PROTESTANT REFORMATION SOCIETY "EXHAUSTED," AND THE SUGGESTIONS OF THE REV. J. ROBERTS AN ENGLISH PROTESTANT CLERGYMAN UPON THE SUBJECT.

"17, Berners Street, Oxford Street, London, "February, 1854.

"Permit us respectfully to call your attention to the accompanying statement, and to solicit your kind aid in this important work. Our funds are *entirely exhausted*, and we are, therefore, unwillingly compelled to postpone the consideration of many urgent appeals from the clergy of large and populous towns.

"We are, your, obedient servants,

"WILLIAM CLEMENTSON, M. A.

"Superintendent of the Special Mission.

"JAMES MILLER, Secretary."

TO THE EDITOR OF THE "CATHOLIC STANDARD."

Sir—A circular containing a lamentable tale, together with the above appeal, have recently

issued from the Society's office to the clergy and laity in England, Wales, and Scotland. The above circular shows that the Society is hard up for cash to pay the drones, the degraded, the lazy, the intemperate, and dishonest men of the lower order called "Converts from Popery to Protestantism." for going about to spout upon the wickedness of Popery, and to call the Pope the "Man of Sin," and to call Popery the "Mystery of Iniquity." Mr. Roberts (who has recently *found them out*, and who has offended the committee by exposing them) makes the following suggestion in his conversation with a friend who often converses with him:—

"If the Committee of the Protestant Reformation Society will act according to my suggestion, they will get plenty of funds to meet what they call in their circular 'many urgent appeals.' My suggestion is this: Let the Committee take a room, and let their actors—Dr. Cumming, Mr. Clementson, and Mr. Miller—exhibit to the public view twenty converts that they have made with the many thousands of pounds which have been expended in converting the Romanists. Let the tickets for admission be 5s. each. Let them exhibit these very fortunate converts from Popish idolatry in a similar manner as Mr. Oatlin exhibited those fortunate North American Indians whom he rescued from the barbarism found amidst the American woods. Let them allow me, and seven other clergymen of the Church of England, to put twenty questions to the converts relative to their conversion, growth in knowledge since their conversion, their conduct towards their neighbours, their landlords, the tradesmen with whom they have dealt since—such as their grocers, bakers, butchers, tailors, shoemakers, &c.; and when they have proved themselves to be persons who answer the description given, in 2 Peter i., of a true convert to Christ, and when they have proved themselves to be possessors of the fruits of the spirit spoken of in Galatians v., I will take certain steps in order to secure for the Society £1 upon an average from every parish in England and Wales—that will bring in to their treasury at once £10,000"

The Secretaries know Mr. Robert's address.

I am, Sir, yours, VERITAS.

[Ibid]

THE SPEECH OF THE EMPEROR NAPOLEON.

"The Emperor in person opened on Thursday in the Hall of the Marshals, the Legislative Session of 1854.

"The Emperor spoke first of the measures adopted by his Government to remedy the insufficiency of the harvest.

"His Majesty said that, to avoid a collision, he had gone as far as honour permitted, and, if France now draws the sword it is only that she has been compelled to do it. France has no idea of aggrandisement; she wishes to resist dangerous encroachments; the days of conquest have passed, never to return.

"We have England, our former rival, forming with us the bonds of an alliance, which

becomes from day to day more intimate, because the opinions which we defend are also those of the English people. Germany, which the remembrance of former wars rendered still distrustful, has already recovered her independence of action, and considers freely on what side her interests lie.

"Austria, above all, which could not see with indifference the events which were in progress, will enter into an alliance, and will thus attest the just and moral character of the war which we are undertaking.

"France has as much, and perhaps more interest than England in preventing the influence of Russia from extending itself indefinitely over Constantinople; for to be supreme in Constantinople is to be supreme in the Mediterranean, and no one will say that England alone is largely interested in that sea, which washes 300 leagues of our coast.

"We are going there with England to defend the cause of the Sultan, and none the less to protect the rights of Christians. We are going there to defend the freedom of the Seas and our just influence in the Mediterranean. We are going there, with Germany, to aid her, in preserving the rank from which, it seems, they wish to degrade her, to secure her frontiers against the preponderance of a too powerful neighbour. We are going there, in fact, with all those who desire the triumph of right, of justice, and of civilization."—*Catholic Standard*.

NEW ANSWERS TO MAGNALL'S QUESTIONS:

OR

A true version of an old story—a chapter from the pages of English History, for the information of unprejudiced, impartial, fair, and right-minded readers.

MAGNALL Q.—"What was the Gunpowder Plot?"

A.—"A scheme of the Roman Catholics to blow up both Houses of Parliament, by laying a train of gunpowder under them."

So much for truth! so much for impartiality! Which of our Protestant readers has not been taught the above from his very youth as a Gospel truth? Does not every little urchin think he is rendering a service to God and the Queen, when he devoutly consecrates to the flames, once a year, on the famous 5th of November, the effigy of the infamous Guy Fawkes, the ringleader in the above redoubtable conspiracy? And now, good, gentle, honorable readers, in this conspiracy (for that there was such a one no one will deny) there were employed ten men (all Catholics, it is true) who were rendered desperate by the miseries they and their families suffered in consequence of their firm adherence to their old religion, from the hands of the newly sprung up Protestants; and yet the crimes of these ten men are unhesitatingly

and unscrupulously laid at the door of the Catholic religion by all your historians. Oh! honorable and faithful writers! Surely your reward will be great for thus blaspheming the holy church, and laying to her charge crimes of which she cannot be guilty. Aye! and teaching to your children palpable evident lies? Is not this instructing them *right nobly*, to fulfil the command of your Divine Master, to love mankind, by thus infusing into their youthful minds the grossest, blackest calumnies, and teaching them to abhor 200,000,000 of their fellow creatures? And then, forsooth, if the true page is turned towards you, and you are invited simply to read the opposite side of the question and judge between them, you avert your eyes, and tell your children that to do so would be dangerous, "it would *pervert* their youthful minds," as a right worshipful lord hath it. Aye, consider noble-minded readers, what sort of justice there would be in courts of law, if the judge simply heard the condemnatory evidence, and refused to hear the accused or allow him to clear himself? But we will not say more, but simply ask an attentive perusal of the following account which we have transcribed and abridged from the pages of history and which contains a true and authentic account of the famous Gunpowder Plot. Excluded from the Commons, and spurned, and generally imprisoned for daring to petition, the Catholics were unable to make any constitutional efforts. They patiently awaited the designs of Providence: There were a few, however, who had been accustomed to the excitement of war. They could not brook the quiet endurance of their wrongs. James had promised toleration, and yet was now exacting the accumulated fines, which before he had neglected to ask, and which Catholics for the most part were unable to pay now. Whole families were ruined. The Scottish favourites of the King were quartered upon their estates, and wrung out their substance by the iron gripe of law. This, too, at a moment when the Scottish favourites of the King, and the Scotch in general were regarded by the whole nation in general with the most sensitive jealousy, as little better than invaders, who had come to fatten on the wealth of England. Was this just? Was it not a system of war which might be repelled by war? What if some lives be lost? Had not thousands of Catholics become the victims of persecution? Thus reasoned Catesby with his friend Winter—the former having become first a Protestant, and having impaired his fortune by his vicious life, had returned to the Catholic faith. The means of emancipating his brother Catholics soon engrossed all

his thoughts. He had joined Essex in attempting to raise the city, and narrowly escaped the fate of his friend. He next attached himself to the Spanish Party; but he had welcomed the accession of James as the dawn of a brighter period. Disappointed in his fond expectations he had become desperate. He had served in the Netherlands, and could not have been ignorant of the design of the Protestants to blow up the Prince of Parma,—and he adopted the frightful idea of trying the same scheme against the House of Parliament. Winter, himself a gallant soldier, whatever he might have thought of open war, shrunk from the thought of assassination. He was at last persuaded. To these were added soon, Wright, Percy and Guy-Fawkes, a Yorkshire gentleman, and a soldier of fortune. For a while the conspirators trusted that the negotiations between England and Spain might prove advantageous to the Catholics. The peace was concluded, and the Spanish Ambassador interceded for the Catholics. James, however, declared that he neither would nor even dared oppose the feelings of the greater part of his subjects. The offer of the Catholics to redeem their fines by an annual payment was rejected. Instead of amelioration, they experienced only more open persecution.

The conspirators of the *famous Gunpowder Plot* now began their operations. They hired a house next to that of Parliament, and began to mine in the wall of the latter building. A more convenient plan was afterwards adopted: a cellar was hired immediately under the Parliament House, and thither a large quantity of powder was conveyed,—logs of wood and old bottles served effectually to conceal the object for which the cellar was rented. Before this charge of plan, some of Catesby's associates had begun to question the lawfulness of the undertaking. Catesby's violence did not remove their doubts. He had recourse to artifice, to make warlike preparations without exciting alarm,—he had procured a royal license to raise a company and serve as a captain in Flanders; and now meeting Father Gurnet, a Jesuit, he told him that he was about to engage in the service of the Arch-Duke, and asked whether in a war so undoubtedly just, the destruction of some innocent persons in the midst of the armed rebels, would render criminal a war otherwise lawful. Gurnet replied, that Divines of all communions agreed that in such a case the contest was lawful. Catesby applied this decision to the plot, and succeeded in calming the fears of his accomplices. The excited tone which Catesby assumed, and his long delay in joining the army in Flanders, began to

excite suspicion, and convinced his friends that all was not right. Father Gurnet took an opportunity to speak to him when at his table, and urge the duty of patiently enduring persecution. Catesby could no longer restrain himself,—he broke out. "It is to you and such as you that we owe our present calamities. This doctrine of *non-resistance* has made us slaves. No authority of priest or pontiff can deprive a man of his right to repel injustice." Gurnet's suspicions were confirmed. He wrote to the Pope and received letters from the General of his Order, and from the Pope commending him to avoid political intrigue, and to discountenance any attempt against the State. Catesby, however, maintained his opinion, and he even went so far as to acknowledge that there was a plot in agitation which he wished to intrust to the Father's fidelity. The latter refused to hear a word of it. Catesby defended his conduct, and alluded to the Breves of Clement VIII, excluding the Scottish King.

"If it were lawful," he urged, "to prevent James from coming after his promise of toleration, it could not be wrong to drive him out after his breach of that promise." Gurnet alleged in reply his letters. He was told that he had obtained them by misinformation. It was agreed at last that a messenger should be sent in the name of both to Rome, and that nothing should be done by the conspirators till an answer could be obtained. The messenger carried to Rome a secret communication from Gurnet, praying that the Pope would prohibit under censure, all recourse to arms. Gurnet flattered himself that tranquility was insured.

Catesby, however, had no intention of keeping his promise,—he continued his preparations. Successive prorogations compelled him to defer his project and wasted his funds. He laid his shares for some of the wealthy Catholics. For some months past the persecution had been raging more violently than even under Elizabeth. All the laws of the late sovereign were re-enacted. Every person that had resided in a seminary beyond the sea, was incapable of holding goods, lands, or chattels,—and no one could teach even the rudiments of grammar, without the sanction of the Diocesan. The searches were more violent; extortions of the penalties more determined. By repeated seizures of all personal property, and of two-thirds of the estates, numbers that had weathered all the severity of the former reign were ground to the dust by the present exactions. In the county of Herefordshire alone, four hundred and nine families were at once reduced to beggary and stravation. A gentleman named Skitel, was

condemned for merely having a Jesuit in his house. Pound, a Catholic gentleman, complained to the House of the unlawfulness of the sentence, but was himself reduced to the alternative of accusing his accomplices and advisers if he had any, who had been so audacious as to complain of the *equity*, and *justice*, and *mercy*, of the King's laws,—and of still remaining at the mercy of the court, or of losing his ears, paying a fine of one thousand pounds, and suffering perpetual imprisonment. The latter part of this cruel alternative fell to his lot,—the more wealthy Catholics were excommunicated by the Bishops, and proceeded against in Chancery. By these means they became liable to imprisonment and outlawry; could not recover rents or damages, or buy or sell, or convey their estates to any one either by will or deed,—poor persecuted Catholics,—gentle, tender hearted King and Bishops,—where was the Martyrologist Fox? Mayhap his graphic pen would have found heart-rending scenes to record; but we forget he only wrote of those whom “the cruel Catholic religion condemned as heretics in Mary's reign”—forgetting that all or nearly all of his so called martyrs were not only obstinate heretics, but rebels to their sovereign, and disturbers of the public peace,—while here people are suffering by hundreds and thousands for no other crime but a faithful adherence to the religion of their fore-fathers; peace to their ashes. We will continue this same chapter of history next week, and hope we are not trespassing on the patience of our *unprejudiced* readers by thus endeavouring to dispel the cloud of misrepresentation through which they have regarded the Gunpowder Plot—*Colonist*.

SECESSION OF A CLERGYMAN.

The Rev. George James Hill, M.A., who was appointed to the Rectory of Saltford, near Bathenry last year, has placed his resignation in the hands of the Bishop, and intimated his intention of joining the Church of Rome.—*Nonconformist*, March 15.

ALMS BOXES FOR THE RELIEF OF THE SICK POOR.

It gives us the greatest pleasure to be enabled to state, that the arrangement, lately made to have Alms Boxes erected in the several Catholic Churches and Chapels of Calcutta, in which the Faithful may deposit, secretly and securely, such Alms as they may wish to contribute towards the relief of the Sick Poor, has been attended with very gratifying

success both in St. Thomas' and in the Cathedral Parishes.

The amount of money up to the present date, deposited in the Alms Box at the Cathedral is Rupees Fifty, whilst at St. Thomas' Church the Alms contributed is Rupees Forty Three.

For the purpose of giving increased efficiency to the system now introduced, of providing temporal aid towards the relief of the Sick Poor, it is the Archbishop, Vicar Apostolic's wish, that in each district in which that system is established, a certain number of the Laity should be appointed, whose province it will be, both to inform the officiating Priest of that locality of any Sick Poor person or family residing in it in need of relief, and also to give him advice as to the nature and extent of the relief, which in each instance, they would recommend to be given. In the Cathedral Parish the Archbishop requests the following Gentlemen to co-operate in the way just described with the Clergy of that district, Chevalier C. R. Lackersteen, Mr. George Lackersteen, Mr. Fleury, Mr. A. X. D'Rozario, Mr. Mylan, Mr. John D'Cruz, and Mr. Charles D'Cruz.

In St. Thomas' Parish, the Archbishop begs for a like co-operation from Chevalier W. R. Lackersteen, Mr. P. S. D'Rozario, Mr. P. Daly, Mr. F. Greenway, Mr. Cones, and Doctor O'Brian of St. John's College.

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

The Day Pupils of Entally Convent,	
Collected by Miss C. Cornelius, ...	1 0
Mr. J. M. Fleury and Associates, for	
April,	1 4

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

Messrs. J. L. and P. Fleury, ...	Rs. 5 0
Mrs. M. Costley, through Rev. Mr. Stephenson,	4 0
Mr. Cones, through Rev. Mr. Hoyne, ...	6 0

Through Mr. N. O'Brian.

R. A. Kerr,	Rs. 5 0
A Friend,	5 0
J. C. T.,	10 0
J. H. R.,	2 0
G. G.,	4 0
J. W. V.,	2 0

SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, MAY 13, 1854.

[VOL. XXVI.]

OVERLAND INTELLIGENCE.—Calcutta has been brought within thirty days of England. Intelligence from Europe to the 8th April was received by Electric Telegraph on the 8th instant, though it still occupied twenty-one hours in transmission from Bombay. We beg to suggest to Government, the propriety of securing a summary at that Presidency, somewhat more carefully prepared, than the local Extras usually are. Even when rewritten, as Telegraphic message ought invariably to be, the news conveyed is always bald, and frequently inaccurate:—

THE OVERLAND MAIL.

By Electric Telegraph, Via Agra:
Bombay Gazette Office, Sunday, at 8 A. M.

Steam Frigate *Victoria*, with the Mails from England of the 8th ultimo, arrived this morning:—
War publicly declared on the 28th March in Parliament, on the *Exchange* and in the *Gazette*.

The proposals for peace by Prussia have been communicated to England, and France; the answer from London was that they were only calculated to delay war. From Paris no answer was returned up to the 7th.

One French and two English Ships have gone to Varna with 2,500 Turkish Soldiers on board. Passage of the Russians at three different points. Prussia still remains neutral. Austria has decided for the Western Powers.

Horse Express from Cairo we learn that Sir Charles Napier had captured three Russian line of battle Ships.

English Funds continue buoyant, and Consols have advanced into 8.

There is nothing in this abstract which calls for much remark. The fact that the Danube has been forced is however, a proof, first that the Russians are stronger than is generally believed, secondly, that the Czar does not intend to carry on a purely defensive warfare, and thirdly, that he is either hopeless or careless of assistance from Vienna. That Government has invariably asserted, that it would regard the passage of the Danube as an act of overt hostility. It has at last apparently chosen its part, and preferred the risk of Revolution, to the certainty of Russian ascendancy.

The report from the Baltic may be incorrect. It is certain, however, that the Russian fleet may have been intercepted on its passage from Revel to Cronstadt.

THURSDAY, APRIL 27.

The *Bombay Times* states, that considerable progress has been made in the art of engraving by means of the sun's rays. A brightly polished steel plate is rubbed over with a chemical preparation, and when exposed in the camera, the object reflected is engraved on the steel. Thousands of copies of every remarkable object may thus be obtained, and sketching will give way altogether to photography. The great defect of these pictures is that the air is not reflected. The branches, &c. therefore appear in all kinds of unnatural positions, without any apparent reason.

The *Calcutta Gazette* of the 26th April, contains the orders for the reorganization of the Department of Public Works. We are compelled to defer our notice of them to next week. The three Chief Engineers are

Colonel Napier,	Punjaub.
Colonel Goodwyn,	Bengal.
Colonel Boileau,	Agra.

FRIDAY, APRIL 28.

The *Ceylon Examiner* states, that confidence in the ultimate prosperity of the coffee cultivation is rapidly reviv-

ing. A great reduction of the cost of production has been effected within the last few years, and the *Examiner* predicts that additional capital will speedily be attracted to the island. In 1838, the export of coffee was only 34,000 cwts. In 1853, it was 349,000 cwts, that is, it has increased eleven fold in fourteen years.

The *Bombay Gazette* notices, that the cable for the Electric Telegraph has been laid across the Nerbudda, and a similar cable will shortly be ready for the Taptee.

The *Bombay Gazette* asserts that the scarcity experienced in parts of the Madras Presidency, is felt still more severely in Sattara. Thousands of starving villagers are crowding into Wye, to try and obtain by begging the means to support life. The Commissioner of the district, it is said, has issued a circular, forbidding his subordinates to communicate with the Press.

The *Citizen* understands that M. Von Gimmer, a pupil of Liebig, has been appointed Superintendent of Forests in the Tenasserim Provinces. Dr. Falconer, moreover, it is said has recommended that both in Pegu and Tenasserim the teak should be retained for the exclusive use of Government. Some means should be adopted for the renewal of these forests. Even in Pegue, we are informed, the wood has been cut under the former administration in the most reckless manner. Forests, however vast, disappear, at a fearful rate, when destruction has once commenced.

There are two species of nutmegs grown on the plantations of Singapore, the wild, and the cultivated nutmeg. A differential duty is levied upon them in England, greatly to the advantage of the interior sort. The planters have petitioned the Government of India, and the Government has promised to urge the Court of Directors to seek a reduction in the duty.

Our readers may remember a report noticed in this journal, that a Rane in one of the districts, recently ceded by the Nizam, has discovered a treasure amounting to sixty lakhs of rupees. The *Madras United Service Gazette* confirms the report, and adds that by Regulation XI. of 1832, fifty-nine lakhs will belong to government. Only one lakh is reserved to the finder. We still distrust the estimate of the amount, though six hundred thousand pounds would be a magnificent windfall for the Company.

The *Delhi Gazette* states, that young Scindiah, the Maharajah of Gwalior, has offered to construct a bridge across the Chumbul at an expense of £40,000. His visit to Roorkee, it is said, was entirely his own suggestion, and he has displayed a strong inclination to engage in the construction of public works throughout his dominions.

We perceive by a letter from the Director General of the Post Office, published in the same journal, that the distribution of stamps has commenced. The plan adopted is a remarkable one. The stamps are to be forwarded to every local treasury, and purchased by the Post Office officials. Apparently, this purchase is a private affair, for the vendor is to obtain a discount of one per cent. The stamp vendor is bound to pay cash after the first three months, and is liable to dismissal, and a criminal prosecution if he fails to keep a proper supply on hand.

THURSDAY, MAY 4.

The *Bombay Telegraph and Courier* informs us, that the new water works for the supply of the Presidency will be ready by the end of 1855. The reservoir is to be an artificial fresh water lake, seven miles square, at Vehar in the island of Salsette. Thence the water will be conveyed in iron pipes along the line of Railway to the town, a distance of eighteen miles. The value of land around the tank or lake will, it is believed, be greatly enhanced, and the *Telegraph* warns the Government against allowing speculators to step in and purchase the property. It

is said, that five hundred deaths have occurred in Bombay during this hot season from drinking bad water.

A correspondent of the same journal, just returned from Turkey, confirms many of the statements which recently appeared in the *Englishman* as to the probable dangers of the campaign. He says, there is no commissariat, and little discipline among the Turks, that the army is followed by clouds of armed savages who inflict all the horrors of war on both parties alike, and the distaste to Christian interference is as active as ever. On the other hand, the Russians say their forces have been weeded by sickness. The weak have died out, and the remainder are seasoned troops. In both statements, there is probably some truth, and much exaggeration. A "regular" officer would be apt to declare that Moplahs were not dangerous, because they were undisciplined.

The *Bombay Times* mentions that Lithographic stones can be procured in Southern India, equal to the best on those now imported from Germany, and at one-fifteenth of the price. Thirty years ago, Col. Gerard used these stones at Madras, and the experiment was subsequently repeated by Col. Jervis at Bombay. No further steps, however, were taken to improve a trade which might have become important.

The *Hurkaru* mentions, that thirty boats have been constructed in Calcutta for the use of the soldiers on the Irrawady. They are intended for service, and also to afford both to Europeans and sepoys the means of healthful recreation. Each boat will carry a considerable number of men, and a small armament. It is expected, that in a short time the soldiers will become thoroughly experienced in their management.—*Friend of India*.

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on as moderate terms as may be consistent with the permanent well-being of the Institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholder should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

ST. THOMAS' CHURCH.

NOTICE.

On next Sunday evening, the 14th Inst. Divine Service will not be celebrated at St. Thomas' Church, on account of the Church being under repairs at present.

N. B. The collection made on last St. Patrick's day towards defraying the

cost of the repairs of St. Thomas' Church having been wholly inadequate for that purpose, it is intended to make another collection on the morning and evening of next Pentecost Sunday, June 4, at St. Thomas' Church, in order to clear off the balance that remains due on account of the repairs of the said Church.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf.

April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday June 4th 1854, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday June, 11th at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Lt. and Qr. Mr. John Sears, <i>Belgaum</i> ,	from Jan. 1851 to Jan. 1854, ... Rs. 37 0 0
Right Rev. Dr. Balma, <i>Moulmein</i> , from	January to December 1853, including
Postages,	28 5 4
Rev. Dr. Torelli, <i>Moulmein</i> , from Jan.	to Dec. 1853, including Postages, ... 14 2 8

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moogy-hutta, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 20.] CALCUTTA: SATURDAY, MAY 20, 1854.

[VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 20.

LORD ELPHINSTONE AND SIR
CHARLES WOOD.

WE have read over with no little pain in the *Bombay Catholic Examiner* of the 1st. Inst. some extracts copied from the *Poonah Observer*, in which the Editor of that Journal exhibits the conduct of the two distinguished personages, named in the heading of this article, both in regard to the Goanese Schism and also in respect to the Catholics in India generally, in a very unfavorable light. We are sure that our contemporary will pardon us for differing in opinion from him with respect to the two distinguished personages in question, when we inform him of the very strong grounds we have, for regarding both the one and the other of the high Officials censured by him, as sincere advocates of the amelioration of the status of the Catholic Community in India, and by no means as partisans or abettors of the Goanese faction.

We need hardly remind our contemporary, that, however earnestly, Lord

Elphinstone, or any other of the rulers of India may desire the extinction of the Goanese Schism, there are still various legal difficulties to be encountered, with respect to those alleged rights of the contending parties, which if viewed in a Catholic light are certainly of a spiritual nature, but are, nevertheless, regarded as of a temporal character by the English civil tribunals. In these circumstances, it is manifest, that whatever we as Catholics may think upon the subject, it cannot be reasonably expected by us, that a Protestant, or even a Catholic Governor, however, in feeling and in private sentiment, favorably disposed towards us, will run counter to the recognised maxims of the Legal Tribunals, and try by a *Coup de main*, as it were, to crush the factious outbreaks of a band of Schismatics, no matter how contemptible these may be, either in a Social or in a Religious point of view.

With respect to Lord Elphinstone in particular, we affirm, that during his Governorship of Madras, the whole tenor of his conduct proves, that, as far as a due regard to his exalted position permitted him to do so, he both, directly, and indirectly, discountenanced the Goanese faction, whilst, on the contrary, he shewed on all occasions, the most courteous attention to the Vicar Apostolic personally,

and officially afforded him generous aid and co-operation in the erection of Schools and Churches for the Catholic Military of the Madras Presidency. We may here remark, that the liberal assistance thus given by Lord Elphinstone to the Vicar Apostolic for the educational and religious welfare of the Catholic Military proved also, in most cases, highly beneficial to the East Indian and Native Catholics, who happened to reside in the several localities, where Chapels were erected for the Soldiers.

Neither should it be forgotten by the Catholic Community of India, that it was under Lord Elphinstone's administration at Madras, that the privilege was first obtained, of sending the children of Catholic Soldiers to the Catholic Orphanage, established there for them by the Bishop, Vicar Apostolic, without forfeiture of the Government allowance of Rs. 2-8 for each such ward.

We moreover hold in recollection, that when on a certain occasion, it was attempted by the Commanding Officer of one of H. M. Regiments in the Madras Presidency, to compel the children of Catholic Soldiers to attend at a Regimental School, the rules of which were incompatible with Catholic principles, under the penalty of each defaulting child being deprived of the Government allowance for its support, Lord Elphinstone in conjunction with the late Sir J. Nichols, then Commander-in-Chief at Madras, insisted on full religious freedom being granted to both Parents and children, and ordered, that when a parent, on religious or conscientious grounds, refused to send his child to the Regimental School, he should be at liberty to do so, without incurring any penalty either in his own person, or in that of his child.

In another instance, which is also fresh in our memory, Lord Elphinstone, from out of a legacy left at his disposal, for the education of European children in the Madras Presidency, granted the sum of five hundred pounds to the Vicar Apostolic, in consideration of the European Pupils, who resorted to the Schools established by that Prelate.

We may add in conclusion, that the spirit of impartial liberality towards his

Catholic Brethren is hereditary in Lord Elphinstone's family.

His Lordship's uncle, General Sir F. Adam was Lord Elphinstone's immediate predecessor, in the government of the Madras Presidency. And it is to Sir F. Adam's liberal and generous co-operation, that the Catholics of Madras are mainly indebted for the erection of their present handsome and spacious Cathedral.

With respect to Sir C. Wood, the President of the Board of Control for India, we have the highest authority for stating, that were it not for the inveterate opposition, which all his liberal suggestions in favor of Catholicity in India has met with, both from abroad and from at home, many important improvements primarily in the religious, and incidentally in the civil, or social condition of our Community would have been long since effected. For the present it is enough to say, that under Sir C. Wood's administration, Sir Thomas Redington C. B. an Irish Catholic Gentleman, who does honor to his religion by his exemplary and edifying life, has been appointed a permanent Secretary of the Board of Control. One such fact as this is of more worth, than a laboured tissue of accusations, grounded not on facts, but on mere assumptions and appearances.

We cannot close the present notice, without adverting to another gratifying illustration of Lord Elphinstone's liberality with regard to Catholics, exhibited in the person of the present Archbishop, Vicar Apostolic of Western Bengal. It happened, that a few months before Dr. Carew's translation from Madras to Calcutta, he had occasion to solicit from the Madras Government a pecuniary grant, in addition to that of Rs. 2000 already made by it, for the erection of a Catholic Church, at St. Thomas' Mount.

This second application was grounded on the consideration, that the locality just named, being a Station for Artillery, the frequent Artillery practice was found to shake the walls of the rising Edifice so, violently, that it was deemed necessary to strengthen them considerably, at a great increase of expence.

Notwithstanding the cogency of the reason just alleged, the Madras Govern-

ment replied, that they could not accede to the application, as the sum already granted was the Maximum allowance given by Government towards the erection of a Catholic place of worship.

Subsequently, however, when the Archbishop, on occasion of his being appointed to Calcutta, informed by letter the Madras Government of his intended departure for this Metropolis, Lord Elphinstone in Council directed a highly complimentary answer to be returned to that Communication, adding at the same time, that as an exception to the rule heretofore observed by Government in such cases, an additional grant of Rs. 1000 would be made towards the completion of the Church at St. Thomas' Mount.

This grant, added to the others made in favor of Catholicity, by Sir F. Adam and his Nephew Lord Elphinstone, his successor in the Government of Madras, within the short period of about three or four years, rendered the total amount of the pecuniary aid thus supplied to our Community in that Presidency, not less than Thirty Thousand Rupees.

It was the grateful recollection of these great services, which induced the Archbishop Vicar Apostolic, to profit of the opportunity afforded by Lord Elphinstone's visit, some few years since to Calcutta, to call together those of our Community, who take a leading part in all that concerns the welfare of our Holy Religion, for the purpose of pointing out to them the strong claims, which that Nobleman had to some testimony of our gratitude, in return for the kind and generous liberality always shown by his Lordship, whilst Governor of Madras, to our Catholic Brethren of that Presidency.

An address expressive of these sentiments was accordingly presented by the Archbishop and a deputation of lay Catholic Gentlemen to Lord Elphinstone at Government House, Fort William, and although his Lordship's very beautiful answer then appeared in these columns, yet, we feel confident, that it's republication on the present occasion will prove very grateful to our Brethren in religion, in every part of India.

"MY LORD ARCHBISHOP AND GENTLEMEN,—Although, I have done little to deserve

the high compliment which you are pleased to pay me in presenting this Address to me, it affords me, nevertheless, very sincere gratification to receive it, and this, I hope, from no feeling of selfish vanity, but it is pleasing and encouraging to find at this distance of time and place, that my earnest, though humble endeavours to act fairly, and justly towards all classes of the Community at Madras, should be thus remembered and acknowledged.

In upholding to the best of my ability the principle of religious equality, I acted in the spirit of the Charter of 1834, in which Parliament has distinctly recognized and asserted this great principle as applicable to India. I therefore, only did what it was my plain duty to do; but this I may truly say, that if I could lay any claim to the praise which is due to those who in the noble words which I read this morning, on the pedestal of Lord William Bentinck's statue "effaced humiliating distinctions" I should be more proud of such a claim, than of any reward which the world could bestow.

I cannot conclude without expressing my high admiration at the many works of Charity and Religion, which have been established in this great City, under the Auspices of the Most Rev the Vicar Apostolic.

The same good order, and regularity, propriety, and cleanliness was visible in all those Institutions which I visited yesterday, whether intended for the education of the children of the affluent, or the succour of the poor and needy. The exertions of those excellent ladies, of the Loretto Institute are beyond my praise, and the good they have effected is most gratifying to me."

ELPHINSTONE.

Calcutta, }
January 5, 1847 }

IMPORTANT TO CATHOLIC PARENTS AND GUARDIANS.

The Very Reverend Canon Oakeley of St. John's Islington, London, on the grievous sin committed by Catholic Parents, or Guardians, who expose the Faith and Morality of their Children or Wards to peril, by sending them to Non-Catholic Schools.

We publish to-day a very important document from the pen of one of the learned and illustrious late Oxford Converts, on the heinous guilt incurred by Catholic Parents, or Guardians, who expose their Children or Wards to the

danger of losing their Religion by sending them to Non-Catholic Schools. We earnestly solicit the serious attention of our Fellow-Catholics in India to that document.

We need hardly remark, that the immutable principles, laid down by the Very Rev. Canon Oakeley on the subject referred to in his declaration, are as inflexibly true in Calcutta as in the Archdiocese of Westminster, and that hence, any violation of them here is as grievously sinful on the part of the transgressor, as it would be, if committed by any of Very Rev. Mr. Oakeley's flock. We may further observe, that the Very Rev. Mr. Oakeley being a Priest under the immediate jurisdiction of the Cardinal Archbishop of Westminster, it is evident, that the declaration put forth by that learned and zealous Pastor must be deemed to have the approval and sanction of the Illustrious Prelate, under whom Mr. Oakeley exercises the Sacred Ministry.

Copy of a Declaration read in St. John the Evangelist's Church, Islington, on the mornings of Sunday, Jan. 29th, and Sunday, Feb. 1st, 1854.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"We, Frederick Oakeley and William Dolan, Priests of St. John the Evangelist's Church, having duly considered the heavy obligations under which the canons and constitutions of the Holy Catholic Church require all Pastors of congregations to denounce heresy, and warn the flocks committed to their charge against the peril of it, do publicly give notice in the face of this congregation.—

"That all Catholic parents are bound, under pain of mortal sin, to bring up their children in the faith and practice of the Catholic religion, and to this end are required to send them to such schools and places of education only as are conducted by Catholics, and in which the Catholic religion is taught and promoted.

"That we have good reason for believing that certain Catholic parents in this congregation of the poorer classes do grossly neglect their duty in this matter, and permit their children to attend schools which are not only conducted by Protestants, but which are set up with the direct purpose of 'proselyting,' or drawing the scholars away from the true faith and doctrine of Our Lord and Saviour

Jesus Christ, as held and taught by the Holy Catholic Church.

"That, in the presence of God, and in the face of this congregation, we solemnly declare and pronounce all such schools to be places utterly unfit for the education of Catholic children; to wit (here 'seven' schools are named, and others included under a general designation).

"That we warn all Catholic parents of the grievous mortal sin they commit in suffering their children to attend these and the like schools.

"That we solemnly declare our deliberate purpose of refusing the Sacraments of the Church, even in the hour of death, to all parents who are known to be guilty of such sin, 'and shall not have made public amends by removing their children from the aforesaid schools.'

"That we will suffer no such parent to be buried in the cemetery attached to this church, nor read the burial-office over them at their own dwellings, nor admit them to be churched, nor to stand sponsors at any baptism. And, finally, that we shall make it our duty to learn the names and dwelling-places of all Catholic parents who so offend against the law of God and of the Church.

"To the end that all Catholic parents may take warning and avoid these grievous penalties, and that eternal damnation, of which mortal sin, unrepented of and unrepented, is the sure forerunner, we have adopted, as the true course of Christian charity, this public method of acquainting them with their duty in the aforesaid regard, and with the dreadful consequences of disobedience.

"FREDERICK OAKELEY.

"WILLIAM DOLAN.

"St. John's Church, 4th Sunday after the Epiphany, 1854. (Read at all the Masses, and again on the 5th Sunday after the Epiphany, Feb. 5th)."

CATHOLIC MISSION AT THE SEYCHELLES.

THE friends of Catholicity, as well as the many personal Friends of the Rev. Father Leo Des Avranches in Calcutta, will read with pleasure the very gratifying account, which that excellent Missionary gives of the present state of Religion in the Seychelles, in his letter to the Archbishop, V. A. W. B., which, we, this day, publish. Father Leo's Communications afford us the strongest

grounds to hope, that in a very short time, not only heresy will have died out in the Seychelles, but also, that in its place, numerous Congregations of edifying and fervent Catholics will be happily substituted. We feel confident, that those of our Brethren who take a sincere interest in propagation of the Catholic Faith will unite together in prayer, for the attainment of that blessed consummation.

Letter of the Rev. Father Leo, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. of W. Bengal.

MY DEAR LORD ARCHBISHOP,—With the blessing of God I arrived at Seychelles on the 21st of October last, after a sail of twenty one days from the Mauritius. During the voyage we were surprised by a violent hurricane, which threatened us with immediate destruction. But God is merciful, Holy Mary is our advocate, we made a prayer to her and a calm ensued. Never shall I forget the consternation of the sailors and passengers during the time the danger lasted. As for me, my whole life with all its sins and imperfections presented itself to my view, as if I were then about to appear before the tribunal of the most High; but, thanks to the prayers of my kind friends, particularly of those in Calcutta, my days have been prolonged. On my arrival, I found my brethren in a good state of health, and labouring with great success in the Vineyard of the Lord. The present Governor is an old Captain, who fought in the Punjab war, he received me very well, but I know that he and the Governor of the Mauritius did all in their power to prevent my coming. The Protestant Minister is in Europe, so the field is clear. The inhabitants of these islands are enthusiastic about religion; they number 7,000, of these 5,000 have been baptized, we have now five Churches or Chapels, constructed of wood and straw. All the Protestants are becoming Catholics, towards the end of the year Protestantism will be almost extinct in these parts. Now is the time of the harvest. The Free Masons have given up their lodge for a School, it is now in our possession, and I am the chief Superintendent of the School, until the arrival of the Christian

Brothers from Europe; next month we expect to have here two Nuns of the order of the good Shepherd from Cairo, to conduct a female School; we have been lately honoured with a visit from the Bishop of Bourbon, on his way to Europe. His Lordship is the first Catholic Bishop that has ever visited these Islands. He was honourably received by the Governor and officiated pontifically to the great admiration of our Catholics. My dear Lord Archbishop, to the last moment of my life, I will remember your kindness and charity in my regard, and your Apostolic virtues shall always be present to my mind, nor shall I ever forget in my weak prayers the good Catholics of Calcutta and their revered Pastor.

The Prefect Apostolic and his congregation beg your Grace to receive their respectful wishes for your welfare, as for me, I implore your Grace's benediction for your sincere and most obedient Son in Christ.

P. LEO DES AVRANCHES,

Miss. Apos. of Seychelles.

Seychelles, Feb. 14, 1854.

NOTICE.

ANNIVERSARY OF THE QUEEN'S BIRTH-DAY.

WEDNESDAY next, the 24th Instant being the day fixed upon for commemorating the Anniversary of the birth of Her Majesty the Queen of Great Britain and Ireland, the Archbishop, Vicar Apostolic directs, that on the aforesaid day, in all the Churches and Chapels of this Mission in which Mass shall be celebrated, the 19th Psalm together with the Prayer for the Queen "*Quasumus Omnipotens Deus*" be sung or recited with all the solemnity, which circumstances may permit to be observed in each such place of worship.

Signed J. A. TRACY,

Secy. to His Grace the Archbishop, V. A. of W. B.

Cathedral-House,

May 18, 1854.

CONVERSION.

A respectable native girl aged 24 years hitherto professing the Protestant Religion, after having been duly instructed in the doctrines of the Catholic Church, was conditionally baptized and received into the bosom of the Church at the Catholic Cathedral on the 15th inst., by the Rev. J. A. Tracy.

NOTICE.

NEXT Monday, Tuesday and Wednesday being Rogation Days, the Litany of the Saints will be as usual recited on each day in every Church and Chapel, in which Mass may be celebrated on any of the aforesaid days. Next Thursday, being Ascension Day will be a Holiday of Obligation.

SERAMPORE.

To the Rev. J. A. Tracy, Cathedral-House, Calcutta.

REV. SIR,—Please receive from the bearer Co.'s Rs. Sixty and eight annas, (60: 8.) being the Subscription for the Serampore Church lights, realized by me from the 1st June 1853 to the 30th April 1854, being eleven Months, less Rs. 18: 7., on account of cost of Coconut Oil supplied for the same period, as per enclosed bills. The Subscription for April last has not as yet been recovered in full. I have however, made up the required sum, from my own pocket to close this account.

I remain, Rev. Sir,
Your's respectfully,
N. J. GANTZER.

Serampore,
17th May 1854.

B. C. ORPHANAGE.

MY DEAR MR. TRACY,—I beg to enclose 30 Rupees for the Orphanages as a Thanksgiving Offering.

Believe me,
Your's sincerely,
J. M.

17th May, 1854.

Selections.

CONVERSIONS.

The Rev. J. C. Marchetti R. C. Chaplain at Belgium conferred Baptism on a heathen after four months' instruction.

Secession to Rome of the Reverend George James Hill.—On Monday last the Rev. George James Hill, rector of Saltford, near Bath, proceeded with his wife and family to London, for the purpose of being received into the Roman Catholic Church. Mr. Hill, who is a man of fortune, first came into this neighbourhood as curate of the Rev J. R. Woodford of S. Mark's, Easton, near this city, in which place he continued until between four and five years ago, after which he accepted another curacy, and subsequently did duty at Oldland. About twelve months since, however he purchased the living of Saltford, and entered into the pastoral duties with much zeal; but he was always of a dreamy turn of mind, and lately held extreme views. The result was that, about a fortnight since, he resold Saltford for about two-thirds of what he gave for it, and having done this, apprised his friends, we believe on Saturday last, of his intended secession. On Monday, as we have stated, he left for London, to be received with his wife and family, who, go over with him, into the Romish Church. Mr. Hill has several children.—*Sherbourne Journal.*

Andrew M'Carthy, Esq. of Cahirciveen, had the happiness of being received into the holy Catholic Church, in his last illness, on Monday last, by the Rev. W. Egan, R. C. C. This is the third conversion within the last few weeks in this locality.—*Cork Examiner.*

MISSIONS OF THE COREA.

From the Annals of the Propagation of the Faith Jan. 1854.

Extract from a Latin Letter of FATHER THOMAS TSHOEZ, a Corean Priest, to M. Legregois, Director of the Seminary of the Foreign Missions at Paris.

“Corea, October, 15, 1852.

“Very Rev. Father,

“After eight months of continual fatigue, I have at length concluded my pastoral visit to the faithful confided to my care. I avail myself of the first brief hours that I have had at my disposal, to express to you the joy that your kind letters have conveyed to me from so great a distance, and to lay before you, for your edification, the pious consolations that I have experienced in my apostolic journeyings. I have met everywhere with the same fervor, the same desire to receive the word of God and his holy sacraments. To obtain these divine riches no sacrifices are too great for our neophytes, and when, in spite

of their good will, their devotedness is insufficient, piety supplies the deficiency. In a district excluded from all intercourse with the Christians, dwelt two families, the one Christian, and the other pagan. The chief of the Catholic family could cheerfully undertake a long journey to replenish his soul with the abundant graces of the sacraments. But the females, obliged by the strictest rules of propriety to attend to the domestic affairs of their families, had long and anxiously sought, but in vain, to obtain the same blessings, when, at length, they succeeded in removing for a time the chief of the pagan family. I was immediately called to exercise the duties of my ministry. At the request of our Christians, the pagan women had been induced to give up their habitation to receive me. It was in this house, transformed into a temporary oratory, and adorned with the promptitude of the most generous charity, that God, in the silence of holy retirement, came to visit this pious family, whilst the pagans were fast asleep, and perfectly unconscious of our proceedings.

“From the above facts, you may judge what obstacles we have to overcome in the discharge of our ministry. From the moment that a neophyte becomes known as such his only choice is between chains and apostasy. Hence, we find it extremely difficult to instruct the pagans through the medium of our followers, and still more so, to perform the work ourselves. Fortunately, divine grace is sufficient to effect conversions without our aid. A mere rumour, the most simple incident, a circumstance in itself trifling and apparently indifferent, sometimes even unfavourable to Christianity, is converted by Providence into a means of enlightenment to these poor pagan hearts.

“A convert, apparently belonging to one of the highest grades of nobility, has but lately been the object of those miracles of divine mercy. Often had he heard the Christian religion spoken of as a perverse and seditious doctrine. However, not far remote from his residence, in the valley of Mienghemeshki, dwelt several Christians. He resolved, with what motive it was not known, to build himself a house in the immediate vicinity of their habitations. At the time of his entering upon his new abode, the Christian village was entirely destroyed by a fire. Tso (the convert's name) generously came forward to console the unfortunate neophytes in this deplorable calamity; but, on observing the calmness with which they bore the affliction, he was astonished and struck with admiration, and at once inquired what was the cause of this resignation. Having obtained few evasive answers to his questions, his curiosity was by no means satisfied, and the inhabitants were obliged to acknowledge themselves Christians. They then explained to him that their religion taught them to look upon all events as gifts proceeding from the hand of God, and that, full of confidence in His paternal bounty, they only sought to submit and adore the infinite wisdom of His providence.

“This explanation had the effect of enlightening the mind of Tso. From that period he commenced learning the Catechism, and practis-

ing the forms of our holy religion, with a view to become a perfect Christian. But how many obstacles had he to overcome! The venerated tablets of his ancestors were to be repudiated, every bond of kindred and affection to be broken, and these difficulties even were but as the signal and the commencement of persecution. Divine grace was at work in his heart, and Tso could easily calculate the extent of the sacrifices he would have to make; but not the least dismayed, he resolved to endure every trial to serve his God. After having sent away his household on various pretences, he assembled together a number of Christians, and set fire to his house, which was burnt down with everything it contained, without, however, affording the pagans any reason to suppose that this was on his part a voluntary act. He then affected a repugnance to social intercourse, and declared his intention of living in future as a man who had no civil existence. During one of my visits, I baptized this fervent catechumen, and gave him the name of Paul, exhorting him to imitate that blessed Apostle, who from being a persecutor of the Church, became her oracle and most ardent defender. Tso at once entered upon his new career. The first person whom he attempted to bring to the light of the Gospel was his young brother, a highly educated young man, who, in addition to the consideration which he enjoyed in the world, had hopes of attaining to the highest dignities. Unfortunately, however, this youth had formed so high an estimate of his own talents, that he refused to listen to the truth, and even tried every means to undermine by his sophism the faith of the new convert. He was compelled by law to respect his older brother in his outward actions, but this restraint only rendered him the more violent in his secret machinations. One day, for instance, he lay down upon his bed, swearing that he would neither eat nor drink until he should have received from his brother a promise on oath to apostatise. An abstinence from food for eight days, had reduced him to the last extremity of exhaustion, when Paul hastened to the assistance of his wretched brother. ‘Why,’ said he, ‘why all this folly? You are opposed to my going to Mienghemeshki. Well I will go there no more; and I beg you will therefore take sufficient food to support life.’

“Having tried in vain to shake the determination of his brother, the young man then vented his rage against the Christians. ‘I will send for my satellites,’ said he to them, ‘and you shall all be thrown into chains.’ On receiving this menace, the faithful destroyed their small oratory, abandoned their pursuits of agriculture, and concealed themselves in the woods, where they are exposed to every species of privation and misery. And happy they would still be, were it not that their misfortunes are a stumbling-block to the pagans! For, on witnessing daily the sad and solitary life which our brethren are leading in these inaccessible forests, the poverty and opprobrium to which persecution exposes them, the incarcerations and penalties which stigmatise them as malefactors, the idolaters are naturally led to give credence to the

calumnies of our enemies, and to entertain for Christianity the hatred which is usually felt for what is held to be perverse and wicked. Were they to discover in their society a Christian, they would consider themselves bound by religion to persecute and subject him to the most rigorous treatment. Alas! if, in addition to all these evils, a still more violent persecution were to come upon us, what, O God, would then become of thy children? But should a single ray of liberty fall upon this family of exiles, how many souls, still wavering and timid, it is true, but who are only awaiting the glorious day of thy mercy to declare themselves Christians, would open their hearts to receive the light of thy Holy Gospel! Oh, Reverend Father, raise your hands, in conjunction with our brethren in Europe, towards Heaven, and beseech Him to hasten the long expected day of peace and salvation! How many souls are here suffering violence? I will merely cite one example.

"In the province of Kiengksong resided a proud and powerful man, equally dreaded for the violence of his temper, as for his severity as a magistrate. His name was Ho. His brother, having become a convert to Christianity, had received the baptismal name of Andrew. On receiving the intelligence of his brother's conversion, Ho was greatly exasperated; with one hand he grasped his sword, and seizing his brother with the other, he gave him his choice between death and apostasy. Andrew, perfectly impassible, presented his neck to the weapon. The wretched pagan, at the manifestation of so much courage, was astonished, intimidated, and disarmed, and his wife was at once convinced of the truth of a religion that was capable of inspiring so much magnanimity. Hitherto, however, this poor soul has been kept in bondage, and has only been able to sigh for its release. Oh! should the gate of the fold once become freely opened, how many sheep would flock in with indescribable happiness!

"I feel that my pen ought to stop here, and no longer distract you in your holy occupations; but there is one motive which you will fully appreciate, and which induces me to proceed with my report. Monseigneur Ferréol, when writing the History of the Korean Martyrs, was obliged, for want of references, to abridge many points of the utmost interest, and pass over in silence some of the most illustrious names. The glory of the heroes of the Korean Church, the edification of our European brethren, and your pious curiosity, will enable you to pardon me for writing so long a letter.

"Among the numerous flowers that have blossomed on the Korean Mission, which shall I present to the admiration of my Rev. Father? Your filial piety, and, I venture to affirm, the interest of your edification, have a claim to the lives of two martyrs, to whom I give the preference over all others. I mean those of my father and mother. The former was named Tahoez. His father, a very rich Christian, after having suffered in the first outbreak of persecution, was at length set at liberty, and died a short time after his release, bequeathing to his posterity his unexampled piety to his God, and his love for his neighbour. Regardless of

these good lessons, the Tahoez family allowed this spark of primitive fervour to be extinguished; for ignorance, riches, and commercial pursuits, and the influence exercised by pagan relations, gradually established the predominance of infidel notions. Francis alone escaped the infection. His exalted mind, the uprightness, and candour, and firmness of his disposition, enabled him from his infancy to despise the pleasures of the world. His whole time was occupied with reading and meditating on the truths of our holy religion. On attaining the age of manhood, he was profoundly afflicted at the wretched state of his family, and constantly exhorted his relations and his brothers to renounce everything to secure the salvation of their souls; but finding that his words had no effect, he had recourse to a more powerful argument. Having confided to a young boy a letter that was not to be opened till after the expiration of six days, he set out in quest of Christians more pious and better instructed. On reading the letter, the whole family expressed their emotion in tears and sighs. They were at a loss how to act, when Francis made his appearance among them, and they all resolved to renounce their country, their riches, and their relations, and departed for the capital. No sooner had they arrived, than their numbers rendered them objects of suspicion, and they were thrown into chains. Some of their friends, invested with high dignities, procured their deliverance, and offered to afford them protection from the violence of the pagans, the most affluent of whom they punished for their presumption. Refusing the aid thus offered, and which, in their estimation, would have obliged them to exercise a spirit of retaliation, and to act in opposition to the precepts laid down by Jesus Christ, they preferred a voluntary exile to the forests. There it was that they wandered from mountain to mountain, procuring from the arid soil the most wretched means of subsistence, rejoicing in their sufferings and voluntary poverty, which connected them more closely with Jesus Christ and his saints.

"Francis, rejoicing in the success of his endeavours, continued to increase in fervor. Although imperfectly instructed, by his frequent meditations, his prayers, his ardent charity, he obtained an admirable acquaintance with the mysteries of our faith, and spoke of the truths of our holy religion with so much eloquence and unction, that the most learned of the Christians took a pleasure in hearing him, whilst the most obstinate of the Pagans were forced to yield him the palm. Whatever he might be, at work or enjoying his repose, at home or in the country, he was always united with his God, and solely occupied with religion and piety. His language was so forcible, so simple and persuasive, that it inspired all hearts with the love of God, and a profound admiration for His servant. His zeal for the service of our divine Master was coupled with a tender love of his neighbour. When making his purchases of provisions, he bought only the meanest; and his reply to those who censured his conduct in this respect was: 'How would these poor people be able to live if no one were to purchase the

refuse which they offer for sale?' The charity, in times of distress, increased to an heroic extent. The crops were one year destroyed by inundations, and want and misery became general. Francis alone, to the great astonishment of the faithful themselves, preserved his usual look of contentment. 'Why,' said he, 'give way to feelings of despair and affliction? Do not all events emanate from God? If you believe in His paternal providence, why do you suffer your hearts to be afflicted? During the famine he made the utmost exertions to supply the wants of the indigent. When the time arrived for the gathering of the crops, he selected and preserved the best of everything for the poor. Although constantly engaged in the performance of good works, he did not neglect his brothers, nor his mother, to whom he manifested on all occasions the most tender affection; not the servants of his house, whom he assembled at an appointed hour to join in prayer.

Having been made a catechist in 1839, he found an ample field for the exercise of his zeal. The town of Seoul was at that time decimated by persecution and famine. Francis collected abundant alms, exhorted the Christians to a patient endurance of their afflictions, and stole away with them to bury the bodies of the martyrs, and render assistance to his brethren in misfortune. On his return to his family, he considered that the time was now come to prepare them also for martyrdom. He was engaged in this holy duty, when one day the satellites presented themselves at his door, long before sunrise. Francis advanced to meet them, and said: 'Whence do you come?' 'From Seoul,' replied the satellites. 'Why have you deferred your visit so long? We have long been expecting you: we are quite ready, but the day has not yet dawned; rest your weary limbs; take some refreshment, and we will shortly set out in due order.' This reception filled the satellites with admiration, so that they cried out with enthusiasm: 'This man and all who belong to him are truly Christians! How can we entertain any apprehensions of their attempting to escape: let us take a little repose.' They accordingly fell into a profound sleep. Francis spent the interval in preparing the Christians for martyrdom, and Mary, his wife, provided in the meantime some refreshment for the satellites. When the meal was over, Francis offered to each of them some articles of dress. All the members of the family assembled, to the number of forty, and they set out on their march. The three men headed the procession accompanied by their eldest sons; then followed the mothers with their children at their breasts, and the satellites closed the procession. This was in the month of July; the heat was overwhelming, the troop advanced slowly, and from their ranks arose the cries of the children suffering from fatigue. On the road, this legion of martyrs were met alternately with sighs of piety and assailed by maledictions and imprecations. But the voice of Francis, at the head of the band, silenced these clamors, and communicated to all the intrepidity with which he was animated. 'Courage, my brethren,' cried he; 'Be-

hold the angel of the Lord, with a rod in his hand, measuring and computing your steps. Behold our Lord Jesus Christ preceding us with his cross to Calvary.'

'And these expressions of an ardent charity, our Christians arrived at the capital. The sight of these heroes, marching to their execution as if to a feast; the sight of those children embracing with their little arms the necks of their mothers, provoked the maledictions of the Pagans, who assailed the confessors with sticks and stones and every possible insult. 'O wretched and wicked men,' said they, 'how can you fly in the face of death with these tender children?' The prisons at length were opened to receive my family, and remove them from these imprecations, but only to throw them into the society of thieves, and load them with heavy chains.

'Francis was brought before the court the very next day, and subjected to the rack, when the judge endeavoured to induce him, to apostatise: 'Wretched man,' said he, 'you dare to urge me to commit a perjury! If it is a crime to break our faith with man, how grievous must be the crime of infidelity to God!' This reply was responded to by the tearing of his flesh and the laceration of his legs and arms; a hundred and ten lashes of the rattan-cane tore his flesh to pieces. At length, when his body was covered with wounds and blood, he was conveyed back to prison. The other prisoners were brought up in their turns, and suffered the most frightful torments. Some of them, half dead; and totally unconscious of what they were saying, muttered a formula of apostacy dictated by the judges.

'Having now terminated the first examination, the judges and satellites assembled in the court, and Francis was again brought before them. 'There,' said they, 'is a book of your religion; being desirous of examining your doctrine, we have assembled here for the purpose of hearing you read a few pages.' Francis gladly acquiesced in this proposition, and with a smile of pleasure, as if he had been invited to a sumptuous repast, opened the book and began to read with so much unction and feeling, that the whole assembly arose, from a spontaneous movement of admiration, and extolled our holy religion, which inspires a joy so unfeigned and pure amid the horrors of the most frightful torment. When the confessor had finished, my dear mother was asked to continue the reading of this book. On her declining, and alleging her ignorance: 'How does it happen,' exclaimed the judges, 'that the wife of so great a catechist cannot read?' The examinations that succeeded this meeting were far from being so pacific. During upwards of forty days, Francis suffered with indescribable patience so many miseries, and tortures so atrocious, that the executioners surnamed him *the stone*, owing to his apparent insensibility. At length the fatal moment arrived, and my father consummated his glorious martyrdom on the 12th September, 1839.

'Mary was now left with her young family. Although descended from one of the most noble of the Corean families, my poor mother submit-

ted with it reserve to every species of privation and fatigue, and continued to exercise the works of charity that had characterised her husband. Ever the same, that is, constantly magnanimous and firm, she witnessed without emotion the day of combat. Gentle and patient as a lamb in her suffering, she repulsed with noble self-possession everything that was calculated to wound the dignity of a Christian soul. A satellite, on announcing to her the moment of departure, exceeded in some degree the bounds of decency. Mary reminded him of his duty in these words: 'Who are you, base man? Begone. Do you imagine, then, that I shall be so great a coward as not to follow my husband and my children?'

"During the whole journey, this intrepid woman carried in her arms her youngest boy, and encouraged the others by holding up to them the example of Jesus flying to Egypt with Mary and Joseph. On being exposed to the rack, she beheld her flesh lacerated by the lashes of the rattan-cane, and her joints dislocated, without making the slightest complaint. But all this torture was nothing in comparison to the agony which she felt on witnessing the sufferings of her children. Their sighs pierced her maternal heart with a sword of grief. The milk no longer flowed to her wounded breasts, and her youngest child sought in vain to satisfy the claims of nature at the dried-up source of its previous sustenance. Hence, she who had set at defiance the executioners and their tortures, who had endured every species of suffering, was overcome by her tenderness. Blinded by the feeling of maternal love, she thought she might be permitted to pronounce an outward formula of apostasy, whilst in her heart she protested against the words. She was, in consequence, about to be set at liberty, when God, from his throne in heaven, witnessing the struggles of this poor mother, extended his hand to his servant. The Court, on hearing that I had been sent to Macao, to study there the Latin language retained Mary in prison. There it was, that, on being made sensible of her infidelity to her God, by the other confessors of the faith, she wept bitterly, and hastened to retract her apostasy before the judges. Shortly after this, she witnessed the death of her two youngest boys, who were literally starved. But the separation was not to be for any long time, for the hour of her own death was at hand. At the appointed time, Mary walked to the place of execution with a firm step, and a calm and modest countenance; she presented her neck to the executioner's sword with the greatest courage, and her soul departed to rejoin her husband and children in heaven, on the 30th January, 1840.

"Accept my humble and affectionate good wishes. Present the name to all my Rev. Fathers at Paris, and be so good as not to forget our Mission, and your very humble servant,
"THOMAS THEROZ, *Corean Priest.*"

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PRUSSIA.—A law has been enacted by which the Lord's day is to be observed as a day of rest.—*L'Univers* 20th March.

ANTI-CATHOLIC-OUTRAGE.

(From the Poona Observer April 22)

We advert to the recent ebullition of Lusitanian schism in Bombay with feelings which our *abonnes* of every class and persuasion will readily comprehend. It is a source of common gratification to reflect that the *vezanta questio* is not a moot point of hostility betwixt Catholics and Protestants,—however much to be lamented are the discords that have arisen of late years in the Indo-Portuguese community of the Presidency. We do not propose to enter into the early history of the religious strife, nor still less in the present stage of the question to avow any undue partizanship. In fact, all right-thinking men, whether of the Catholic, or the Protestant Church have long ago decided against the dark ignorance and Pagan accessories of Divine Worship, backed by physical force and divers impure agencies, which unhappily characterize the adherents of the late Primate of Goa. According to the Roman discipline.—sanctioned throughout the vast Colonial Empire of England, as well as by the Colonial Office as the Board of Control,—the Indo-Lusitanian Schismatics are no longer recognized as Catholics, by reason of their open resistance to, and defiance of, the decrees of the Propaganda Fide, and the solemn admonitions of the Sovereign Pontiff. It would be just as licit to account the schismatic Druses and Mironites of the Lebanon, and the followers of the Czar's Hellenic Conventicle true Catholics, as the miserable *picaros* who by their contumacy, rebellion and blind adherence to the spiritualities of the *Necessidades*, have alienated themselves from the Catholic pale, and outraged the Religious convictions of the most renowned countries of Europe. If it would not savour, in this age of experimental clairvoyance, of the super subtlety in matters spiritual akin to the daring of Mormonism, we might fancy the tears of St. Francis Xavier in Heaven on beholding the tares and ravages of Schism and impiety which have desolated the flock of his Pastoral love and especial predilection, once brought to the Fold of Christ by the celestial energy and zeal of the dauntless Missionary of the Society of Jesus, Religious Schism is at all times detestable. With the subjects of the *sovdisant* 'Faithful' Sovereign of Portugal, it has unhappily become popular. Brought into fashion at the Court of Lisbon by the notorious Count de Pombal, the degenerate follower and ape of Gallican Infidelity, it has invaded the halls of Coimbra, the Monasteries of the Algarves, and even the back-woods of the vast

Brazilian Empire. The students of diplomacy will not have forgotten the ludicrous impertinence of the Court of Rio de Janeiro some years since, in addressing to the Holy See a Diplomatic Note, the terms of which were identical with a former remonstrance addressed by Lord Strangford to the Sublime Porte, during that nobleman's diplomatic mission at Stamboul. What schism has produced in British India, the recent *emeute* in the Sion Chapel will best tell. Not satisfied, it would appear, with driving the late Catholic Prelate, Dr. Whelan, into exile, by a course similar to that which caused, during our own sojourn in Spain, the imprisonment of Bishop Hughes at Gibraltar, the miserable Goanese have vainly endeavoured, by a system of brute force and organized terrorism, to annihilate the legitimate authority and Primacy of the Roman See by the persecution of Bishop Hartmann. It has been surmised, we know not with what truth, that Lord Elphinstone has lent a too-credulous ear to the facious misrepresentations of the Lusitanian *Camarilla*. If so, we would counsel the Governor to pause. The British Government have no more right to pat Religious treason on the back, than the Ex-regent Espartero had to subjugate the once glorious Hierarchy of Spain. And the present Earl of Derby, when Colonial Minister in the Cabinet of Sir Robert Peel, virtually recognized this principle in the instance of the exemplary Diocesan of British Guiana. From our knowledge of English parties we are confident that, however ardent might be the Anti-Catholic inveteracy of Sir Charles Wood, a genuine Whig like Lord Elphinstone himself, however strong the persecuting leaven of the President of the Board of Control to coerce the sublime inspiration of the Catholic soul, there are still Statesmen in the Cabinet, like Lord Aberdeen the Duke of Newcastle, and the Chancellor of the Exchequer, who would resist with decided veto the tricks and thams of Exeter Hall. As the *imbroglio*, to be evolved in some future ponderous Blue Book, thickens, we propose to watch the *denouement* of this latest outrage against the Spiritual Majesty of his Holiness Pío Nono, in a land consecrated with the blood and tears of Catholic martyrs, ere Heber preached the law of the Anglican Church to the people of Hindostan. In our brief allusion to the 'Sion Sacrilege' we have studiously restrained the indignation that stirs our heart, and carefully avoided those rhetorical artifices and appeals to the feelings wherewith Catholics are frequently charged by the cold-blooded maligners of a creed, whose Charity and Faith, amid every vicissitude are over Catholic.

Pure amidst the blood and dust of conquests
Never waxing old—but on the stream of time
Casting bright images of heavenly youth,
To make the world less full mourn!

A CHURCH SAMPLE FROM THE CABINET.

It has been made tolerably obvious, during the past week, even to the most incredulous, that Her Majesty's Government have no intention of conceding anything whatever to the just demands of Protestant Dissenters. The divided Cabinet, it would seem, in regard to their ecclesiastical policy, can agree upon nothing, unless it be to negative the wishes of one half of their supporters. Last week, we informed our readers that the Ministerial measure of Universities' Reform will contain no provision for admitting Dissenters to the advantages of those ancient seats of learning—and now we have to record an absolute refusal to abolish Minister's Money in Ireland, grounded on the inviolability of Church Property. This fatuity of Her Majesty's advisers is important, as affording us some clue to their Church policy in other and more pressing matters—and, as such, we need tender no apology to our readers for commenting upon it with some plainness of speech.

'Ministers' Money,' as we have already explained, is an Irish Church-rate, leviable in eight of the principal Roman Catholic cities of Ireland, and, like our English Church-rate, productive of the angriest feelings between sect and sect. Whatever reasons might be urged upon the Government for the extinction of Church-rates in England and Wales, may be set out *a fortiori* for the abolition of Ministers' Money. The grievance is acknowledged to be such by all parties; but then it is unable to plead an immemorial prescription in its defence. It raises but about £15,000 per annum in support of the Established Clergy—a paltry amount, which can readily be replaced from the sums in the hands of the Ecclesiastical Commissioners. It is exacted chiefly from those who profess that very creed which this odious impost is designed to be instrumental in subverting. It is, confessedly, a tax indefensible in principle embodied in a form which makes it as exasperating as possible in its operation. Nothing can be pleaded for it but the simple fact, that authority to levy it was conferred by Act of Parliament in the reign of that monarch of pious memory, Charles the Second. Looking at all these features of the tax, it might well have been supposed that the Government, urged thereto by above a hundred of their own Parliamentary supporters, would have wisely and gracefully conceded what what the people of Ireland, and the Protestant Dissenters of England, unitedly desire.

That the Cabinet have not thought proper to give way in such a case is ominous enough—but that they should shelter themselves behind a plea of 'the inviolability of Church property' is most offensive. Are personal taxes, then, however unjust, to be considered beyond the possibility of repeal, whenever levied in support of the Church? Are they one whit more the

rightful property of the Establishment than a war tax is the property of the Army and Navy? Have Sir John Young's masters *always* treated ecclesiastical property as inviolable? Did they feel the force of their own principle when they passed their Tithe Commutation Act for Ireland, and gave up to landlord rapacity 25 per cent of the Church's income? What is Church property but national property—just in the same way that the ships of the Admiralty, and the munitions of the Horse Guards, belong to the nation? 'Inviolable,' forsooth? What does that mean but that the Church will not give up a single farthing to which, justly or unjustly, she can advance a legal claim, and that Her Majesty's Ministers will back her in this determination? No! we do them wrong. They will in one breath plead the sacredness of Church Property as a reason for resisting the proposed abolition of the Irish Church-rate, and, in the next, they will themselves propose a shabby compromise, which, in principle, equally infringes upon their own maxim. Their consistency, however, with their own professions is not the point under review. What most concerns us is, that they have chosen to put forward a bad argument, in justification of a bad act, at the worst juncture of time that they could well have selected. For, it is as an omen, rather than as a fact, that we attach importance to the conduct of Ministers on Thursday and Friday evenings of the week just ended.

If this had been a matter on which the Government had been taken by surprise, we should have schooled our charity into an anticipation that, what had been done in haste would be amended at leisure, and that their error arose rather from position than policy. But this is not the case. They had sufficient warning last session that compromise on these outlying ecclesiastical subjects was extremely unpalatable to the majority of their own friends, and they had the whole vacation within which to consider whether the bill of last session was one which they ought to force on the acceptance of recalcitrant supporters. What they have done, therefore, they have no doubt done deliberately and on system; and we may reasonably conclude, the principle by which they have settled, or attempted to settle, this question of Ministers' Money in Ireland, will be the principle on which they will propose a settlement of Church-rates in England. In brief, we are fully justified in believing that the Ministry, whom we assist to keep in power, will use that power to rivet our most galling burdens upon our shoulders.

It appears, by an analysis of the division list given elsewhere, that no less than 132 members of the House of Commons recorded their opposition, either on Thursday or Friday evening, in favour of a total abolition of this Irish ecclesiastical impost, and against any attempt to deal with it in a spirit of compromise. They were all of them, nearly to a man, habitual supporters of the Government. Well, how were they opposed? By Tories, of course—but the Tories who voted on these two occasions would have been a minority but for the members and friends of a professedly Liberal administration. Not less than twenty-nine placemen led on 120

Tories, and some forty to fifty *Liberal* sympathisers to a double victory over their own side. In fact, Ministers display more alacrity in flouating their own adherents, than in routing their professed adversaries. And, perhaps, until they are taught a severer lesson of dependence than any which has been read to them hitherto, they will again triumph over their own side of the House, by enlisting against it the willing service of the gentlemen opposite.

But we respectfully appeal to Nonconformist members, at least, to give due heed to their own position and prospects. Their desires will be refused, their wishes ignored, and their cause treated with contempt, unless they can make up their minds to be dangerous as well as useful. It is a pity that it should be so, but so it is. In politics, forbearance in sometimes a greater mistake than intemperance itself; and to be always helping to defeat our own purposes, is really little better than soaping the nose which we complain of others for pulling. We do not doubt the policy of helping to carry every good measure proposed by the present, or by any Administration; but we do begin to doubt whether we should allow them to rank us among their habitual supporters. In a single phrase, if their schemes can only be realised by harking their foes on to a large section of their friends, we see no right that they can have to push those schemes—and if, contrary to entreaty and remonstrance, they will push them, then it becomes a pertinent question whether they ought not to be reminded of the source from which they sprang, and pointed to 'the hole of the pit whence they were digged'—*Nonconformist*, March 15.

ANSWERS TO OBJECTIONS AGAINST CATHOLICITY.

It is much more convenient to be a Protestant than a Catholic, they are both nearly alike, for both are Christians.

(Abbé Segur.)

Protestantism has rejected all that is most consoling in religion, all that is most tender and affectionate. The sacred presence of Jesus Christ in the sacrament of his love,—the holy tribunal of mercy and reconciliation,—the love and invocation of the ever Blessed Virgin Mary, that lowly and gentle mother of our Saviour, whom he bequeathed to us from the cross in his dying moments to be our mother,—the invocation of the saints, our brethren, and our friends, who have already entered that native land which is destined for us, to which they call us and in which they await us—these and a thousand other consoling truths they reject.

They have no religious worship, for you cannot give the name of worship to what passes in a large, bare, empty room which they dignify with the name of a *church* or *temple*.

Have you ever entered one of these places? At first sight you would imagine that the peo-

ple it contained were an assembly animated by a truly religious spirit. But when you examine more closely, this illusion soon vanishes, and we discover that they have not among them the real presence of the great and good God; and above all you will remark that they do not feel love for him. Naturally on witnessing such an assembly, you are led to think of the Pharisees of old, who were more exact in their attendance in the temple than the rest of the Jews. The fundamental vice of Protestantism is *Pride!*

It is perfectly sterile with regard to sanctity. For it has never produced a single *true Sister of Charity*, that is to say an humble affectionate servant of God, and of his poor. Its missionaries are Bible Merchants! ... Compare them with the apostles, or even with our own Catholic missionaries, who are heirs of the zeal, charity, and sufferings of the apostles, as they are of their faith and doctrines. What a vast, what a wide difference there is between them.

The Ministers of Protestantism preach without a mission. What right have they to teach others? Why they own themselves that they have no more authority to teach and preach than any other Christian, and that all Christians are Priests, and according to some of them even all *Christian women also!* What right, therefore have these so-called ministers to set themselves up to interpret the word of God to their brethren? Are they infallible?

These ministers being married men are no longer men of God, spouses of the church, men replenished with self-devotion, charity, chastity and perfection. In fine, to resume in a few words all we have already said, the Protestant sects are opposed to the express word of Jesus Christ, to the historical tradition of past ages, to the idea of stability, unity, and perfection, which is inseparable from the true work of God. These Protestant sects, the most ancient of which have existed scarcely 300 years, and the most recent of which have been fabricated, revised, augmented, and patched up, even in our own times and under our own eyes, these are not, nor can they be, the *One, Holy, Catholic church* of the disciples of Jesus Christ, which was established and constituted eighteen hundred years ago by the apostles of this Divine Master.

I could add other proofs here, and show the utter impossibility Protestants are under of proving the divine inspiration of the sacred Scriptures, and especially of the New Testament, without the infallible authority of the church; and I could further point out the absurdities which Protestants commit when they are logical, and when they wish to remain faithful to the principles they possess,—but

what we have said already will suffice. We see then that to be a Catholic and a Christian is one and the same thing. Therefore it follows that out of the Catholic Church there is no true Christianity, and as St. Cyprian, Bishop and Martyr, proclaimed seventeen hundred years ago—“*No one can call God his father, who will not own the church for his mother.*” Any protestant who knows the true church, the Roman Catholic Church, governed and taught by the Pope and Bishops, the successors of the apostles, is obliged to enter *this church under the pain of losing his soul*; for in religion more than in anything else, we are obliged to abandon error the moment we know it to be such, and adhere to what we are convinced is truth whatever sacrifices it may cost us. It is equally false to say—“I can be a Catholic, or a Protestant, or a Schismatic, without forfeiting my right to the name of a Christian,” as it would be to say—“I can be a Turk or a Pagan, a Jew, or a Christian without ceasing to belong to the true religion.”

RUSSIAN TOLERANCE.

The kind of tolerance that prevails in the Russian empire, the government of which has now drawn the sword on behalf of the privileges of the “orthodox Church” in the East, may be judged from the fact that the Catholic Missionaries in Transcaucasia have only recently been most peremptorily again commanded to make no proselytes. Only a short time ago a large number of Suanetes and Abchases, nearly all of which tribes are still heathens, applied to the Prior of the Convent in Kutais requesting to be baptised. The Prior was obliged to decline and to send them away, for transportation to Siberia awaits any Priest that dares to convert a worshipper of idols into a Roman Catholic Christian.—*Daily News*

* It is a very remarkable fact in the annals of the church, that a good Catholic, that is, one well instructed in his faith, and sincerely pious, has never been known in changing his faith, and becoming a Protestant, to become better than he was before,—while on the contrary, Protestants who become Catholics are generally more enlightened, more pious, and more honorable than the rest of Catholics; and this is according to the avowal of their co-religionists. Often (and in the present day more frequently than ever) Protestants become Catholics at the moment of death; but a Catholic never became a Protestant at this awful moment when truth alone appears before the soul to judge it. This fact is of itself sufficient to decide the question which occupies us, it forces us to conclude the truth of the only true Catholic Religion.

DEATH OF MRS. A. M. WOODS.—With feelings of unfeigned regret we record the demise of Mrs. A. M. Woods, which melancholy event took place on Saturday, the 4th instant, at her residence, Adelaid-place, Upper Baggot-street. Endeared to all who enjoyed the pleasure of her acquaintance by her exemplary piety, unostentatious charity, and unassuming manner. Mrs. Woods will long be missed in the circle in which she moved. As a convert to Catholicity, her entire time was devoted to succouring the distresses of the poor, and seeking to alleviate their miseries—her life may almost be said to have fallen a sacrifice to her indefatigable exertions in the cause of charity, as the illness to which she fell a victim was caught during her visits to her numerous poor clients. The children frequenting the Catholic Ragged School in Lincenhall-street will long have to mourn a kind friend and liberal benefactress.—*Tablet.*

GRAVESEND.—This most bigoted, persecuting and irreligious town has had the grace of a special mission vouchsafed it, not, indeed, on the plan of our Protestant brethren to Protestants and Dissenters, but to sinners of whatever description. The exercises of the Retreat have been most zealously performed by the Revds. Fathers Rinolfi and Signini of the Institute of Charity, and abundant fruit has blessed their labours, for during the last week the number of communicants amounted to nearly 400, and this in a town where fifteen years ago there was hardly a Catholic resident.—*Ibid.*

CONSTANTINOPLE.—The Sultan has addressed a flattering letter to Pius IX. assuring His Holiness that his Catholic subjects shall enjoy liberty and protection in the exercise of their religion.—*Ibid.*

ALMS BOXES FOR THE RELIEF OF THE SICK POOR.

It gives us the greatest pleasure to be enabled to state, that the arrangement, lately made to have Alms Boxes erected in the several Catholic Churches and Chapels of Calcutta, in which the Faithful may deposit, secretly and securely, such Alms as they may wish to contribute towards the relief of the Sick Poor, has been attended with very gratifying success both in St. Thomas' and in the Cathedral Parishes.

The amount of money up to the present date, deposited in the Alms Box at the Cathedral is Rupees Fifty, whilst at

St. Thomas' Church the Alms contributed is Rupees Forty Three.

For the purpose of giving increased efficiency to the system now introduced, of providing temporary aid towards the relief of the Sick Poor, it is the Archbishop, Vicar Apostolic's wish, that in each district in which that system is established, a certain number of the Laity should be appointed, whose province it will be, both to inform the officiating Priest of that locality of any Sick Poor person or family residing in it in need of relief, and also to give him advice as to the nature and extent of the relief, which in each instance, they would recommend to be given. In the Cathedral Parish the Archbishop requests the following Gentlemen to co-operate in the way just described with the Clergy of that district, Chevalier C. R. Lackersteen, Mr. George Lackersteen, Mr. Fleury, Mr. A. X. D'Rozario, Mr. Mylan, Mr. John D'Cruz, and Mr. Charles D'Cruz.

In St. Thomas' Parish, the Archbishop begs for a like co-operation from Chevalier W. R. Lackersteen, Mr. P. S. D'Rozario, Mr. P. Daly, Mr. F. Greenway, Mr. Cones, and Doctor O'Brien of St. John's College.

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Mr. James Rostan and Associates, for	
May in advance,	3 12
Rev. J. McCabe, for May,	1 0
Chevalier W. R. Lackersteen and Associates, for March and April,	2 8
H. M., and Associates, for April,	5 0
Mr. Sourite, thro' Rev. J. McCabe,	0 4

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

Rev. J. McCabe,	Rs. 5 0
H. M., of <i>Burdwan</i> , for April, thro' Mrs. Gasper,	20 0
Madame Bonnaud, for April,	2 0
Mrs. J. Mendes, for ditto,	2 0
„ Gilbert, for February,	1 0
Miss Carbery, for ditto,	1 0
„ Gregory, for April,	1 0
Mr. P. Bonnaud, for ditto,	5 0
„ Jas. Rostan, for ditto,	4 0
„ John H. Rostan, for ditto,	1 0
„ T. D'M. Sinaes, March and April,	2 0
„ J. F. Bellamy, Feb. and March,	2 0
A Catholic, thro' Rev. J. McCabe,	25 0
Mr. O. Cornelius, from Jan. to June,	12 0
Mrs. Namey,	5 0

SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, MAY 20, 1854.

[Vol. XXVI.]

ARRIVAL OF THE OVERLAND MAIL.

(London, Monday, 10th April.)

The object of the Czar's last proposition being to retard the Military operations of the Allies, they had been rejected by England and France.

The protocol agreed upon between the four Powers has been signed by the Prussian and Austrian Ambassadors. Admiral Sir Charles Napier has had a conference with the King of Denmark.

The Danish Ministry extremely unpopular has resigned. Despatches from Vienna announces a great victory gained by Schamyl. The result of a great battle on the Danube is not yet known.

There is a great agitation at Madrid, a revolution appears probable.

Malta, 18th April, 1854, our letters from Baldjick, in the Black Sea, April 4th, say, that the Russians were advancing on Varna, after having defeated the Turkish Irregulars at the mouth of the Danube.

Omer Pacha is concentrating his Army between Varna and Shumla.

The British and French Fleets were lying at Belgrima.

The Admirals made signals to the Ships to get ready the boats for landing the Marines, and receive on board the Inhabitants. The 1st division of the allied Troops 4,000 strong arrived at Gallipoli on the 1st instant, and pitched their Tents, Ten thousand men left Malta during the last 7 days for Gallipoli, 3 Battalions of the Guards leave to-morrow for Constantinople.

Lord Raglan and Staff have just arrived in the Valletta from Marseilles, and will proceed to-morrow for Constantinople.

The Second Division of the Oriental Army will proceed direct to the seat of war without stopping at Malta, 4 French line of Battle Ships and 2 Steam Frigates with Troops passed the Island on Saturday and Sunday last.

By the P. and O. Company's Steamer "Oriental"

The Baltic Fleet under Sir Charles Napier, was in the Bay of Kioge with 44 Prussian Pilots engaged under his orders.

Greece is in a state of insurrection.

The Greek Consuls have orders to quit the Ottoman territories: and the Turkish ambassador has demanded his passport and left Athens.

Austria and Prussia have submitted the question of war against Russia to the Diet of Frankfurt for decision.

The French, English, and American Governments have decided not to give or suffer letters of Marque. Colt has a Government order for 4,000 Revolvers for the Fleet. All Greek subjects are to leave the Turkish States. The whole of the Anglo-French Fleet is in the Black Sea.

Admiral Saraidal Descheves commands the French Squadron. Vienna 9th April, a protocol was signed by representatives of the Porte, and the principalities was fundamentally established and common deliberations promised. The Russians have crossed the Danube in three places: and several engagements have suffered. H. R. Highness the Duke of Cambridge, and Lord Raglan, have left for Constantinople via Paris Sir John Franklin's name has been struck off the Navy.

DECLARATION OF WAR.

The Declaration of war against Russia was published in a supplement to the London Gazette of the 28th ult. This document, dated Westminster, March 28, 1854, after announcing the failure of Her Majesty's endeavours to obtain peace, proceeds to recite in a temperate manner the different stages of the recent transactions: the misrepresentations of Count Nesselrode, the extravagant demands of

Prince Menschikoff, and the obstinate refusal of Russia to accept the terms offered by the great Powers. The motives and the justification of the war are then summed up as follows:—

"The time has, however, now arrived when, the advice and remonstrances of the Four Powers having proved wholly ineffectual, and the military preparations of Russia becoming daily more extended, it is but too obvious that the Emperor of Russia has entered upon a course of policy which, if unchecked, must lead to the destruction of the Ottoman Empire.

"In this conjuncture Her Majesty feels called upon, by regard for an ally, the integrity and independence of whose Empire have been recognised as essential to the peace of Europe, by the sympathies of her people with right against wrong, by a desire to avert from her dominions most injurious consequences, and to save Europe from the preponderance of a Power which has violated the faith of treaties, and defies the opinion of the civilised world, to take up arms in conjunction with the Emperor of the French, for the defence of the Sultan.

"Her Majesty is persuaded that in so acting she will have the cordial support of her people, and that the pretext of zeal for the Christian religion will be used in vain to cover an aggression undertaken in disregard of its holy precepts, and of its pure and beneficent spirit:

"Her Majesty humbly trusts that her efforts may be successful, and that, by the blessing of Providence, peace may be re-established on safe and solid foundations."

In a second declaration, bearing the same date, announced that:—

"To preserve the commerce of neutrals from all necessary obstruction, Her Majesty is willing, for the present, to waive a part of the belligerent rights appertaining to her by the law of nations.

"It is impossible for Her Majesty to forego the exercise of her right of seizing articles contraband of war, and of preventing neutrals from bearing the enemy's despatches, and she must maintain the right of a belligerent to prevent neutrals from breaking any effective blockade which may be established with an adequate force against the enemy's forts, harbours, or coasts. But Her Majesty will waive the right of seizing enemy's property laden on board a neutral vessel, unless it be contraband of war.

"It is not Her Majesty's intention to claim the confiscation of neutral property, not being contraband of war, found on board enemy's ships, and Her Majesty further declares that, being anxious to lessen as much as possible the evils of war, and to restrict its operations to the regularly organised forces of the country, it is not her present intention to issue letters of marque for the commissioning of privateers."—*Home News.*

TUESDAY, MAY 6.

The Calcutta Municipal Commissioners report that the tubes invented by Mr. Pontifex, for carrying off the effluvia of drains, have been perfectly successful. They may be put up anywhere. A long tube is placed over an opening in a drain, and the noxious gases are drawn off into the upper air. One such tube will clear a quarter of a mile of drain.

The Calcutta Morning Chronical states, that the Royal Colleges of Surgeons in London, Edinburgh, and Dublin, have been called upon for medical students of only two year's standing. They will receive commissions, and £100 each for outfit. In ordinary times, these commissions are obtained with difficulty by experienced men. They will now be granted to mere boys, not as a favour, but as a bribe.—*Friend of India.*

BISHOP IVES.

The Trials of a mind in its Progress to Catholicism. By L. S. IVES, LL. D., late Bishop of the Protestant Episcopal Church in North Carolina.

EXTRACT FROM THE AUTHOR'S INTRODUCTION.

Dear Brethren and Friends,—It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the *reasons* which have constrained me to take so serious, and to many dear ones, as well as to myself, so *trying* a step as that of abandoning the position in which I had acted as a Minister of the Protestant Episcopal Church for more than thirty years, and as a Bishop of the same for more than twenty years. and of seeking, at my time of life, admission, as a *mere layman*, into "the Holy Catholic Church," and with no prospect before me but simple peace of conscience, and the *salvation of my soul*.

Messrs. D'Rozario and Co. have just received overland a few copies of the above Work, price 3 Rs. per copy.

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on as moderate terms as may be consistent with the permanent well-being of the Institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholder should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

ST. THOMAS' CHURCH.

NOTICE.

ON next Sunday evening, the 21st Inst. Divine Service will not be celebrated at St. Thomas' Church, on account of the Church being under repairs at present.

N. B. The collection made on last St. Patrick's day towards defraying the cost of the repairs of St. Thomas' Church having been wholly inadequate for that purpose, it is intended to make another collection on the morning and evening of next Pentecost Sunday, June 4, at St. Thomas' Church, in order to clear off the balance that remains due on account of the repairs of the said Church.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf.

April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday June 4th 1854, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday June, 11th at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press*.

Printed at the CATHOLIC ORPHAN PRESS, No 5. Moorgy-hutta, under the superintendance of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 21.] CALCUTTA: SATURDAY, MAY 27, 1854.

[Vol. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 27.

THE DECALOGUE.

ON THE DIVISION OF THE DECALOGUE,
ADOPTED RESPECTIVELY BY CATHOLICS
AND PROTESTANTS.

It is amazing to think, with what bitter acrimony, questions, intrinsically of no real moment, are discussed, both in politics and in religion, when once the feelings of the disputants on each side are soured and their judgment obscured, by preconceived erroneous and hostile sentiments, with respect to their adversaries. Whosoever this unhappy state of things arises, the worst construction is invariably put upon conduct and language, which, in other and more favorable circumstances, would easily be found to admit of a benign and indulgent interpretation.

Every one, who is familiar with the frailty of human nature, knows, that a result, such as we have just alluded to, obtains, not only when there is question of the admission or rejection of general principles, which have reference to reli-

gion or Society at large, but also even, when any wholly partial or merely local controversy happens to occur.

And what is still more extraordinary and painful is, that the evils of such a controversy as we now speak of, instead of being diminished or favorably modified by the previous friendly intercourse, or even the close consanguinity of the disputants, are, almost always without exception, grievously aggravated by the very circumstances, which ought, humanly speaking, to have either wholly extracted, or at least greatly attenuated the virus of polemical animosity.

It would not be easy to find a better or more adequate illustration of the remarks we have here premised, than that which is supplied by the controversy, which relates to what is vulgarly called the Catholic and Protestant division of the Decalogue.

We have said, that the particular controversy, which we here propose to notice, refers to what is vulgarly termed the Catholic and Protestant division of the Decalogue. In employing the word "vulgarly" we do so advisedly, and for this reason, namely, that as in each of these divisions of the ten commandments, the Decalogue, with all its precepts and prohibitions, is fully and entirely contained, it must be evident to every educated reflect-

ing person, that whatever be the merits or demerits of each of the two divisions here spoken of, at any rate it cannot be denied, that both express faithfully and adequately all that the Almighty was pleased to enjoin or prohibit, in the revelation made by him to Moses on Mount Sinai, respecting the grand compendium of faith and morality contained in the doctrinal Formulary now under our consideration.

It is hence obvious, that no room is really left in this matter for any doctrinal controversy whatever. The merits or demerits of both divisions may indeed, as in point of fact they do, supply an opportunity to persons versed in Biblical Criticism, to adduce arguments in favor of, or adverse to one or the other of them. And, strictly speaking, as far as his faith is concerned, so long as the controversy in question, is carried on under the aspect just now described, a Catholic Biblical critic is just as much at liberty as a Protestant, to give a preference to that division of the Decalogue, which on examination may appear to him to be most in accordance with the received principles of Biblical Criticism.

The celebrated Protestant Bishop, Jeremy Taylor, in his Treatise entitled "Ductor dubitantium" speaks thus on the subject, on which we are now discoursing "when Moses delivered the ten Commandments to the people, he did not tell them in order which was second, which was fifth, and upon this account they have been severally divided as men did please to fancy." In the page immediately following that, in which Bishop Taylor advances the statement just adduced, he adds, that the learned Jew Philo, St. Cyril, Julian the Apostate, St. Jerome, Hesychius, St. Clement of Alexandria and St. Austin adopted that mode of dividing the Decalogue, which, at present, is in general use amongst Catholics.

It is a singular, but, nevertheless, a certain fact, that what, for perspicuity sake, we shall here call the Catholic division of the Decalogue was that, adopted by the Heresiarchs, John Huss and Martin Luther. The Catechisms drawn up by these Innovators for their respective followers are still preserved, and

these testify to the truth of the preceding statement. Of the more recent distinguished Lutheran Divines, Walchius and the Abbreviator of Turretine's Theology both concur in opinion, as to the unimportance of the question respecting the mode adopted in dividing the precepts of the Decalogue, provided however always, that in any division which may be selected, all the precepts and prohibitions of the Decalogue be expressly enunciated, and this in such a way, as that the enunciation embrace neither more nor less, than ten Commandments.

The illustrious Protestant testimonies just adduced by us on the subject of the division of the Decalogue will be read with astonishment by the great majority both of British Protestants, and also of their half caste adherents in this Country. For, in good truth the bulk of these Sectarians, so great is their ignorance of the history of the Bible would seem to labour under the impression, that the Sacred Volume came down from Heaven precisely in the very state, in which they now possess it. Nay so gross is the ignorance of these very self-conceited Religionists, that one would be almost disposed to say, that they think, that the Bible came from Heaven, exactly as it now exists with them, lettered, bound, divided into Chapters and verses, with the Lion and the Unicorn on its title page, together with the consoling assurance that the Edition is printed by the Printer to the Queen's Most Excellent Majesty, and with Her Majesty's sanction and approval—an appendage, which, no doubt, must effectually quiet every misgiving and apprehension on the part of the reader, as to the integrity of the Canon of Scripture, its inspiration and also its faithful translation from the original languages, in which the Scriptures were written.

But, really, how much soever we are disposed to entertain for Her Most Gracious Majesty, Queen Victoria the deepest sentiments of the homage due to a Sovereign, we cannot divest ourselves of the suspicion, that as a fond wife and mother, the concerns of home and especially of the Nursery must have absorbed too much of Her Majesty's time and

attention, to have allowed her to attain such profound Scriptural lore, as would render her authorization of a particular Edition of Bible, of any great worth in the estimate of any man possessed, we do not say of learning, but even of common sense.

(To be continued.)

PROPAGATION OF THE FAITH.

Glance at the Institution for the Propagation of the Faith, (L' Œuvre de la Propagation de la Foi), and at the motives which should induce all good Catholics to support and extend it.

APPROBATION.

"We, the undersigned Archbishops and Bishops of Ireland, feel sincerely gratified at the establishment of the Association for the Propagation of the Faith, and at the progress it has already made in this country. We cordially approve of this most Christian Institution, and earnestly recommend it to the piety and charity of the faithful, respectively committed to our charge."

✠ W. CROLLY,	✠ J. RYAN,
" D. MURRAY,	" J. BROWNE,
" M. SLATTERY,	" W. KINSELLA,
" J. M'HALE,	" W. HIGGINS,
" J. MURPHY,	" J. CANTWELL,
" T. COEN,	" G. J. BROWNE,
" E. KERNAN,	" M. BLAKE,
" P. M'NICHOLAS,	" B. CROTTY,
" J. KEATING,	" C. DENVIR,
" P. BURKE,	" P. KENNEDY,
" P. M'GETTIGAN,	" N. FORAN,
" C. EGAN,	" F. HEALY.
" E. FFRENCH,	

Established in this Country, 18th September, 1838.

CHAPTER I.

Prospectus of the Institution.

THIS pious and truly charitable "Institution for the Propagation of the Faith" was founded at Lyons, in the year 1822: it is now established throughout France, in Belgium, Germany, Italy, Switzerland, Portugal, England, and Ireland. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant, and especially to Idolatrous nation.

To become a Member of this Institution, only two conditions are requisite, viz:—

1st.—To subscribe the small sum of One Halfpenny per Week.

2ndly.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith; or it is sufficient to offer, with this intention, the *Pater* and *Ave* of our daily morning or evening prayers, adding, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent Institution in France, viz:—

1st.—A Plenary Indulgence on the 3rd May, the Feast of the finding of the Holy Cross; on the 3d December, the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each subscriber provided he say, every day within the month, the appointed prayers.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the holy communion, and visit devoutly the Parish Church or Chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the Parish Church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions.

2dly.—An Indulgence of a hundred days each time that the prescribed prayers will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

The Institution for the Propagation of the Faith having become in France the centre of the missions for the new and old world, is the organ by which all that concerns them is published. A regular correspondence is kept up with the different missions, and the narratives of the apostolic labours of the missionaries, addressed immediately to the councils of the Institution, are published in parts. The collection forms a continuation of the "*Lettres édifiantes,*" and presents a

living picture of the state of religion in the two hemispheres. Six parts are published every year, which also include the annual accounts of the Institution, and all documents which concern it.

These publications, which are entitled the ANNALS OF THE PROPAGATION OF THE FAITH, are distributed every two months; and every person, who, duly authorised, collects from Ten Subscribers, will receive at each distribution a copy of them, which he is charged to give to be READ BY EACH of his subscribers successively, and after having been perused by them, it becomes his property, as a recompense for his charitable exertions.

Every person who subscribes for himself or family the sum of £1 1s. 8d. per year, is entitled, every second month, to receive and to retain a copy of these annals.

Donations by persons unconnected with the Institution, or by its members, over and above their regular contributions, will be received with gratitude.

Two councils, established—the one at Paris, the other at Lyons,—distribute the alms amongst the different missions; the functions of the members of these councils are gratuitous; they have at their head two Vicars-general of the Archbishops of Paris and of Lyons.

The account of the receipts and of the expenditure is published every year: the donations sent to each mission in particular are specified, as are also the names of the bishops and of the heads of the missions who have received them; so that no work of charity is more securely directed to its end.

The object of the following brief statement, is to make known the importance and the wants of that part of the Church of Jesus Christ, which is established among Idolatrous nations in distant regions, the facility with which we might assist them, the duty which is imposed on us to do so, and the precious advantages we should derive from our trifling sacrifices. May it contribute to the success of an Institution, the result of which is to strengthen faith amongst ourselves, and to kindle in our hearts more the sacred fire of charity.

(To be continued.)

DOES OUR EXISTING SYSTEM RESEMBLE THAT OF THE EARLY CENTURIES—WARDS' IDEAL OF A CHRISTIAN CHURCH.

THE Roman Catholics have been so long challenged to join issue on the question of Antiquity, that they have a right to claim the most careful consideration of their arguments, when they do enter upon that field of discussion. It occurs in a criticism on a little work, called, 'A voice from Rome;' which, while it displays a remarkable desire to do justice to the Roman system, complains in very severe terms of many practices which flourish at Rome. The Reviewer thus proceeds:

'We may imagine, if we please, some Persian gentleman, of ancient days, going on his travels, through Christian countries, with that instinctive horror of idolatry, and of worship through visible symbols, which became one accustomed to feed his piety only on the ethereal subtlety of the solar rays; most anxious to collect all possible evidence why he should not be a Christian. It is true, he understands very little of the languages of the countries through which he passes, and cannot be supposed to enter much into the habits, the ideas, and the feelings, of their inhabitants; but, with the help of a dictionary, and a *valet de place*, he can make his way; and, at any rate, he can see what the people do, and read their books and inscriptions. What place does Christ hold in their worship?—How does God appear in relation to men? Surely, we could easily imagine him struck with the prominent place which the martyrs occupy in all the worship, in the thoughts, and words, and feelings, of Christians; whether clergy or laity, learned or simple. Not a town does he come to but he finds the church most frequented, nay, crowded with worshippers, to be that of some martyr; while smaller oratories, in every direction, are favourite places of prayer, because they commemorate some other Saint, or contain a portion of his ashes. *Not an altar does he any where see, which is not consecrated by their relics.* Before them hang lamps, garlands, and votive offerings; around them are palls of silk,

and richest stuffs; their shrines are radiant with gold and jewels; the pavement of the temple is covered with prostrate suppliants, with the sick and afflicted, come to ask help and consolation from Christ's servant: the pilgrim from afar, scrapes, with simple faith, some of the dust from the floor or from the tomb; the preacher, aye, a Basil, or a Gregory, or a Chrysostom, or an Ambrose, instead of cooling their fervour, adds confidence, earnestness, and warmth to it, by a glowing and impassioned discourse in its favour.* And if he afterwards goes and interrogates these holy men, who he might think were carried off by their eloquence and the heat of discourse, what is their real belief, as he cannot bring himself to go as far as they seem to do, in veneration of saints and relics, he receives some such answer as this:— "What? will you not reverence, but rather contemn, those by whom evil spirits are expelled, and diseases cured; who appear in visions and foretel in prophecy; whose very bodies, if touched, or even honoured, are gifted with as much power as their holy souls; the drops of whose blood, or the smallest symbol of whose sufferings, have as much efficacy as their entire bodies?"† Or what will he say if one of these grave and learned men shall say to him, by way of extolling the glory and merit of the martyrs:—"Perhaps, as we were purchased by the precious Blood of Jesus ... so some may be purchased by the precious blood of martyrs?"‡ Surely he may, at first sound of such words, exclaim, that the saints are made equal to their Lord, and that this must be a sad and an idolatrous departure from what He may be supposed to have taught. And if he stops his ears, and does not admit or accept of explanation, what must we expect from him but a most mistaken report?

Again, he looks about him. At Antioch he finds the Church of St. Barlaam richly decorated with paintings; but all

representing the life and death of the saint: Christ is introduced, but as if in illustration, or by chance, into the picture.§ At Nola he finds a magnificent basilica, literally covered with mosaics and inscriptions, full of the praises of saints, and especially martyrs.|| At Rome he sees the basilicas of the Apostles, of St. Lawrence and others, adorned with similar encomiastic verses. Surely if he sends forth "a voice from Rome," it will be to proclaim that, to *him*, all this seems excessive reverence, and, if you please, worship of men, no matter how holy. We should like to know how some great Father would have answered him: for that answer would just serve our case at present. If he descend into the catacombs, the favourite retreat of devout Christians, what does he find? Martyrs every where, their tombs hallow each maze of those sacred labyrinths, and form the altar of every chapel. Their effigies and praises cover the walls; prayers for their intercession are inscribed on their tablets. He goes into the houses of believers; memorials of the saints every where. Their cups and goblets are adorned with their pictures; for one representation of our Saviour he finds twenty of the Blessed Virgin, or of St. Agnes, or St. Lawrence, or the Apostles Peter and Paul.¶ What shall his "voice" pronounce these? What encouragement will it give to his brother fire-worshippers to embrace the Christian religion? Once more, we should have liked to see St. Jerome's answer to it.

'Certainly, *if we had nothing remaining from the early Church except the Liturgy, the ancient Christians would stand before us, just as we do before others when they look only at our solemn worship.* In fact, the two Liturgies, theirs and ours, are the same. An Anglican fancies that so far, and no further, are we conformable to the practice of antiquity: and he will agree with us; unless he takes objection to the prayers for the departed, and the commemoration of Martyrs, invariably found in every ancient Liturgy, as in ours, though carefully expunged by

* See *inter alia* the Homilies of S. Chrys. on SS. Bernice, &c., tom. ii. p. 645^e ed. Bened.; of St. Basil in xl. Mart. tom. ii. p. 149, ed. Bened.; of St. Gregory Nyssen on St. Theodorus, tom. iii. p. 580, ed. 1638

† St. Gregory Naz. Or. ii. adv. Julian, Op. tom. i. p. 76, Par. 1609.

‡ Origen. Exhort. ad Martyr. Op. tom. i. p. 309. Ed. De la Rue.

§ See the Homily probably by St. John Chrysostom, in St. Basil's works, tom. ii. p. 141. Ed. Garnier.

|| S. Paulin. Op. Ep. xxxii. Ed. Murat. p. 194.

¶ See Buonarrotti's Osservazioni sopra alcuni Frammenti di vetri antichi.

the wicked pretenders to reform the perpetual practice of the Church of God—those who spoke of the Spouse of Christ as Pilate did of her Lord: “*emendatum ergo illum dimittam.*”* But fortunately we have plenty of other documents to shew us what the belief and practice of the ancient Fathers was on extra-liturgical matters, such as form the staple of publications like that before us. We have their homilies, to which we have already referred; but we have what, in this respect, is even more interesting, a great body of familiar and anecdotic matter in their epistles and biographies, which, more than any thing else, enable us to judge whether those great and holy men thought and felt Catholicly or Protestantly; or, if you please, Romanly or Anglicanly. The evidences of popular religion (such is the term which Tract 90 most unfortunately brought into vogue) are sought now-a-days in documents such as would and could only be similarly preserved. The conversion of M. Ratisbonne, for instance, will have probably to be found in after ages, in the letters and *brochures* of the present day, or in some collection of edifying histories; and many of the verses and descriptions which so much scandalize our modern traveller will possibly fall before a change of taste, or *edax vetustas*; and unless found worthy of a place in the laborious collection of some Fabretti or Muratori, posterity will only know of them through the gleanings of curious prayers into such matters for controversial purposes. In like manner, many of those lesser feelings, those more homely sentiments and thoughts which were interwoven with the every-day religion of the ancients, those tales which simple piety recorded for edification, not for evidence, are not to be sought in the solemn records of public deeds, nor often in earnest treatises on great dogmatical controversies, but in the unbooming of friend to friend in familiar letters, or in the narrative of private virtues and domestic histories. If much of these has been lost, sufficient remains to shew us the great men of the Church bending from their doctor’s chair to the warm-hearted simplicity (called, in our age, credulity) of their poorest children;

believing and proclaiming, with unsuspecting confidence, tales of wonder, whereby God seemed glorified in His Saints; and telling them in such manner, that they form most interesting tests for ascertaining with whom their feelings and belief accorded—Rome or England; trustful, faithful, joyful Rome, or doubting, suspecting, moody England.

(To be continued.)

THE LETTER OF A CATHOLIC IRISHMAN OF MANBHOOM.

ALTHOUGH we give a place in our issue of today to the above-mentioned communication, we deem it proper to express our disapproval of the harsh language and sentiments in respect both to our ruling authorities and our Protestant Brethren, to which our correspondent sometimes gives utterance in the aforesaid letter. We feel satisfied, that on reflection and also on an attentive perusal of these remarks, our, no doubt, well meaning correspondent will admit, that it would best promote every useful purpose, religious as well as social, to exhibit in his comments more deference and forbearance both towards the ruling powers and also towards our separated Brethren.

Even in the mode of expressing well-founded reproof, it should be remembered, that the more polished the arrow is, which is winged against an adversary, the more deeply will it penetrate, and the greater will be its effect.

With respect to the Russian War, we beg to call our Correspondent’s attention to the following apposite extract from the late Lenten Pastoral of the Cardinal Archbishop of Westminster:

“But while in fasting and mourning we cry out to God to spare his people, and acknowledging our many transgressions public and private, entreat Him for mercy, we must not overlook our duty as subjects, of loyally and cordially supporting the honour of the crown and the interests of the people of these realms. We may have to bear with cheerfulness additional burthens, and other interferences with our comforts and habits. We shall have to rejoice at what may be others’ disasters, and to thank God joyfully for every advantage obtained by our national flag; and this our hearty concurrence must receive a still more solemn sanction and expression. Wherefore, we further enjoin that as soon as war shall be publicly announced (should the Divine mercy not avert it) there shall be inserted in the prayer after Mass on Sundays for her Majesty the Queen, the clause, for forty years omitted, *hostes superare*, “that she may conquer her enemies.”

* Luc. xxiii. 16.

The spirit which these words breathe is that with which every good British Subject should be animated at the present crisis, for it is manifestly nothing more than a realization of the Saviour's words "give, to God what belongs to God and to Caesar what belongs to Caesar."

But in order to satisfy our Correspondent that, in our zeal for authority and for Christian forbearance towards those who differ from us in religion, we are not unmindful of what we owe to Catholicity, we beg to subjoin for his perusal and serious consideration another most important extract on the present war, copied from a very able article on Russia and Turkey contained in the 71st. No. of the *Dublin Review*, April, 1854.

"It is impossible not to see that on the part of Russia—that is, the Russian nation—this is a religious controversy. It matters not whether the Russian government solely regard the religious view; they best know on what grounds to rest it in order to make it popular with their people; and they rest it purely on religious grounds, and their appeal is responded to with frantic enthusiasm. Nor is there any reason to question the Emperor's religious enthusiasm. The writer of the pamphlet, *The Cross versus the Crescent*," very truly says, "Europe has resolutely taken it for granted that the Emperor of Russia is actuated by ambitious and not religious motives; but he is known to be most enthusiastically devoted to his own faith, and eminently hostile to the Roman Catholics." It is to be observed at the same time that, as we have already remarked with Russia, as with any schismatic state, the spiritual is so mixed with the temporal, by reason of the union of both in the person of their emperor, that the spread of his supremacy carries with it the spread of his sovereignty, and thus his religion is necessarily mixed up with ambition. However, the writer most truly adds, that "strong antagonism to the Roman Catholics is one of the striking characteristics of the Greek Church:" we may add—of all schism. And, unquestionably, on the part of Russia, the war, although a religious war, is not so much a war against Islamism as against Catholicism. There was no aggression on the part of the Greek schism, or Islamism: no contest between them: the struggle was between the Greek and Latin communions. It was a renewal, in fact, of the ancient controversy for supremacy between the Eastern and the Western Patriarchates which made Constantinople the seat of schism ten centuries ago."

Now, if the preceeding remarks be just, and we regard them as eminently so, our Correspondent must admit, that the welfare of Ca-

tholicity in the East is, humanly speaking, very much bound up with the result of the present war against Russia. Our Correspondent should also call to mind, that not very long since, Divine Providence caused Catholicity to revive in England by occasion of the generous Asylum that country gave to the French Clergy, at the out-break of the revolution of 1793, and, at a still more recent period, England was the Chief instrument made use of by the same Almighty Providence, for restoring to the Chair of Peter in the capital of the Christian world, the illustrious Pontiff, Pius the 7th.

Considering those wonderful dispensations on the part of God towards England, who can say, that the Divine goodness may not continue to exercise still a like Providence in her regard, and, as by the power of Grace, Rome, from being drunk with the blood of Martyrs, was changed into the capital of the Christian world, so too, England, by a similar intervention of the Divine mercy, may be recalled to her ancient faith, and become once more the glory of Catholic Christendom.

Our Correspondent, as well as our readers in general, knows, that, at no preceding period, since the so-called Reformation, did there exist so many strong grounds as we now have, for looking forward with sanguine hope to the return of a large portion of the English People to Catholic Unity. These grounds consist 1st. in the number of Illustrious English Converts both Lay and Clerical, who, in many cases, at the cost of great earthly sacrifices renounced Protestantism in order to be united to the one Fold of the one Shepherd. 2ndly—they are derived from the just alarm occasioned to the thinking and moral portion of the English People, by the daily spread of Religious Sects, Mormons and others, whose principles if generally adopted must prove subversive of Christianity and also of Civil Society.

Thirdly, above all and beyond all, those hopes rest on the wonderful Association now established in almost every Country in the world, by the zeal and labors of the well known Father Ignatius (the Hon. and Rev. Mr. Spencer) for the purpose of offering up daily prayers for the Conversion of England. Even in this Infidel City, more than one thousand voices are daily raised in humble and fervent prayer to Heaven, in behalf of England's restoration to Catholic Unity.

With respect to the Catholic Military engaged in the expedition against Russia, it is gratifying to us to find, that the Home Government has appointed two Priests to Minister to their Spiritual wants during the Campaign. This provision, to be sure,

is but a paltry, niggardly one, especially if it be contrasted with the noble provision made for the like purpose by the French Emperor for his army. But after all, half a loaf is better than no bread, and it is only very recently, that Catholic Soldiers could get even that small allowance from the British Government for their spiritual sustenance.

We perceive also, that the question of a Subscription for the purpose of providing for the families of the British troops engaged on the expedition is now agitated at home. This is a proceeding which does great honor to its originator, and deserves great success. But we earnestly hope, that the money which may be raised for this purpose will not be perverted to the unworthy purpose of seducing the children or Orphans of Catholic Soldiers into any such Asylum as that founded in India in a like manner by public Subscription for the Orphans of Soldiers who died in the Punjab wars and called the Lawrence Asylum. Notwithstanding that all classes of the community here were called upon to subscribe to the Lawrence Asylum, yet, nevertheless, that Institution is notoriously conducted on the same exclusive and bigoted system on which the Military Orphan Schools are regulated, so that no Catholic Parent can without incurring the guilt of grievous mortal sin either place his child in it, or allow it to continue there. And yet the Indian Government grants a large yearly allowance we believe 20,000 Rupees to the Lawrence Asylum, whilst it refuses any similar aid to the Catholic Orphanages, where so many Military Orphans are supported, clothed and educated.

CORRESPONDENCE.

THOUGHTS ON THE PRESENT WAR WITH RUSSIA.

To the Editor of the B. C. Herald.

DEAR SIR,—The English public in the height of their enthusiasm and thirst for martial fame, (for with them military glory surpasses every other consideration) seem to overlook one fearful but inevitable consequence of a protracted war with Russia. It is now an admitted fact that, since the days of Cromwell when cant and hypocrisy reigned triumphant in the land, as they do at this day; England was never so sunk in depravity, and sin as she is at this present time,

and every ill directed effort on the part of her rulers only aggravates the evil and sinks her still lower; Schools are opened in all directions, Bibles circulated by the million, and street preachers or evangelize multiplied *ad infinitum*, notwithstanding all of which the fact I have just stated, remains, uncontroverted. Crime is on the increase; if such be her present state after a longer peace than she has ever enjoyed before; is it not frightful to contemplate what it will be after the war is terminated, when thousands of men return to their Country and homes (that is if they live to return) thoroughly depraved and vicious, having the vices of the Turk and Russian engrafted on their own. But we are now told on the authority of Lord Shaftsbury,—questionable authority at least, “that the whole world has formed a wrong estimate of the character of the Turks. They never were persecutors of the Christians; on the contrary they are represented to be a virtuous humane and even a religious people, in fine shining lights long hidden under a bushel. Some of the English papers have lately been instituting a comparison between Christianity and Mahomedanism, which has terminated entirely in favour of the latter. The Turks say, they are stern monotheists, firm believers, &c. &c. It is a curious coincidence, that these laudatory terms with the addition of sour and morose have always been applied to and adopted by Dissenters, but in a special manner by Scotch Presbyterians; no doubt from some strong family likeness observable between their respective Creeds. The result of this reaction in favour of the Turks is that, many Protestants both English and Foreign have embraced the religion of the Prophet.* The Commander in Chief of the Turkish forces General Guyan an English man is now a true believer, and numbers of others are about to follow his example. The Sultan may yet live to have the proud satisfaction to see Mosques erected in every town in England to the honour of his Prophet, more wonderful things have come to pass within these our days. The public mind has been for many years undergoing a preparatory training by means of the circulation of infidel and immoral publications, hawked about

the streets and to be found in public Libraries and Schools. Another revolution in Religion could easily be effected without a shock to the feelings or prejudices of the out and out Protestants, the transition from pseudo-Christianity to Mahomedanism is much easier than people think.

God help the poor Irish Soldiers whom duty (not inclination) obliges to swell the bulk of an Infidel army in what is blasphemously called the war of the cross, and the strong as is the faith of the majority of these sincerely pious and exemplary Men; it will indeed be a miracle, if even they escape unscathed from the fiery furnace that awaits them. But whilst the poor Catholic Soldier is fighting the wars of his Queen, and the Turk, what is to become of his family and relations in Ireland, who most probably are doomed in his absence to poverty and persecution.

An impression is very prevalent at present that, Ireland is in a prosperous state, no doubt, a stranger going through Sackville street or any of the large thoroughfares of Dublin, would pronounce it to be so, if he were to judge by the number of Equipages and fine Ladies he met in his rambles; but that prosperity is more apparent than real, or if it has any existence at all, is not destined to be of long continuance; depend upon it Sir, that, Ireland's permanent amelioration will be effected after a manner and by means, which no man living this day perhaps can realize. Who can say that, the impending war from which great results are anticipated may not be the instrument of her deliverance directly or indirectly?

One thing is very certain, that she has nothing to expect from the British parliament, any bigoted member of which by a little chicanery and artifice may manage to have Penal Enactments passed against the Catholics. English laws are not like the laws of the Medes and Persians; they are the very antithesis, for they are ever variable and shifting, they build up with one hand and pull down with the other, they are always reforming them; but like their Religion they are never destined to be reformed. If the accounts we read of be true, and no doubt they are, as the greater number of the English News-

papers are its hired organs, it must be a perfect tower of Babel, no two members think or speak alike on any subject, every body believes, and so far believes rightly every body else to be politically dishonest, and they have no confidence in each other, matters of the greatest moment are treated with unbecoming levity and in a Billingsgate slang, whilst the most frivolous subjects elicit speeches of hours' duration, which are listened to with thrilling interest, and applauded by a set of hypocrites; from all we can learn a meeting of parliament resembles nothing so much as a combined meeting of Exeter Hall Ranters, perhaps it is all in the order of Divine Providence. *Quos Deus vult perdere prius dementat.*

Fancy a grave senator, Mr. Walpole standing up in his place and giving utterance to the following twaddle, "the question is, says this sage of the 19th century, are they (the Convents,) opposed to the spirit and practice of Protestantism? Why of course they are, and so all Catholic and sacred Institutions even the Institution of the sacraments; all are opposed to the spirit and practice of heresy otherwise they would not be Catholic. Whilst such begot men as these rule the destinies of a great country like England, what reasonable hope can we entertain of justice being done to Ireland, and yet these Mountebanks have the effrontery to ask the Catholics to take the education of their children out of the hands of their priests,—Ireland's only friends, and surrender it up to the tender mercies of the Godless Colleges. Really when we consider the long and dreary persecution of the Irish Catholics, and find that even the sympathy which is bestowed on the Turk is denied to them, one cannot help thinking that, it is the just judgment of an angry God offended at some national crime of which they are guilty. The Catholics both of England and Ireland, in their efforts to obtain justice frequently commit a grievous error by joining the motley Troop of Dissenters in their war cry against the Anglican establishment; they should bear in mind that, every move towards dissent is a step in the wrong direction, although the Church of England has made shipwreck of the

faith, still many cling to the fragments of the wreck, and by God's grace are being daily saved; besides we are not justified in doing evil that good may arise. In joining the Dissenters, they do a positive evil for a prospective good, and I very much doubt whether a single advantage has ever been obtained by doing so. The Catholics trusting the justice of their cause to him alone who will not allow them to suffer more than in his mercy he sees fit, should have more moral courage, be united and self-reliant than they appear to be: if persecution must come, let them meet it manfully and with Christian courage, but make no surrender of a principle of the faith; every one who expects salvation must take up his cross, whether it comes in the shape of corpore punishment or mental affliction, it matters not, the Russian knout is as acceptable as British insult or private assassination; for it must be borne in mind that, these very members of parliament who are trying to inflict a wound on Christianity by attacking Catholic institutions, are the same who cheered on the assassins in Tuscany and in Rome, when Men of this stamp, Exeter Hall saints, with fanatic Lord Shaftsbury at their head, proclaim the virtues of the Turks, and preach war to the knife against Russia, Catholics should pause before they yield their assent to the justice of any cause requiring such advocates.

There appears to be at present, a good understanding between the French and English at least, as far as the war with Russia is concerned; but the two nations are actuated by different motives and different feelings. The Emperor of France knows that, the time has arrived for checking the ambition of Russia and for putting a stop to the persecuting zeal of the Czar against the Catholics. The English on the other hand are actuated by a sort of brotherly feeling for the virtuous Turks and probably by a hope, that war might open a way for Kossuth and the other Rebels to the annoyance of Austria and other Catholic country. In the event of the fall of the Ottoman empire, which is inevitable, France and Austria should provide against annexation by Russia of any portion of the Turkish States; hav-

ing done that, and having obtained a guarantee for the safety of the Catholics and the free exercise of their Religion throughout the length and breadth of the Russian Dominions. There would be no longer a *casus belli*, at the same time, there appears no valid objection to the Saints, Turks and Rebels of Europe getting up a little amateur war on their own account against Russia; it is to be hoped, if they do that, they will carry it on with vigour, and that like the Kilkenny Cats, they may eat each other up and leave nothing but the tails.

Believe me, dear Sir,

Your's truly,

A CATHOLIC IRISHMAN.

Manbhoom,

12th May, 1854.

THE CONVERSION OF BARON DE HALLER.

Translated from Roherbacher's Histoire Universelle, de L'Eglise for the Bengal Catholic Herald.

CHARLES Lewis De Haller, a patrician of Berne and member of the sovereign Council, was the descendant of one of the principal reformers of Switzerland. His father Theophilus Emmanuel, author of the *Bibliothique de l'histoire Suisse*, was however very favorable to the Catholic religion. This disposition was inherited by the son, as may be seen by the following extract from one of his letters, written in 1801 to some members of his family, giving an account of his Conversion.

"The beauty of Catholic temples always elevated my soul to religious objects; the nakedness of ours, stripped of even the smallest emblem of Christianity, and the dryness of our worship displeased me; it often seemed to me that something was wanting to us, that we were strangers in the midst of Christians. During my emigration, continued he in his letter, I became acquainted with many Catholic Prelates and Priests, and although they never spoke to me of religion, or at least never endeavoured to shake my faith, I could not but admire their spirit of charity, their resignation in the midst of outrages, and, I dare say it

even their lights and profound knowledge. I know not what secret sympathy attracted me to them, or how they always inspired me with so much confidence. The study of books upon the secret and revolutionary societies of Germany, showed me the example of a spiritual association, spread all over the Globe, to teach, maintain, and propagate impious and detestable principles; but, nevertheless an association powerful by its organisation, the union of its members, and the divers means they employ to arrive at their end: now, though those societies inspired me with horror, they showed me the necessity of a contrary religious Society; of one that should teach and defend the truth; of one that should serve to curb the wanderings of individual reason, to unite the good and to prevent men from being given up to every wind of doctrine. But, as yet, I had no doubt; therefore I did not perceive, as I now do, that this Society exists in the Christian, Universal, or Catholic Church: and, that this is the reason of the hatred the impious bear this Church, whilst all upright and religious souls in separate confessions hold to it, at least, in sentiment.

The Catholic dispositions of Mr. De Haller were still much fortified by the lecture of the Bible, particularly, by that passage in which St. Paul, speaking of the kingdom of God on earth, or the Church, calls it the body of Christ; having its head and its members &c. passages which Protestant ministers never cite. During his abode at Vienna, passing one day before a bookseller's shop, Mr. Haller saw a little book explaining all the rites and ceremonies of the Catholic Church; through pure curiosity he bought it, and, was astonished to find in it many instructive things, concerning the end and utility of so many customs which Protestants look upon as superstitious. But, says he, in speaking of his Conversion, it was my own reflections and political studies which assisted me most to discover truths, which I was far from anticipating. Disgusted with the false doctrines prevailing, and seeing in them the cause of all evils, the purity of my heart made me always seek other principles upon the lawful origin and nature of social relations. One single, simple, fertile idea,

truly inspired by the grace of God, namely, that of placing in the order of time and of science as in nature, the father before his children, the master before his servants, the prince before his subjects, the doctor before his disciples, suggested the plan of the book styled the restoration of political science. I also represented to myself then, a power or a pre-existing spiritual authority, the founder of a religious doctrine assembling around him disciples, forming them into a body to maintain and propagate this doctrine, giving them laws and institutions, in fine, acquiring for them territorial possessions to satisfy the divers wants connected with religion: consulting afterwards history and experience, I found that all this was realized in the Catholic Church, and this alone made me recognise its necessity, its truth, and its validity.

(To be continued.)

Selections.

CONVERSIONS.

• Two English converts lately received the Sacrament of Confirmation in the private chapel of Mgr. de Montpellier, Bishop of Liege. One of these, Mr. Hamilton, M. A. of Baliol College, Oxford, belongs to one of the most celebrated families of Scotland. He was recently received in the Catholic Church, after having been for some time curate of Christ Church, Kent Road, London.—*L'Univers* of March 26th.

On Monday Feb. 27th Mr. William Adams of Centry, near Kingsbridge, Devonshire, was received in the One Fold by the Very Rev. J. B. (Canon) Morris, Chaplain to E. R. P. Esnard, Esq. of Kitley in the above County.—*Catholic Standard*.

THE SARDINIAN GOVERNMENT AND NAPOLEON III.

The influence of the Catholic government of France has lately made itself felt in a quarter where, perhaps, the most settled and cold-blooded conspiracy that exists in any country in Europe is being carried on against the Church. Our readers will easily guess that we refer to Sardinia. The history of the Count de Cavour's Ministry has been one series of machinations to break the power of

the Church in that country, to sever its connection with the Holy See, to rob it of its possessions, and to reduce it to the rank of a mere function of the State, like the police or the finance. By way of blinding the eyes of Catholics at home and abroad, they lately raised the rank of their envoy at Rome, Count de Pralormo, from charge d'affaires to that of resident minister; but this compliment partakes rather of the nature of an insult, when the Sardinian Government contemptuously avoid all negociation, and at the same time in their papers affect to blame the Holy See for its delay. There is a postal convention which they pretend this delay has frustrated these two years, when all that time the Holy See has received but one slight overture, not intended to be serious, from the Sardinian Government on the subject, and questions of vital importance to the interests of Catholicity in Piedmont, remain unsettled. The long-suffering patience of Rome with Sardinia is something extraordinary.

The modifications in the penal code lately passed by the Lower House of the Sardinian Parliament, and already before our readers, are a pretty plain indication of the character of the men to whom the fortunes of that Catholic country are now unhappily entrusted. By that measure, which we lament and are ashamed to say passed that House by a majority of 113 to 30, it was enacted that Ministers of worship who, in the exercise of their functions at any public meeting, shall censure the institutions or laws of the State, shall be liable to imprisonment of from three months to two years, and from six months to three years, if the censure shall have been expressed in publications, instructions, or other documents; besides which there is to be a fine not exceeding 2,000 livres. The effect of this would be to bring on in Piedmont the whole system of persecution now going on in Baden. If the State were to take up with Paganism or Mormonism, or to adopt some wretched form of schism like that of the Genoese traitors to the Faith, then neither Priest could preach, nor Bishop issue Pastoral to warn their flocks against the destroyer, except under pain of fine and imprisonment. And short of this, it must be easy to perceive with what facility a proud government, bitterly opposed to Catholicity, could wrest the expressions of a sermon or Pastoral Letter to come within the terms of this act. It would fetter and strangle the whole freedom of the teaching of the Church. The measure, however, had not passed into law. In the committees of the Senate and in the commission charged to examine, a majority on the Catholic side has rejected it. This seems to have acted as a check in

the downward course along which the Cavour Ministry are hurrying the nation.

There was another measure of equally malignant character which they have been obliged to withdraw. This was a Bill for the *incameration* or "expropriation of the convents, and a more equal repartition of "their revenues," and its object was to rob all religious orders not engaged in instruction of their property. The bribe by which the people were to be induced to acquiesce in this spoliation was, that the budget should be relieved of charge of 980,000fr., hitherto allowed for Ecclesiastical purposes, but which has been lately expunged. The poorer parishes were to be assisted out of the spoils of the convents, and the Monks were to be pensioned. This is pretty much the old pretence of all Church robbers, from the days of Henry VIII. to Joseph II. This Bill received the royal signature on March 11th previously to its being laid before the Chambers. The spoliation of Church property seems to have partially commenced even before the parliamentary discussion of it. A circular was issued by the "Economus-General" on the same day, March 11th, signifying that by royal decree, dated March 9th, the Royal Apostolic Economat had, *in the interest of the Church and State*, provisionally taken the administration of all the property belonging to the Archbishopial Seminary of Turin, and warning all tenants, debtors, and other persons having contracts with that seminary, that no acquitances would be legal except those given by the Economus-General. It is melancholy to state that this official is an Ecclesiastic, the Abbate Vachetta, a Canon of S. Giovanni at Turin. It would appear that he holds something very like the unworthy office discharged by Thomas Cromwell in times which the "Catholic" Government of Turin are but too ready to recal. In pursuance of this circular, this Ecclesiastic, with another like himself, the Abbate Polotti, presented himself a few days ago at the seminary, and signified to the Rector that he had orders to sequester the property of the establishment. The Rector refused to comply, and summoned the other members of the Commission, who, by the rules of the Council of Trent, are charged with the administration of such establishments. The Vicar-General and two other members arrived, and united with the Rector in his refusal. The Abbate Vachetta, a Catholic Priest of high station as he was, then actually threatened these Ecclesiastics to call in the assistance of a force of carbiners to turn them out of the seminary, and to affix the seals of the State to the doors! One of them attempted to call to the recollection of the Abbate Vachetta the censures of the

Church against the spoilers of Church property, to which the miserable man replied that he had nothing to do with his conscience.

Of course it was necessary to yield to force. The Abbate Veccheta sealed the doors, and walked off triumphant, as if he had achieved a victory. Doubtless his masters will reward him, but we suspect the people of Turin will be disposed to contrast him with their Archbishop in his poverty and exile.

We have now stated the worst, as far as matters have gone at present. The spoliation Bill has been, as we have said, postponed, and this partly because of the rejection of the modification of the penal code by the Senate, partly by another probably more powerful cause. "It is believed," says a letter from Turin quoted by the *Times* "that the intervention of a foreign and friendly Government inclined this Government to a postponement of the measure. It is generally stated that at a very recent period the French ambassador [the Count de Guiche] took the part of the Carthusians when it was proposed to dispossess them of their Convent of Collegno." It is with great satisfaction we observe that the Emperor Napoleon seems to be thus using the immense influence he may so easily exercise as a great and powerful Catholic Sovereign, and it is the more especially important in a country like Piedmont, where the expression of Catholic opinion is becoming daily more difficult, or even impossible. We observe that only last week, for having spoken out on the anti-Catholic proceedings of the Sardinian Government, the director of the *campana*, a Catholic paper of Turin, was sentenced to three months' imprisonment, and a fine of 2,200 francs. And Piedmont is pointed out by our "Liberals" as the example of a free country, and the only progressive Government in Italy. In such a state of things the representations of the Emperor of the French to the Sardinian Government were more than an office of friendship. They became an absolute duty, which a Catholic Sovereign could not have failed in without showing himself unequal to that mission for which he is evidently destined by Almighty God.—*Tablet*.

MISSIONS OF SIAM.

Remarks on the Mission of Siam, addressed to Messieurs, the Members of the Central Councils, at Lyons and Paris, by MGR, PALLEGOIX, Vicar Apostolic of Siam.

Paris, August 3, 1853.

"Gentlemen,

"It would be impossible for you to form any correct idea of my Mission, were I not, in the first instance, to make you acquainted with the general features of the country which is the

theatre of our apostleship, and with the habits and religion of the people by whom it is inhabited. I trust that these details, relating to a country but imperfectly known, will not be without interest to the pious readers of the *Annals*.

1. *The Extent of the Vicariate.*—My Mission comprises all the kingdom now called *Maung Thai*, together with a dozen small states, subject to the King of Siam, viz., on the south, the districts of *Tringann*, *Kalantan*, *Patani*, *Quedah*, *Song-Khla*, and *Ligor*; on the east, *Korat* and *Cambogia*; on the north the *Laos* states, the principal of which are *Xieny-Mai*, *Lakhou*, *Muang-Phre*, *Muang-Nan*, *Vieng*, *Chan*, *Luang-Phra*, *Bang*, &c. This forms a territory of four hundred leagues in length, and a mean breadth of one hundred leagues.

2. *The Pagan Population.*—The population of this vast country scarcely amounts to six millions. Of these, about three millions are Siamese and Laos, a million and a-half are Chinese, a million Malays, five hundred thousand Cambogians, and fifty thousand Peguans. There are besides several aboriginal tribes (the first inhabitants of the country) who dwell in the middle of the thickest forests, and pay to the King an annual tribute; these are the *Kariengs*, the *Savas*, the *Khas*, and the *Xonga*.

3. *The Climate.*—In Siam there are only two seasons—the wet season, which commences in April and lasts six months, during which a strong south-west wind prevails. These heavy falls of rain serve to moderate the heat of the temperature, swell the rivers, and cause them to overflow. The consequent inundation over-spreads and fertilises the immense plains, which produce abundant crops of rice, whilst the streams abound in fish; and these are the two principal sources of the alimentary produce of the country. The dry season commences about the end of October. The wind then blows from the north-east with a refreshing breeze, that soon dries up the superfluous waters. This is the season for fishing and sowing, and reaping the crops. For several months, until the approach of the rainy season, the sky is perfectly serene and cloudless. The climate of Siam may in general be considered salubrious, especially in the plains, but in the mountainous regions and in the forests, the atmosphere engenders mortal fevers, which carry off travellers in the course of a few days.

4. *The Productions.*—This country is rich in mines of gold, copper, tin, lead, and iron; the soil is extremely fertile. The country around the capital is covered with gardens to the extent of ten leagues, watered naturally by means of small canals supplied by the rivers which rise and fall daily with the flux and reflux of the tide. Fruit and vegetables are abundant, and of excellent quality. Among these vegetable productions are the palm nut, the cocoa, the dourien, jacca, mangoes, the bread fruit, the linchi, the goyava, the atta, the papaw, the jambosia, the raboutan, besides a great variety of other fruits unknown in Europe. Fish, both from the sea and the rivers, is so plentiful, that it is sold at a nominal price, and a considerable

quantity is exported to China and the island of Java.

"In an ordinary year, seven-pence will purchase a sufficient quantity of rice to support a man for a month, hence we never see at Siam either indigence or beggary, except in the case of the families that have been brought into exile, and have not for a time any fixed place of abode. After the rice, sugar holds the highest rank in the scale of native productions, and of this from thirty to forty ship-loads are annually exported. The other branches of trade and production are—the sapin or Brazilian wood, pepper, cotton, coffee, benjoin, Cambodian gum, gum-lac, cardanum, indigo, ivory, skins, eagle-wood and teak, tin, cocoa oil, tortoiseshell, and tobacco.

"5. *Commerce.*—Siam carries on a considerable commerce. Every year, in the month of February, a certain number of enormous junks, with pendants flying, arrive from China, sailing along, one after another, amid the sound of the tamtam, into the very centre of the city. The port is also frequented by about a dozen Arabian vessels, and by a multitude of large barques, from Ligor and the different Malayan States. The capitalists and the King of Siam, on their part, send also every year about fifty vessels to China, Batavia, and especially to Singapore, with merchandise; but we seldom see here a European ship, on account of the anchorage dues, which, until 1851, were exorbitant.

"6. *The Capital*—The capital which (like the ancient Jutha) is called *Krung Thep Maha-Nakhon, the great city of the Angels*, and vulgarly *Siangkok, or the village of wild olives* contains about four hundred thousand inhabitants, including the environs. It presents a very picturesque appearance; on all sides may be seen rising in the air the gilded spires, domes, pyramids of admirable structure, decorated with porcelain designs, in every shade of colour. The tapering roofs of the pagodas, ornamented with rich gilt work and covered with varnished tiles, reflect the rays of the sun. Two rows of shops floating upon rafts, open before the spectator, following the windings of a majestic river which is literally covered with barques, most of which are exceedingly elegant. The fortress white as snow, the embattled walls of the city, with its towers and its forty splendid gates, the canals which traverse the city, the gilded pinnacle of the palace, tapering with a quadruple front, the variety of buildings constructed in the Indian, Chinese, or European style, the grotesque costumes of the various nations, the sound of instruments, the singing of the players, the bustle and life with which this great metropolis is animated, afford to strangers a sight that cannot fail to produce an agreeable surprise.

(To be continued.)

NOTICE.

Alms for the Relief of the Sick Poor of this Mission.

An account of the Receipts and Disbursements of the Alms received for the Sick Poor, will be published in the *B. C. Herald* on

the Saturday, which immediately precedes the first Sunday of each Month. This arrangement is adopted, in order to afford the Wardens of the Cathedral, the Members of the General Orphan Committee and also the Members of the Sodality for teaching the Christian Doctrine, all of whom assemble at the Cathedral-House on the 1st., Sunday of every Month, an opportunity of offering such suggestions on the distribution of these Alms, as will render this Charity most beneficial to those for whose relief and comfort it has been established.

NOTICE.

SATURDAY, JUNE 3rd being the Vigil of Pentecost will be a Fast-Day of Obligation.

Propagation of the Faith.

Contributions received for the Propagation of the Faith, for May.

The Loretto-House Community, ...	Rs. 3 0
The Cathedral Female School, ..	... 4 0
The Bow-Bazar Female School, ...	... 3 0
The Pupils of the Loretto-House, ...	... 2 0
Mr R. F. Serrao, ...	... 0 8
Mr. M. Simeon and Associates, for April,	1 4

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

Mr. H. M. Smith, on occasion of his Daughter's marriage, for the Orphanage, ...	Rs. 50 0
A Friend, through Mrs. J. Piaggio, ...	5 0
Mr. B. F. Serrao, for May, ...	0 8
Mr. Waller's Nephew, for the Orphanage, thro' Rev Mr. McCabe, ...	25 0

Through Mr. S. Vogel.

Mrs. Coutto, for April, ...	0 4
A. B. C., for ditto, ...	0 8
S. E., for ditto, ...	0 8
Mr. J. Vogel, <i>Chinsurah</i> , for ditto, ...	1 0
Miss Vogel, ditto, for ditto, ...	1 0
G. D., for ditto, ...	0 4
Mr. S. Vogel, for ditto, ...	0 8

Monthly Subscription from H. M.'s 98th Regt. Fort William, for May 1854, through Rev. J. Hoyle, Coll. cited by Sergt. McGuinness.

Grenadier Company, ...	Rs. 7 0
No. 1 Company, ...	12 0
No. 2. Ditto, ...	5 12
No. 3. Ditto, ...	6 12
No. 4. Ditto, ...	9 12
No. 5. Ditto, ...	5 4
No. 6. Ditto, ..	9 12
No. 7. Ditto, ...	6 8
Light Company, ...	9 4

St. Xavier's Retreat.

Mr. H. M. Smith, ..	Rs. 50 0
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SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, MAY 27, 1854. [VOL. XXVI.

THURSDAY, MAY 11.

We perceive from a report of the Bonded Warehouse Association, that the profits of the past half year have amounted to only Rs. 14,000. The Directors, however, have declared a dividend at the rate of eight rupees per share. Moreover, they have resolved to insure the Warehouses and Commercial buildings to the extent of five lakhs of Rupees.

FRIDAY, MAY 12.

The *Rangoon Chronicle* informs us, that the Cyclone at Rangoon was fatal to a fleet of boats in the river Sitang. Forty boats, conveying a company of Artillery and the 35th M. N. I. to Toungboon were caught in the storm. Of the forty thirty-one are missing and it is feared, that the majority have perished. The intelligence is said to be official, but we sincerely hope the catastrophe will be found to be exaggerated. The destruction of an entire fleet in a river, only a quarter of a mile wide, appears to be at least improbable.

The *Straits Times* reports, that the king of Siam has presented to Colonel Butterworth, a series of paintings on cloth, representing an image of Buddha in different dresses. The image is very ancient, and remarkable for the perfection of its workmanship, but the pictures are principally valuable, as exhibiting the present condition of the fine Arts in Siam.

SATURDAY, MAY 13.

The *Madras Athenæum* states, that the young East Indians forwarded by the Emigration Society to Sydney, are generally prospering. The Proprietors of one of the Sydney journals are written to engage twenty-five young men compatriots, on most liberal wages. Their passage money is also paid from the Colony.

The *Madras Spectator* reports, that Government has sanctioned the construction of a bridge across the lower Coleroon. The estimated cost is 75,000 Rupees.

The *Hurkaru* notices that six deaths have occurred in eight days in one house in Middleton Row. The disease is the cholera. It is said, that both the house and the Street are notorious for the number of cholera cases which have occurred there, and our contemporary recommends that a Committee of medical officers should be appointed to enquire into the causes of the visitation. We have little doubt, it would be found that some drain in the road was badly stopped. It would be worth while to enquire how many of the victims slept upon the ground floor. The miasma, which is the true cause of cholera, is said always to rise to a fixed height from the ground.

The same journal says, that the destruction of the fleet of boats in the Sitang was caused rather by the bore than by the Cyclone. It broke completely over them, sinking them at once. We believe, the bore is more terrible in this than in any other river in Southern Asia, while strange to say, it is totally unseen in the Irrawaddy.

MONDAY, MAY 15.

We regret to notice among the items of intelligence brought by the Mail, that the Australasian Steam Packet Company is about to be dissolved. This Company proposed to carry mails, passengers, and parcels to Australia across the Isthmus of Panama, as the nearest and easiest route. It is found, however, that the difficulties of transit and the opposition of the authorities of New Grenada, render the prospect of success too slight to justify a further prosecution of the scheme. These little Spanish-American Governments presume too much upon their feebleness.

The *China Mail* publishes some further particulars of the visit of the American Commodore to Japan. The Japanese

throughout displayed a singular knowledge of European customs. They said, they comprehended the distinction between Protestants and Roman Catholics. They also inspected the coffin containing the body of a deceased sailor, and remarked that from the inscription on the lid he was an Irishman, and not an American. They declined the aid of an engineer to put up the clocks, which were among the presents, as their own clock-makers were perfectly competent, and were exceedingly curious as to the success of Ericsson's calorific Engine. Indeed, the Japanese appear to possess a knowledge of mechanical arts usually supposed peculiar to the most civilized races.

The *Calcutta Morning Chronicle* says, that the satisfaction of the public at the success of the Electric Telegraph is by no means without alloy. The leges are annoyed by receiving their Overland intelligence by driblets, which, while they take off the zest of the Mail, do not satisfy the appetite for intelligence. The statement is a singular one, but we believe it is strictly correct. The arrival of the Mail is one of the few pleasurable excitements of Calcutta, and it has been much diminished by the electric Telegraph. In a few months an accident to the wires will be regarded as a serious calamity.

The *Hurkaru* reports that Jung Bahadour is preparing a collection of the productions and manufactures of Nepal for the Paris Exhibition of 1855.

TUESDAY, MAY 16.

The *Bombay Telegraph and Courier* hints that a column of 4000 men may shortly embark from that Presidency for Suez. We presume it will comprize only Europeans, intended to increase the Contingent now assembling at Gallipoli. Could we not send the Sikhs there? They are probably equal to ordinary Russians, and the Regiment of Ferrozpore volunteered for service at the Cape.

The *Bombay Times* records a case of forgery in the Small Cause Court. A Marwarce altered a promissory note for five rupees into one for fifty. The Court detected the fraud, and ordered the sufferer to prosecute, as it possessed no power to punish. The victim refused, as he had no time to waste, and the forger escaped with a reprimand. Surely, a Court presided over by an English barrister, might have a power of summary punishment in such cases. Had the Marwarce been sent at once to prison for six months, the risk would have been too heavy for the profits. As it is, forgery is a game of "heads I win, tails you lose." If undetected, it is successful. If detected, the villain escapes with a reprimand, and some additional credit among his countrymen.

The *Calcutta papers* publish a number of official documents, on the construction of a road from the Grand Trunk Road at Doodce, to Patna. They may be summed up in a single line. The Government of India has sanctioned the expenditure of £100,000 on the road.

The *Englishman* reports, that Captain Baugh of the 26th N. I., has been appointed Superintendent of Elephant Keddahs in Pegue.

A correspondent of the *Englishman*, who contributes a valuable letter from Malta, states that the arrangements of the French contingent, in Commissariat, and equipments are infinitely better than our own. It is always so. English military arrangements are never in working order till the campaign is half over. The French considers themselves always at war, and are prepared accordingly. Besides there is a difference of discipline. If a French officer disobeys an order on service, he is shot. An English officer, particularly if he has Parliamentary interest, is reprimanded.—*Friend of India.*

BISHOP IVES.

The Trials of a mind in its Progress to Catholicism. By L. S. IVES, LL. D., late Bishop of the Protestant Episcopal Church in North Carolina.

EXTRACT FROM THE AUTHOR'S INTRODUCTION.

Dear Brethren and Friends,—It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of the Protestant Episcopal Church for more than thirty years, and as a Bishop of the same for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into "the Holy Catholic Church," and with no prospect before me but simply peace of conscience, and the *salvation of my soul*.

Messrs. D'Rosario and Co. have just received overland a few copies of the above Work, price 3 Rs. per copy.

ST. JOHN'S DISPENSARY.

No. 10, PARK STREET.

NOTICE is hereby given, that the above Dispensary is now open, and that Medicines will be dispensed to the public at large, on as moderate terms as may be consistent with the permanent well-being of the Institution.

The great object of the erection of St. John's Dispensary being to provide Medical relief for the poor, it has been arranged, that each Shareholder should have the privilege of procuring for a certain number of the poor, Medicine and Medical advice—gratuitously for those wholly unable to pay for them, and on reduced terms for others not so entirely destitute.

Dr. O'Brien will attend at the Dispensary from ten till eleven o'clock, A. M. on each day, for the purpose of prescribing for patients thus recommended, and of seeing that Medicine be properly dispensed to them.

ST. THOMAS' CHURCH.

NOTICE.

On next Sunday Evening, Divine Service will commence at St. Thomas' Church precisely at 7 o'clock, P. M.

N. B. The collection made on last St. Patrick's day towards defraying the cost of the repairs of St. Thomas' Church having been wholly inadequate for that purpose, it is intended to make another collection on the morning and evening of next Pentecost Sunday, June 4, at St. Thomas' Church, in order to clear off the balance that remains due on account of the repairs of the said Church.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf.

April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday June 4th 1854, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday June, 11th at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

W. Vincent, Esq., *Cawnpore*, from
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**THE
BENGAL
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* *One body, and one spirit—one Lord, one Faith, one Baptism.*

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[VOL. XXVI.]

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 3.

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THE DECALOGUE.

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ON THE DIVISION OF THE DECALOGUE,
ADOPTED RESPECTIVELY BY CATHOLICS
AND PROTESTANTS.

* (Continued from page 283.)

To the observations contained in our preceding issue on the division of the Decalogue, we deem it proper, for the instruction of our readers, to annex the following apposite remarks.

First, then, we beg to inform them, that the present division of the Bible into Chapters and verses, together with the system of punctuation now adopted in them, is of quite recent date, took place at different periods, was introduced by individuals of different countries, who were wholly unconnected with each other, and who had no other sanction for acting thus, than that of their own private authority.

Hence, it follows, that in all the particulars just enumerated, the arrangements adopted have no other authority or title to approval, than that which they

derive from the literary attainments of the parties, by whom they were respectively introduced.

Thus, for example, with regard to one in particular of the arrangements here referred to, viz. the division of the Bible into Chapters, this did not take place until the 13th century, when it was effected by Cardinal *Hugo de Sancto Caro*, the same learned personage, to whom we are indebted for that most useful work,—the Concordance of the Bible.

Next, with respect to the present division of the Bible into verses, this was first introduced by the celebrated Printer, Robert Stephen, in the edition of the Latin Vulgate which he published at Paris in the year 1548.

In 1551, the same Printer published an edition of the New Testament, divided also by him into verses, then, for the first time.

As to the present system of punctuation adopted in the Bible, that also is of modern date. For the Bible was, at first, written without any such distinctive marks, just in the same way, as that, in which the ancient Greek and Latin Books were composed, before points and commas were introduced by Grammarians. The introduction of the comma in punctuation is ascribed to the Eighth and that of the semicolon to the Ninth Century.

Now, it must be obvious to every educated, reflecting person, that the signification or sense of every written or printed Composition is liable, always, to be seriously affected, both by the punctuation adopted in it, and also by the mode in which the sentences or verses are divided from one another.

The present Protestant Archbishop of Dublin Dr. Whately, formerly a distinguished Professor of the University of Oxford, regards the present division of the Bible into verses, as likely to occasion erroneous impressions being sometimes made on the minds of its readers.

In the fifth verse, Chapter 9. of St. Paul to the Romans, the Upholders of the Divinity of Christ recognise a powerful argument in support of that Dogma. In the verse just referred to, the Apostle says, "of whom is Christ according to the Flesh, who is over all things, God blessed for ever. Amen."

To elude the force of this text, the opponents of the Divinity of Christ separate, not by a comma, but by a period, or fullstop, its concluding words "God blessed for ever" from those which immediately precede them, and by this subterfuge try to render the text unavailing, towards the demonstration of the Divinity of Jesus Christ.

These remarks suffice to establish what we have premised, namely, that the right understanding of the Scripture is often seriously affected both by the modern arrangement of its division into Chapters and verses, and also by the system of punctuation recently introduced into the sacred volume. All these arrangements, as we have already stated, were introduced at different times, in different countries, and by private unauthorised individuals.

We may now turn our attention more immediately to what, for perspicuity sake, we have already designated as the Catholic and Protestant division of the Decalogue. The subject we now propose to treat upon will afford a fitting opportunity, for refuting the vulgar calumnies, 1st. that the Catholic division of the Decalogue was adopted, in order to evade the condemnation of image worship which the second commandment (in the Protestant division of the Decalogue) is alleged to contain, and 2dly,

that the second Commandment is suppressed in Catholic Catechisms, for the purpose of concealing from the people the violation of that Precept, which our adversaries assert is committed by making and venerating sacred images.

The open falsehood and even the glaring absurdity of these calumnies are demonstrated, 1st. by the very fact, that it was from the Catholic Church, that Protestants received the Bible, in which the Precept in question is contained, and 2dly, by the equally certain palpable fact, that in all our large Catechisms, the Decalogue is given verbatim, without any abbreviation, just as it is found in the sacred Scriptures.

In allowing the precise formulary of words in which the Decalogue was first enunciated to be abridged in such a way, as does not hurt its true sense or signification in our smaller Catechisms designed for infant children, we only imitate the conduct of our Divine Redeemer, who, as is related in the Gospel, on three several occasions abbreviated in form the Decalogue, whilst he inculcated in substance all the truths it teaches.* (To be continued.)

* Matt. C. 19. Matt. C. 29. Mark C. 12.

In a similar way, St. Paul in his Epistle to the Romans C. 13, thus epitomises the Decalogue: "Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law. For, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other Commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself."

In his travels of an Irish Gentleman in search of religion, the late illustrious Poet of Ireland, T. Moore Esq., describes with his characteristic humour, a scene, in which two Protestant Clergymen, one a believer in the Divinity of Christ, the other a Unitarian, served to refer the decision of the grand question on which they were divided in opinion, to the testimony supplied by a certain text of an ancient Greek Manuscript copy of the New Testament, contained in the Library of some foreign country.

The Pivot, on which the adjustment of the controversy turned, was the ascertainment of the true deciphering of a single Greek word, namely, whether the word in question was the Greek relative pronoun "Os" (who) or a contraction of "Theos," God, for the word "Theos" when contracted, appears exceedingly like the relative pronoun "Os." It having been found impossible for the disputants here referred to, to satisfy their respective doubts by an order inspection of the Manuscript word in question, a powerful Microscope was procured as a certain means of enabling the parties at issue to pronounce conclusively on the subject under consideration.

But, here too, disappointment awaited them, as indeed must be the case, in every attempt made on Protestant principles, for a final doctrinal decision on any disputed topic. For, whilst, by the aid of the Microscope the Orthodox believer in Christ saw, that the Manuscript clearly exhibited the word "Theos," the Unitarian contended as firmly, that his optics could by no effort discover any thing, but the relative pronoun "Os." Thus both parties returned home as much divided in opinion, as when they

ALMS FOR THE RELIEF OF THE SICK POOR. PROPAGATION OF THE FAITH.

CATHEDRAL PARISH.

DURING the month of April last, the sum of Co's Rs. Fifty had been placed in the "alms boxes" at the Catholic Cathedral. From this truly laudable and charitable fund, the officiating Clergymen were enabled to relieve fifteen poor persons who were in the greatest distress. Some of those thus assisted in their poverty, were recommended to the notice of the priests as persons deserving relief by Count Lackersteen, Mrs. W. Sevenoaks, Miss Heberlet, &c. The others by the Priests when they met with an object of charity in the different sick calls they had to attend.

Twelve rupees of the Alms-fund still remain on hand. It is but just to acknowledge with gratitude the donation of six very handsome and substantial Alms Boxes, from G. F. Lackersteen, Esq. and also two equally tasteful ones for St. Thomas' Church.

We have much pleasure in informing our readers, and the charitable parishioners of the Cathedral, that the sum of 73 lbs. 8 annas had been silently and unostentatiously deposited in the alms boxes during the month of May. The accounts from the Circular Chapels, St. Francis Xavier, Bow-Bazar, and St. John's, Circular Road, have not been received as yet. We hope to receive them in time for next Saturday's publication.

ST. JOHN'S COLLEGE.

To His Grace the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic, of Western Bengal.

MY DEAR LORD,—The amount collected in the Poor Boxes was 76 Rupees, of which none as yet has been expended, I now send 12 Rs. to pay for the Poor Boxes sent to St. Thomas' Church, I also send by bearer the Catalogue of all the Books at the Depository.

Your Grace's devoted child in Christ,
W. STEPHENSON.

June 2, 1854.

Glance at the Institution for the Propagation of the Faith, (L' Œuvre de la Propagation de la Foi,) and at the motives which should induce all good Catholics to support and extend it.

(CONTINUED.)

CHAPTER II.

Excellency of the work of the Missions, and motives which should induce us to promote it.

HOWEVER great may be the number of men who, by an effect of the divine mercy, are enlightened by the light of the gospel, the number of those who are ignorant of the true God, or who reject him, is much greater still. Out of eight hundred millions of men spread over the earth, perhaps five hundred millions are, in the energetic expression of Scripture, seated in the shadow of death! Such is the multitude of souls not yet in the way of salvation: what will be their end, if, by the means of preaching or by a miracle of Providence, the Almighty does not come to their assistance? What should we ourselves have become, if, in the first ages of Christianity, St. Patrick had not brought to our forefathers the precious torch of faith? The spirit of charity which animates the Church of Jesus Christ, has raised up in all ages a certain number of those apostolic men, who, at the risk of their lives, amidst innumerable dangers and fatigues, have devoted themselves to announce the gospel to idolatrous or infidel nations. To assist them, is to concur with the designs of God; it is to do his will, for God wills the salvation of all men—he wills that his gospel should be preached throughout the whole world.

In the second place, we all have duties to fulfil towards our brethren. The Lord has commanded each man, say the holy Scriptures, to take care of his neighbour. Let us not think that we have fulfilled this obligation in confining it to our fellow citizens and those who are near us. Faith presents to us a horizon far wider. All men are our neighbours, for all men form but one family in Adam and in Jesus Christ.

had set out, and with purses considerably lightened by the unprofitable voyage of discovery which they had undertaken.

We owe something therefore to those who, separated from us by immense seas, have not yet received the gift of God, and who, if they possessed it, would perhaps make a better use of it than we have done. What is asked for them is but little; but this little is sufficient, if this appeal be heard by all, to procure for them the inestimable advantage of knowing the truth; and that without interfering in the least with the duties which we owe to those who surround us; and if we refuse at this price to succour them, have we not reason to fear that these nations will rise up in the day of final judgment, to reproach us with our selfishness and the insensibility of our hearts?

In fine, what more glorious than to assist in extending the reign of God throughout the universe, to make it known and adored by all men? Can it be said that he loves it, who refuses to concur in causing it to be loved? Moreover, nothing can be more meritorious, rather, nothing more divine, than to be associated in a manner with the work of Redemption, to be a co-operator with God in the salvation of souls, in contributing to it according to our strength. Now, a prayer, some trifling alms, will procure this advantage for us; and in participating in the rewards promised to those who save their brethren, we shall draw down on our families and on our country the most abundant benediction. Jesus Christ himself has pledged his word for it, for he has said that we shall receive in proportion to our own gifts: "With what measure you mete, it shall be measured to you again."

Would we then revive amongst us all the works of charity? Let us sustain with all our efforts the Institution for the Propagation of the Faith. That will ensure the rest. The experience of the past is in this respect a pledge of the future. The frequent letters received from the missions, and periodically distributed amongst the members of the Institution—the affecting narratives which they comprise—so many examples of primitive fervour and of the most sublime heroism, become, as it were, a living exhortation—a religious instruction always accessible—a mission from distant climates, which, in its turn, exer-

cises a kind of apostleship amongst us. Thus will be reanimated and preserved the spirit of faith, that motive ever active, that principle ever efficacious in sustaining all the works of charity.

The following considerations will lead us to comprehend the high importance of the Catholic Missions, and how pressing are the reasons which should engage us to support them.

(To be continued.)

SODALITY FOR TEACHING THE CHRISTIAN DOCTRINE.

Those of our Community who take a real interest in the Spiritual welfare of the destitute poor Catholics of Calcutta, will learn with pleasure, that a Sodality for the purpose of instructing them in their Religion was inaugurated on last Sunday, the first Sunday of May, the Month of Mary, at the Cathedral by His Grace the Archbishop, Vicar Apostolic.

Most of our readers know, that on the first Sunday of every Month, a large number about 130 of the poor of our Community assemble at the Cathedral, in order to receive each a portion of the Alms bequeathed to the poor of Calcutta by a deceased member of the Catholic Church.

Heretofore, the receivers of the charity in question were, indeed, required to satisfy the Wardens, both that they ordinarily assisted at Divine worship on Sundays and Festivals of obligation, and also that they approached during the Paschal time the Holy Sacraments of Penance and the Blessed Eucharist.

But by a recent arrangement of His Grace, the Archbishop, it has been ordained, that before the usual Alms be distributed to the Poor on the first Sunday of each Month, all the Recipients shall assist at Catechetical Instruction for at least one-half hour in the Cathedral Schools. For the purpose of giving effect to this most useful arrangement, the Archbishop has organised a Sodality, the members of which have most charitably undertaken, to attend at the appointed hour on the morning of the first Sunday of every month, in order to instruct the poor who resort for alms to the Cathedral in their Christian duties.

Besides the Clergy, the Christian Brothers, and the Loretto religious Sisters, who are all ex-officio members of the just named Sodality, those of the Laity who are competent to take a part in this good work are earnestly invited to lend their co-operation, in the hope of sharing hereafter in the glorious reward promised to such as instruct others unto justice; "For they who instruct others unto justice shall shine as stars throughout all eternity."

We are happy to state, that already several of the Laity have come forward to take a part in this admirable enterprise. We subjoin with pleasure the names of the following Lay Members of the Sodality of the Christian Doctrine:

Chevalier C. R. Lackersteen.

Mr. Chas. D'Cruz.

Mr. John D'Cruz.

Mr. A. X. D'Rozario.

Mr. Mylan.

Mr. C. A. Serrao.

Mr. R. F. Serrao.

Mrs. Gibson.

Mrs. A. X. D'Rozario.

Mrs. Gregory.

Miss Simeon.

NOTICE.

THE Members of the Sodality for teaching the Christian Doctrine are requested to attend at the Cathedral House on next Sunday morning the 4th June, at 8½ o'clock, A. M. in order to give religious instruction to the numerous poor, who come there on the first Sunday of each month, for the purpose of receiving Alms.

NOTICE.

NEXT Week being Ember Week, Wednesday, Friday and Saturday will be Fast days of Obligation.

Selections.

BOMBAY.

THE last Mail brought for this Vicariate four Capuchin Missionaries. They are Fathers Celsus, Cornelius, Julian, and Felix.

We give prominent a place to the Pope's Bull, from which it will be seen, that our beloved and much revered Bishop, the Right Reverend Dr. Hartmann has been appointed by the Holy See Vicar Apostolic of Bombay, and that the charge of this Vicariate has been transferred from the order of the Carmelites, and entrusted to the Jesuit and Capuchin Fathers. In consequence of these arrangements, Bishop Hartmann has been relieved from the care of the Vicariate of Patna for the administration of which Rev. Father Athanasius of Vienne, has been appointed, under the title of Bishop of Augustonopoli. With a view to lighten Bishop Hartmann's burthen in the care of this extensive Vicariate, His Holiness has been pleased to appoint the very Rev. Father Ignatius Persico His Lordship's Secretary, Coadjutor Bishop to Dr. Hartmann with the right of succession to the Apostolic Vicarship of Bombay; Father Ignatius has been named Bishop of Gratianopoli. His consecration will take place on Pentecost Day, the 4th of June next. The ceremony will be performed in the Church of N. S. d' Esperanca and will commence at nine o'clock A. M.—*Bombay Examiner.*

CHURCH PARTIES.

Church Parties; an Essay reprinted from the "Edinburgh Review," No. 60., October, 1853. Longman.

THIS paper, by the Rev. Mr. Conybeare, Vicar of Axminster Devon, has recently been reprinted in a pamphlet form, and published for more general reading. It is already remarkable as having elicited a rather sharp controversy in the columns of the *Times*; the Rev. Mr. McNeile of Liverpool being indignant at an accusation which the writer brings forward against some of the more prominent evangelicals, to the effect that they carry their Antinomian Principles to such a length as practically to denounce morality as worthless.

The article itself is extremely clever, as a sketch of the salient points in each of the three great parties into which the Anglican community is divided—parties which have always had their representatives in that most elastic of existing systems since the days of the Reformation—the High Church, the Low Church, and the Broad Church, each of which are in succession depicted in the triple condition of stagnation, exaggeration, and normal development. We can promise such of our readers as feel any interest in the struggles of the Anglican body, a rich treat in this description of its divisions by one of its own members; and as the author is one of the Broad, or more intellectual or tolerant party, we can fancy that it will be for a time a great favourite. Indeed, it is just such a book *in ore omnium*, and there is a large demand for it at the railway bookstalls.

The opening pages, which are historical, gives a graphic account of the spiritual state of the English Establishment at the close of the last century:—

The thermometer of the Church of England

sank to its lowest point in the first thirty years of the reign of George III. Butler and Berkeley were dead, and had left no successors. The last of that generation of clergymen which had founded the Societies for "the Diffusion of Christian Knowledge" and the "Propagation of the Gospel," were now in their graves. Unbelieving bishops and a slothful clergy had succeeded in driving from the Church the faith and zeal of Methodism which Wesley had organised within her pale. The spirit was expelled, and the dregs remained. That was the age when jobbery and corruption, long supreme in the State, had triumphed over the virtue of the Church; when the money-changers not only entered the temple, but drove out the worshippers; when ecclesiastical revenues were monopolised by wealthy pluralists; when the name of curate lost its legal meaning, and, instead of denoting the incumbent of a benefice, came to signify the deputy of an absentee; when church services were discontinued; when university exercises were turned into a farce; when the holders of ancient endowments vied with one another in evading the intentions of their founders; when everywhere the lowest ends were most openly avowed, and the lowest means adopted for effecting them. In their preaching, nineteen clergymen out of twenty carefully abstained from dwelling upon Christian doctrines. Such topics exposed the preacher to the charge of fanaticism. Even the calm and sober Crabbe, who certainly never erred from excess of zeal, was stigmatised in those days by his brethren as a "Methodist," because he introduced into his sermons the motives of future reward and punishment. An orthodox clergyman (they said) should be content to show his people the worldly advantage of good conduct, and to leave heaven and hell to the ranters.

"At last this age of stagnation was ended by that great convulsion which startled Europe from its slumber. The triumph of Atheism in France restored Christianity to England. Faith revived in the tempest; the solemn time woke solemn thoughts; and forgotten truths were preached to eager hearers, by an ever-increasing band of zealous men, whose one desire was to rekindle in the hearts of others that belief which filled their own, in the fundamental doctrines of the Gospel. These doctrines had hitherto been rather tacitly ignored than openly contradicted. The Articles were subscribed by those who disbelieved them as 'Articles of Peace,' to use the fashionable euphemism; but by most they were neither believed nor disbelieved. Paley, in his defence of the Feathers' Tavern petitioners in 1772, states it as an admitted fact that the only persons who then believed the Articles were the Methodists, who were refused ordination by the Bishops. The mass of the clergy troubled not their souls with theological difficulties, but hunted and tiddled peacefully with the squirearchy. And now, when such doctrines as human corruption and the divine atonement were prominently brought forward, they were received by the majority with a storm of opposition. The aspect of the struggle which ensued is most anomalous. Truths embodied in every formula of the Church, enforced in her homilies,

and stereotyped, in her liturgy, were assailed as heretical novelties by her ministers. Yet they were compelled, Sunday after Sunday, to affirm in their reading-desk what they contradicted in their pulpit. Though they denied human corruption in the sermon, they were forced in the prayers to acknowledge that all mankind were 'tied and bound by the chain of their sins; though they denounced as fanatical all mention of the atonement, they were compelled to speak of it themselves, not in their own words, but in the words of the Universal Church, with the deepest pathos and the most enthusiastic love. Such inconsistency was too glaring not to be felt, even by the dullest; and it gave an overwhelming superiority in argument to the assailing party. Thus their triumph was more rapid and complete than is usual in theological controversies. In less than twenty years the original battle-field was won and the enemy may be said to have surrendered at discretion. Thenceforward, scarcely a clergyman was to be found in England who preached against the doctrine of the creeds. The faith of the Church was restored to the level of her formularies."

The natural reaction from this state of things was the rise of "Evangelicalism," under Thornton, Wilberforce, Milner, and other kindred souls, who espoused the cause of the Gospel when it was unfashionable and unpopular, and who, in spite of the identity of their watchword, would have viewed with horror the profaneness of their degenerate representatives of the present day. The writer is perfectly correct in attributing to this body of men the suppression of the slave-trade, the reform of prison discipline, and of the criminal code, the suppression of Hindoo Sutteeism, and the improvement in the management of our factories and minds. His testimony to the good which has been effected by the Puseyites and by the High Church body of Clergy in general, is very fair and valuable; and so also is the instructive disquisition in pages 44 and 45, in which he shows how impossible it is for the High Church body to urge Catholic arguments on their own behalf, which cannot be turned round against themselves, and will not safely land them on Roman ground.

The following remarks will give a fair idea of Mr. Conybeare's estimate of the "Recordites," *alias* the ultra-Puritanical party who own M'Neile as a leader:—

"Its distinctive doctrines are derived from those of the Evangelical school, by pushing each of these to extravagant consequences. Thus, from justification by faith the Recordite infers the worthlessness of morality; on conversion by grace he builds a system of predestinarian fatalism; from the sole supremacy of Scripture he derives the dogma of verbal inspiration. Under the first head, he teaches not only that faith is the sole source of virtue, but that its genuineness must be tested not by the works but by the feeling; and faith he defines, not as a spiritual affection, but as an assent to the single proposition 'I believe that I am saved.' This, at least, is the definition adopted by the more logical members of the party; but the majority, repelled by its monstrous consequences, substitute a circular definition, which makes faith to be

'the belief that one is justified by faith.' True believers are those only who can pronounce the Shibboleth of the sect; and this is the sufficient criterion of conversion. Hence results that worst of formalisms, the substitution of a form of words for the worship of spirit and of truth. Even at the hour of death, when other delusions are dispelled, this reigns triumphant. The dying sinner, if his blanched lips can mutter the prescriptive phrase, is dismissed undoubtingly to Paradise. The dying saint, if he has not rehearsed the formula, is consigned to an unconcealed doom. No matter though his life have been spent in the labours of an apostle—though his last words breathe trust and love—his case is considered doubtful, if not desperate, if he has not recited the magic words, 'I believe that I am justified by faith.' To prove that this is no exaggerated view, we quote the judgment of the party (as expressed in their chief organ) on the death bed of Arnold. 'Did he,' (says the critic) 'even in death, rest intelligently and clearly on that fundamental doctrine [justification by faith] on which Luther declared the Gospel turned, and whose denial which is not to be accounted, in the words of Cranmer, for a Christian man. We cannot say. It does not appear.' To appreciate fully the superstition of this, it must be remembered that Arnold was a conspicuous defender of the doctrine of justification by faith; so that the doubt of his salvation is caused by his failing to go through a certain verbal form in his dying agonies. What heathen incantation, what negro fetish worship, can be more unspiritual than this idolatry of a Shibboleth?"

The Reviewer's *exposé* of the fearful consequences that must inevitably flow from the fatalism of these Predestinarians, who really are, in this article of their superstition, more akin to the Mahomedan than to the follower of Jesus Christ, is clear and forcible; and it is impossible to resist the cogency of the following remarks on the third Corner Stone of the Recordite Creed, "Verbal Inspiration." "The Bible," says the Reviewer, "is regarded (by the Recordites) not as a collection of books written by men under Divine guidance, but as a single book, dictated in every word and letter by God himself."

"This theory, avowedly opposed to the *prima facie* evidence of Scripture itself, is maintained by the *a priori* argument, that if we once introduce the slightest uncertainty into Scripture, we are left without any sure guide at all; the precise ground on which Romanists defend Papal infallibility. In accordance with this assumption, every casual allusion in Scripture to a fact of history, Geology, or astronomy, however unconnected with religion, must be literally and infallibly accurate. By these dogmatists (says Bishop Hall) 'every point of heraldry in the sacred genealogies is made matter of no less than life and death to the soul.' Hence they are compelled to resort to the most arbitrary and unscrupulous misinterpretations, either violently wresting Scripture to make it accord with facts, or denying facts which they cannot reconcile with Scripture. From the principle which they

assume, the condemnation of Galileo for affirming the earth's motion follows as an inevitable consequence. From the same premises it is inferred that each book in the Bible is equally valuable to the Christian, and that the only distinction between the Old Testament and the New is their difference of bulk. Hence the Old Testament containing four times as many pages as the New, should be four times as much studied. We do not know that this proposition has been arithmetically stated by the Recordite school but it is practically acted on. By a strange paradox the very party which in its phraseology most magnifies the Gospel and disparages the law, practically raises the Mosaic dispensation above the Christian. It is essentially a Judaizing party. The characters on which it dwells most fondly, the ordinances to which it clings most passionately, are the characters and the ordinances of Judaism. Its models of Christian life are the Jewish Patriarchs. Indeed, the religion of some members of this party seems to consist solely in love of Jews and hatred of Papists. Their favourite Society is that which professes to be founded for the Conversion of the Israelites to Christianity, but which too often acts as a Propaganda for converting Christians to Judaism. It spends vast sums in sending emissaries over the country who diffuse Judaic views of Scripture, and proclaim the spiritual inferiority of the Gentile to the Jew. Those glorious prophecies of the restoration of Israel, and the blessedness of the new Jerusalem, which have their fulfilment (according to the teaching of St. Paul) in the destinies of the Christian Church, are applied by these propagandists to the carnal seed of Abraham, to the pawn brokers of Moanmouth Street, and the slopseller of St. Giles's. Nay, some of the most eminent tenders of the party seek even to revive the ordinance of circumcision; and their most popular writer, the late Charlotte Elizabeth, published a pamphlet addressed to Bishop Alexander (the first English Bishop of Jerusalem), exhorting him to enforce the observance of this rite upon his sons."

We shall take another occasion to lay before our readers the Edinburgh Reviewer's opinions respecting the development and progress of the High Church or Tractarian party; and possibly at the same time, his elaborate sketch of the third party in the "United Church," viz, the Broad-bottom section, whose views bear strong affinity to the sect who denominate themselves "The Brethren." In the mean time it may gratify the reader to have the writer's views as to the relative strength of the contending factions in this precious Babel which Dr. Whately loves to characterise as the *United* Church of England and Ireland:—

"The address to the Archbishop in favor of the Gorham Judgment, was signed by more than 2,200 clergymen, of the Broad and Low Church parties; that against the judgment by nearly 1,800 High Churchmen, including laity and clergy. The latter was signed by every Tractarian clergyman in England, and we have thus a proof that their number cannot exceed 1,000, for at least 800 of the signatures must have

belonged to laymen or Anglican clergy. This protest was sent for signature to every clergyman in England, by a London Committee. The address in favour of the judgment was only circulated privately by the efforts of a single clergyman, Mr. Goode; and to our knowledge it was never sent to many who would gladly have signed it.

"As another mode of obtaining an approximation to the proportion of parties, we have gone through the Clergy List, making the names of all the clergymen whose opinions we knew, to the number of about 500. The result of this examination has been, that, supposing those unknown to us to be in the same proportions with those known, we should be led to classify the 18,000 clergy of the Church of England as follows:—

" High Church :—			
" Anglican ...	...	...	3,500
" Tractarian, ...	...	...	1,000
" ' High and Dry' ...	...	...	2,500
" Low Church :—			
" Evangelical ...	...	...	3,300
" Recordite ...	...	...	2,550
" ' Low and Slow' ...	...	...	700
" Broad Church :—			
" Theoretical ..	...	..	1,000
" Anti-theoretical	...	...	2,500

and about 1,000 peasant clergy in the mountain districts, who must be classed apart.

"The twenty-eight Bishops and Archbishops of England are divided in a somewhat different ratio; viz., thirteen belonging to various shades of High Church, ten to the Broad Church, and five to the Evangelical parties. But for obvious reasons we can scarcely ground any general conclusions on this datum.

"But whatever may be the relative strength of these subdivisions, it is evident that the triple cord in which they interlace could not easily be untwisted; nor could either of its strands be cut, without a risk of severing the rest. The object of every wise Churchman should be to keep each of the main schools of opinion from extravagance on the one hand, and from stagnation on the other; and the existence of counteracting parties is a check providentially operating for this end."—*Catholic Standard*.

MISSIONS OF SIAM.

Remarks on the Mission of Siam, addressed to Messieurs, the Members of the Central Councils, at Lyons and Paris, by MGR, P'ALLEGIOIX, Vicar Apostolic of Siam.

(Continued from our last)

"Paris, August 3, 1853.

"Gentlemen,

"7. *The Government*.—The Sovereign of this country is not only a despot, but is almost honored as a divinity. When he goes out, his suite is composed of several hundred barques with flying pendants; on his passing along, his subjects are obliged to prostrate themselves with their faces to the ground, and so rigidly is this custom observed, that should any one venture to raise his head, the archers who precede the monarch

would immediately pierce his eyes with their arrows. It is criminal to call the king by his name; he is called *the master of life, supreme lord*, or designated by other equally hyperbolic and extravagant titles. The whole revenue of the state flows into his immense treasury; but the salaries of all functionaries from the highest to the lowest, are paid by him. He has four chief ministers to direct the four departments of war, commerce, agriculture, and law. The various offices of the state are divided amongst a hundred mandarins, who have under their orders a certain number of subaltern officers. Besides these, there are also about eighty provincial governors, each assisted by sub-governors, which forms a sort of triumvirate at the head of the administration. The salaries which the mandarins receive from the king being very limited, the insufficiency of their resources obliges them to extort from their officers, and the latter in their turn press hard upon their subalterns, so that from this system of extortion it results, that the poor people, who seek justice at their hands, when their resources are exhausted, are generally either reduced to a state of slavery, or submit to a voluntary exile.

"8. *Statute-Labor*.—Every man of the plebeian class, from the age of twenty, is bound to perform service for the king. With some, this service consists of three months' labour annually; they are employed in various public works, such as the building of pagodas or palaces, the erection of fortresses, cutting canals, ship building, &c. Others instead of performing this service have to supply materials, such as tiles, bricks, deal, wax eagle, wood planks columns, and other objects of every description. Those who are incapable either of performing service or of supplying materials, pay a proportionate tax in money, which amounts to twelve ticals or thirty-two shillings per head. With respect to the Chinese emigrants, resident at Siam, they are specially favored, being only taxed to the amount of five ticals, or twelve shillings each, every three years. There are about ten thousand soldiers, who, from father to son, are bound to perform military service three months in the year; but in the event of a war, troops are levied wherever the king ordains, and in such numbers as he may prescribe.

"9. *Slavery*.—In Siam almost every slave may obtain his manumission, by paying to his master the sum for which he may be indebted to him. If he is not satisfied with one master, he goes to another, from whom he borrows the price of his ransom, and thus exchanges his servitude as often as he may deem it desirable. If a free family happen to be under the necessity of borrowing money, the interest, which is at thirty per cent, will equal the capital in three years, and the creditor then seizes upon the family who thus become his property. The law concedes to the master the right of beating his slave and even of placing him in chains; but if he treat him inhumanly, and the relations of the slave allege a complaint before the magistrates, the serf regains his liberty, and the master forfeits his money. Would it be believed? in this idolatrous country, the great ones oppress the poorer classes to such an extent, that nearly half of the

population are reduced to a state of slavery. And, what is still worse, the debtor who has employed ten or twenty years of active service for the benefit of his creditor, now becomes his master, is compelled, if he should succeed in realising the price of his ransom, to pay the whole of his original debt, since his long services are only considered as a mortgage of the interest thereon.

“10. *Manners and Customs of the Siamese.*—

The Siamese or *Thai* (which means *free*) are tolerably well made, with a slightly tawny complexion. They shave the hair all round the head, so as to preserve on the top of the head a sort of tuft, which by no means impairs the aspect of their physiognomies. The children wear their hair in a long plaited roll, fastened with a large gold or silver pin. On attaining their twelfth year, they are shaven with great ceremony—the event forms a sort of family festival.

“The Siamese are celebrated for their cleanliness; they bathe two or three times a day, and are continually chewing the cachou nut with leaves impregnated with lime reddened by betle cureuma, to preserve the enamel of their teeth and the purity of their breath. The rich have houses built of brick and boards, covered with tiles; the common people build houses of bamboo, covered with palm leaves. The ground-floor is never inhabited; it is considered unhealthy; besides, every building is raised upon eight large columns, so that a staircase or ladder is required to ascend to the first and only story.

“Agriculture and horticulture form the chief pursuits of the Siamese. A considerable number of them, however, devote themselves to commerce, and some of them are very skilful in certain arts and trades, such as medicine, architecture, casting metals, goldsmith work, cabinet making, boat building, &c. They are of a mild disposition, polite towards each other, obedient and submissive to the authorities placed over them. Murder is a crime but little known in this country, and capital punishment is only inflicted as a penalty for treason. The usual penalty for great crimes is that of being condemned to cut, during life, the grass destined to feed the king's elephants. Everything that is calculated to be of public utility, is, in the eyes of the Siamese, a meritorious work; with this in view they construct bridges, make roads, and place large watering-jars along them, to enable the traveller to quench his thirst, and construct along the banks of the rivers, at certain distances from each other, spacious rooms, in which the pilgrim may find a shelter, cook his rice, and enjoy undisturbed repose. There are few robbers or drunkards among them, and publicly, at least, they appear to be very reserved with respect to the other points of morality, which probably results from the rigidity of their laws. But if the Siamese have their good qualities, they have also their defects. Flighty, inconstant, suspicious, quarrelsome, passionately addicted to gambling and theatricals; they sometimes indulge these tastes to a most culpable excess. When they go to war, pillage always characterises their exploits; they burn everything that comes in their way, devastate the country without mercy, and act the part of reckless brigands.

“Having noticed these general features, I will now enter into some details with respect to their nuptial and funeral ceremonies. It is usual for the suitor to demand the hand of the bride three times before he can be accepted. When the preliminaries have been settled, the future husband, accompanied by his relations and friends, proceeds amid the sound of music to make his presents to the father-in-law and mother-in-law. These presents consist of silk scarfs, wax candles, scented rolls, copper or silver vases surmounted with cakes in the form of pyramids, in stores of catechu, beetle, and wine. The nuptial present for the bride is composed of silken stuffs, jewels, and a quantity of catechu and beetle. The marriage ceremony is limited to the aspersion of water over the couple, accompanied with a few prayers muttered by the bonzes, after which commences the feast and the plays, which are celebrated for at least three days and nights in succession.

“The Siamese observe great pomp in their funerals. Whilst the funeral fire is being prepared at the pagoda, the relations and friends of the deceased decorate the coffin, which they place upon a stretcher, covered with a palanquin adorned with flowers and with bouquets and tinsel figures. These preparations having been completed, they then burn odoriferous wood, light up a number of torches, and carry the corpse in procession amid the sound of boisterous music. On arriving at the pagoda, a funeral sermon is preached, comedies and fireworks complete the ceremony, and the body is then burned. The bones that are not consumed are collected by the relations, who preserve them in an urn, or else mixed up with clay and formed into statuettes of the deceased. The funerals of the rich, however, are conducted in a very different manner. After having dried the corpse by the injection of a large quantity of mercury, it is enclosed in a golden urn, in which it remains six months or even a year, whilst preparations are being made for the funeral pile, which sometimes is raised to the height of a hundred feet. The funeral ceremonies last eight days, and this octave is only a succession of funeral orations, prayers, scenic representations, fireworks, and alms, consisting of pieces of gold and silver bestowed upon the multitude. What motive have the Siamese in burning the dead? The ostensible one is, that the soul being relieved of its material covering, may go forth without restraint to animate some other body; for they believe in the transmigration of souls.

“*Language*—The various nations of which the population of Siam is composed, have each their peculiar language. The *Thia* language, however, is understood and spoken almost in every part of the kingdom, and what is very strange, without any essential change or complication of dialects. The alphabet bears some resemblance to the Indian. Like the Chinese and Annamite, it has five sounds for most of the words, and each tone gives to the same terms a different meaning; for instance, *na* means a field; *ná* (with the acute accent), *thick*; *nă* (with the circumflex), the fruit called *attes*; *nñ* (which the grave accent), *face*; *na* (with the full stop under the a), the father's brother or

sister. Moreover, the *Thai* language includes, as it were, three languages; the vulgar, in general use; the higher style, used in a place and in books and poetry; and the sacred, almost wholly composed of the Bali or Sanscrit, slightly altered. Hence, we may conclude, that it is difficult to learn and speak the Siamese language correctly. And it is so much the more so, as it has not yet been reduced to any grammatical form, or the words arranged in a dictionary.

"13. *Religion*—With the exception of the Malays, all the inhabitants of Siam profess Buddhism; and the Chinese add to the worship of Fo (Buddha) that of several other idols and genii that are honoured in this country. Buddhism is the most numerous of all false religions. It prevails in Ceylon, Siam, Cochin China, China, and Japan. Let us say a few words on the origin of this creed. About five hundred years before the coming of Christ, there reigned in an Indian town called Kabillaphat, a king called Khodom, who, having become disgusted with the world, left his palace and his capital, and retired into the forests, where he spent six years in contemplation at the foot of a prodigious tree. The fame of his sanctity drew around him five hundred disciples, with whom Somana Kodom travelled through the countries of India, teaching the transmigration of souls. It appears, that he had many enemies to contend against, since he died miserably, from a flux of blood, occasioned by his eating some pork that had been poisoned. Before breathing his last, he recommended his disciples to erect his statue; and as he was a man of *twenty four feet in height*, it is not surprising that most of his images are colossal. Such was the author of Buddhism, a monstrous system, according to which, every man dies and is regenerated to infinity, passing alternately through heaven, through hell, and into the bodies of every species of the animal kingdom, through all the stages of humanity, until at length he attains the ninth degree of holiness, which is the *niphan*, that is, extinction.

(To be continued).

IMPORTANT TO CATHOLIC PARENTS AND GUARDIANS.

The Very Reverend Canon Oakeley of St. John's Islington, London, on the grievous sin committed by Catholic Parents, or Guardians, who expose the Faith and Morality of their Children or Wards to peril, by sending them to Non-Catholic Schools.

WE publish to-day a very important document from the pen of one of the learned and illustrious late Oxford Converts, on the heinous guilt incurred by Catholic Parents, or Guardians, who expose their Children or Wards to the danger of losing their Religion by sending them to Non-Catholic Schools. We earnestly solicit the serious attention o

our Fellow-Catholics in India to that document.

We need hardly remark, that the immutable principles, laid down by the Very Rev. Canon Oakeley on the subject referred to in his declaration, are as inflexibly true in Calcutta as in the Archdiocese of Westminster, and that hence, any violation of them here is as grievously sinful on the part of the transgressor, as it would be, if committed by any of Very Rev. Mr. Oakeley's flock. We may further observe, that the Very Rev. Mr. Oakeley being a Priest under the immediate jurisdiction of the Cardinal Archbishop of Westminster, it is evident, that the declaration put forth by that learned and zealous Pastor must be deemed to have the approval and sanction of the Illustrious Prelate, under whom Mr. Oakeley exercises the Sacred Ministry.

Copy of a Declaration read in St. John the Evangelist's Church, Islington, on the mornings of Sunday Jan 29th, and Sunday, Feb. 1st, 1854.

" In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

" We, Frederick Oakeley and William Dolan, Priests of St. John the Evangelist's Church, having duly considered the heavy obligations under which the canons and constitutions of the Holy Catholic Church require all Pastors of congregations to denounce heresy, and warn the flocks committed to their charge against the peril of it, do publicly give notice in the face of this congregation.—

" That all Catholic parents are bound, under pain of mortal sin, to bring up their children in the faith and practice of the Catholic religion, and to this end are required to send them to such schools and places of education only as are conducted by Catholics, and in which the Catholic religion is taught and promoted.

" That we have good reason for believing that certain Catholic parents in this congregation of the poorer classes do grossly neglect their duty in this matter, and permit their children to attend schools which are not only conducted by Protestants, but which are set up with the direct purpose of 'proselyting,' or drawing the scholars away from the true faith and doctrine of Our Lord and Saviour Jesus Christ, as held and taught by the Holy Catholic Church."

" That, in the presence of God, and in the face of this congregation, we solemnly declare and pronounce all such schools to be places

utterly unfit for the education of Catholic children; to wit (here 'seven' schools are named, and other included under a general designation).

"That we warn all Catholic parents of the grievous mortal sin they commit in suffering their children to attend these and the like schools.

"That we solemnly declare our deliberate purpose of refusing the Sacraments of the Church, even in the hour of death, to all parents who are known to be guilty of such sin, and shall not have made public amends by removing their children from the aforesaid schools."

"That we will suffer no such parents to be buried in the cemetery attached to this church, nor read the burial office over them at their own dwellings, nor admit them to be churched, nor to stand sponsors at any baptism. And, finally, that we shall make it our duty to learn the names and dwelling-places of all Catholic parents who so offend against the law of God and of the Church.

"To the end that all Catholic Parents may take warning and avoid these grievous penalties, and that eternal damnation, of which mortal sin, unrepented of and unrepaired, is the sure forerunner, we have adopted, as the true course of Christian charity, this public method of acquainting them with their duty in the aforesaid regard, and with the dreadful consequences of disobedience.

"FREDERICK OAKLEY.

"WILLIAM DOLAN.

"St. John's Church, 4th Sunday after the Epiphany, 1854. (Read at all the Masses, and again on the 5th Sunday after the Epiphany, Feb. 5th)."

DOES OUR EXISTING SYSTEM RESEMBLE THAT OF THE EARLY CENTURIES?—WARDS' IDEAL OF A CHRISTIAN CHURCH.

(Continued from our last.)

"But we are not acting up to our promise. Let us therefore, come to the point. In proof that the Blessed Virgin is "worshipped as the mother of mercies, temporal and spiritual," the author before us appeals to the Baron de Bussiere's account of M. Ratisbonne's conversion from Judaism, "which he distinctly attributes to the immediate operation of the Virgin Mary; for he relates, that it was effected by her actual appearance to him." (p. 16.) Now what is meant to be granted, and what to be doubted here, we do not know. We suppose no one doubts that M. Ratisbonne, from a Jew, did become

a Christian, and has become a religious; having abandoned home and friends, and given up a long-cherished alliance. Any one might as well deny that Sir. R. Peel is prime minister. That he went into the Church of St. Andrew a Jew, and came out a Christian, is attested upon evidence as certain as any fact can well be—that of trustworthy and honest men, who saw him and spoke with him before and after. For the change something must account. That it was a *true* conversion from Judaism to Christianity, with great temporal sacrifices, is clear; and such a conversion must have been the work of Divine grace. How communicated is the question. The only witness can be the convert. He tells us it was through an apparition of the Mother of God, who instructed him in the mysteries of our holy religion. Are we to believe that a person is chosen by the Divine goodness for an object of a most singular act of grace, at the moment that he devises and tells an abominable falsehood, to rob Him of the glory of it and give it to another; by feigning a vision of the Blessed Virgin? What does the author of the "Voice" mean to throw doubts on? On the apparition, as for such a purpose impossible? Or on the consequences drawn from it? Surely not on the latter; for if the vision was true, it was right to consider the blessed Mother of God, not as the source, but as the channel, of a great "spiritual mercy."

"If he wish to insinuate that it would be derogatory to God's honour, or incompatible with His revealed doctrines, to believe such a mode of communicating grace and religious instruction possible; and, consequently, that the whole must be a figment or a delusion; we will, in answer, relate another similar story, in which not a Jew, but a Bishop, was the party, and we will premise that we have it on the best authority.

"The person to whom we allude was a young man of singular piety and virtue. Lost young an orphan, he devoted his youth to study, in a celebrated university. There his assiduity in learning was only surpassed by the purity and innocence of his life, which stood the test of severe trials, and escaped the snares laid for him by profligate companions, jealous of his virtue. Having made himself master of all profane learning, he entered on a course of sacred studies, under the most celebrated professor of the day, and soon made considerable progress. He was, however, while yet young, put into Orders, and even named Bishop, before he considered himself well enough grounded in theological knowledge; though probably his humility led him to exaggerate his deficiencies. He found

himself quite unequal to the task of preaching the Divine Word, and on the eve of his first undertaking this duty, he lay sleepless on his bed, in agitation and anxiety. Suddenly he saw before him a venerable figure, of an old man, whose countenance, attitude, and garb bespoke great dignity, but who, at the same time, appeared most gracious and affable. Terrified with this appearance, he leapt from his couch, and respectfully asked him who he was, and for what purpose he had come. The old man replied, in a gentle voice, that he had come to calm his doubts, and solve his difficulties. This declaration soothed his fears, and made him look toward his visitor with a mixture of joy and awe; when he perceived that by steadily pointing with his hand towards the other side of the apartment, he seemed to wish to turn his attention in that direction. Thither he consequently turned his eyes, and there he beheld a lady of peerless majesty, and of more than human beauty, so resplendent, that his eyes could not bear the brightness of the vision, but he must needs bend them and his countenance down, in reverential awe. Thus he listened to the conversation of these two heavenly beings, which fully instructed him on the subjects whereon he felt anxious, and at the same time informed him who his gracious visitors were. For the lady, addressing the other by the name of the Evangelist John, requested him to instruct the youth in the mystery of heavenly piety; and he replied, "that he was ready to do even this, to please the Mother of his Lord, seeing that she desired it." And accordingly he did so.

Such is our counterpart to the narrative objected to by our author respecting M. Rattisbonne's conversion. Now before giving the names of our authority for his wonderful history, or of the person to whom it refers, we will only beg our reader, if not sufficiently versed in ecclesiastical biography, at once to answer both points, to say to what Church or religion he considers either the writer or the subject of this anecdote belongs. Could he believe us if we told him that it happened to Bishop Ken, or Bishop Wilson, or Archbishop Laud, or that we had transcribed it as gravely told by some Anglican clergyman in a life of any of them? We are sure he could not. The idea of a Protestant Bishop's learning his faith from a vision of the Blessed Virgin, would be deemed repugnant to every principle and every feeling of the religion. But were we to tell the reader that the Bishop spoken of was St. Alphonsus Liguori, or even St. Charles, and the narrator an Italian monk or priest, he would at once allow that such an account

from such a pen, concerning such a person was perfectly consistent with the principles of both; and though, if a Protestant, he might declare that he does not believe the story, he will acknowledge that it does not surprise him to find it in such a place. It must be then a Catholic, and not a Protestant, who thought or said he saw such a vision; and it must be a Catholic, and not a Protestant, who has recorded it as believing it. And so it was. The Bishop who thus learned his faith was St. Gregory Thaumaturgus, *only little more than two hundred years after Christ*, and the recorder of the vision is the brother of the great St. Basil, St. Gregory, Bishop of Nyssa.* This would have been a nice anecdote for our ancient note-taker upon the doctrines of Catholics.

We do not intend to pursue any very regular order; but just to pick up a few incidents, such as may shew us how our fathers in the Faith thought upon matters whereon we are so censured. And as we have begun with the saints, and the wonders wrought by them, we will say a few words more concerning them. Let any one take the trouble to read any of the miracles recorded by St. Augustine in the twenty second book of the City of God, and let him apply the criterion we have already given, of asking himself in what class of modern religious writings he would expect to meet with similar occurrences. Take for instance the history which he gives of a certain poor tailor at Hippo, named Florentius, who being in great want of clothing, and having no means of procuring it, went to the church of the Twenty Martyrs, and prayed aloud that he might be clothed. Some young men, professed scoffers, overheard him, and followed him, jeering him as though he had prayed to those twenty martyrs for fifty-pence to buy a coat. The poor old man, however, going his way, found a fish cast on shore, yet alive, which he sold, and a gold ring was moreover found in it, and given to him by the honest purchaser with these words: *See how the twenty martyrs have clothed you* † Now we are pretty sure, that many a poor Italian would, in his distress, do just what Florentius did, go to some church of the B. Virgin, or of some saint, and kneeling before the shrine, pray as he did. And we are equally clear that a party of English Protestant youths overhearing him (the *ad-lescentes irrisores* now-a-days of Catholic practices) would make as good a joke of the matter as did the young Hippo fashionables. So, that it requires little to

* De V. & S. Greg. Thaumaturg. Op. tom. iii. p. 545. ed. P. r. 1638.

† Op. tom. vii. p. 668 ed. Bened.

settle the *dramatis personæ* of St. Augustine's anecdote on transporting it to modern times, and give Catholic and Protestant each his part. And no doubt either an ancient or a modern collector of proofs, that the saints are made conveyers of "*temporal mercies*" in the Catholic system, would find the history equally applicable to his purpose—with this exception, however, that, as St. Augustine gives it among other proofs that the *Christian* religion is still evidenced by miracles, the ancient traveller would have turned it against Christianity, as the modern one would against Catholicity; so completely are the two identified.

(To be continued)

ALMS BOXES FOR THE RELIEF OF THE SICK POOR.

It gives us the greatest pleasure to be enabled to state, that the arrangement, lately made to have Alms Boxes erected in the several Catholic Churches and Chapels of Calcutta, in which the Faithful may deposit, secretly and securely, such Alms as they may wish to contribute towards the relief of the Sick Poor, has been attended with very gratifying success both in St. Thomas' and in the Cathedral Parishes.

The amount of money up to the present date, deposited in the Alms Box at the Cathedral is Rupees Fifty, whilst at St. Thomas' Church the Alms contributed is Rupees Forty Three.

For the purpose of giving increased efficiency to the system now introduced, of providing temporal aid towards the relief of the Sick Poor, it is the Archbishop, Vicar Apostolic's wish, that in each district in which that system is established, a certain number of the Laity should be appointed, whose province it will be, both to inform the officiating Priest of that locality of any Sick Poor person or family residing in it in need of relief, and also to give him advice as to the nature and extent of the relief, which in each instance, they would recommend to be given. In the Cathedral Parish the Archbishop requests the following Gentlemen to co-operate in the way just described with the Clergy of that district, Chevalier C. R. Lackersteen, Mr. George Lackersteen, Mr. Fleury, Mr. A. X. D'Rozario, Mr. Mylan, Mr. John D'Cruz, and Mr. Charles D'Cruz.

In St. Thomas' Parish, the Archbishop begs for a like co-operation from Chevalier W. R. Lackersteen, Mr. P. S. D'Rozario, Mr. P. Daly, Mr. F. Greenway, Mr. Cones, and Doctor O'Brien, of St. John's College.

ST. XAVIER'S CHAPEL,

BOW-BAZAR

Native Convert Association.

The Members of this Association are reminded, that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, June 4th by those of the Society, who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, June 4th, at 10 o'clock.

ST. THOMAS' CHURCH.

NOTICE.

On next Sunday Evening, Divine Service will commence at St. Thomas' Church precisely at 7 o'clock, P. M.

N. B. The collection made on last St. Patrick's day towards defraying the cost of the repairs of St. Thomas' Church having been wholly inadequate for that purpose, it is intended to make another collection on the morning and evening of next Pentecost Sunday, June 4, at St. Thomas' Church, in order to clear off the balance that remains due on account of the repairs of the said Church.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the

B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf.

April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday June 4th 1854, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday June, 11th at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

BOW-BAZAR.

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

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

Expenditure.

Paid Servants' wages and contingencies, Rs. 23 2 0

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Amount acknowledged from the 6th to 27th of May, Rs. 70 5 6
 Mr. E. O'Brien and Associates, from May to Aug. inclusively, ... 5 0 0
 The Pupils of the Cathedral Male School, for May, 0 11 0
 The Christian Brothers, do. ... 1 0 0
 Mr. Jas Mylan and Associates, do. 1 6 0
 The Loretto Community, Intally, do. 2 8 2

Collected by Mr. Corcoran, Sen., for May.

A. C., 0 8
 I. N. E. O. N. and L. L., 0 6
 Sergt. Fitzpatrick, 0 8
 " Flynn, 0 8
 " Minahan, 0 8
 " Kinsella, 0 8
 " Heffernan, 0 8
 " Keane, 0 8
 " Comber, 0 8
 Mr. Haslam, 0 10
 " Halpin, 1 0
 " Clarke, 1 0
 " Shannahan, 1 0
 " Courtney, 1 0
 " Hefferan, M.D., 1 0
 " Corcoran, Sen., 5 0
 Miss Lisby, 0 8
 J. O'D., 5 0
 A Convert, 5 0

Total received from the 6th May to 2nd of June, Rs. 106 6 8

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

Mr. E. O'Brien, for May, June and July, Rs. 15 0
 Capt. G. Henry, P. and O. Steamer *Oriental*, thro' His Grace the Archbishop, 50 0
 Dr. O'Sullivan, *Manbhom*, 25 0
 Mr. A. W. Spence, for Feb. and March, 10 0
 " Jas. Curnin, for ditto, 10 0
 " W. R. Lackersteen, for ditto, 10 0

St. Xavier's Retreat.

Dr. O'Sullivan, *Manbhom*, Rs. 25 0
 Rev. Mr. Murphy, *Bellary*, 10 0

SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, JUNE 3, 1854.

[VOL. XXVI.]

OVERLAND MAIL.

At midnight we received the following Extra from the Electric Telegraph Office:

"The following intelligence has been communicated by Sir R. Hamilton, at Indore.

Neutral vessels will be allowed to trade between Great Britain and any Russian Port which is not blockaded,—articles contraband of war alone being excepted.

Russian vessels which shall have sailed from Russian Ports, prior to the 15th May 1854, and bound for any Port in her Majesty's dominions, shall be permitted to discharge their cargoes and depart.

The Chancellor of the Exchequer in moving that the returns of the revenue and expenditure be laid upon the table, made a financial statement which has been criticized.

Complaints have been made of the way in which public accounts are kept. The Board of Health have issued notice that an early visit from Cholera may be expected, and urge the employment of preventive measures.

The order prohibiting the exportation of Iron has created great consternation.

The Crystal Palace will be opened at the end of May.

The Russian Government continues its preparations of defence and shews a determination to resist to the last.

The *Times* and other papers complain of the want of energy shown by the fleet; they say nothing short of the bombardment of Odessa or Sevastopol will satisfy them.

The Austrian Government have determined to celebrate the Emperor's marriage by removing the state of seige in Hungary and Galacia. Many Indian Officers have taken service under the Sultan. The Stewards of the Jockey Club refuse the Emperor's Cup.

On the 11th instant two pairs of Marine Engines of 100 Horse Power for line of battle Ships, made for the Emperor of Russia, were seized.

The day of prayer and humiliation fixed for the 26th instant.

The grain trade on the Danube had been suspended.

A grant of one hundred thousand pounds has been obtained for the purchase of land for the use of the Army, about 35 miles from London.

The three new directors appointed by the Crown, are Sir George Pollock, Sir Fred. Currie and J. P. Willoughby. Major Oliphant is Chairman and Elliot McNaughten Deputy Chairman.—B. Macaulay, Lord Ashburton; John Shaw Lefevre, Rev. H. Melville, and Rev. Benjamin Jowett are appointed to devise

means to carry out the Act with respect to admission to Halleybury. Lieutenant Colonel Dalrymple Ross is appointed Lieut. General of Ordnance, Major General Darling, to be Colonel of the 68th vice Henderson, deceased; Herries to be Colonel 98th; Major General Thackwell, to be Inspector General of Cavalry. The Government have decided to take the manufacture of small arms into their own hands.

We have in reserve at Portsmouth, Devonport, Chatham and Sheerness, not less than 191 vessels, estimated to carry six thousand eight hundred and seven guns—paddle wheels, and other small craft 39 ships being built.

Three English Merchant Ships were sunk in front of the Sulina by the Russians, one went down in eight minutes.

The declaration of war arrived at Constantinople on the 5th.

A polish Legion about to be formed.

The grand Duke Constantine has assumed the command of the fleet of Helsingfors.

The Island of Aland has been evacuated by the Russians; besides carrying off all the Pilots they seized one man in every hundred for the Army, and destroyed all the boats.

Lord Raglan and the Duke of Cambridge were well received by the Emperor of France. The Swedish King Oscar is becoming daily more popular, and the enthusiasm for the English alliance goes on increasing.—10,000 British are to be quartered in Constantinople, and 12,000 French at Scutari.

The main body of the Infantry have left Malta—the Infantry and Cavalry are to have a new cap something like the one worn in India.

The 8th Hussars and the 17th Lancers to go by sea—the 4th and 5th Dragoons and the 11th Hussars via France.

Nearly every officer has taken a revolver with him. The papers are completely filled with abuse of the fleet—they were not aware of the affair of Odessa. There are bad accounts from Oporto respecting the wines throughout the Douro districts.

Fifty miles of the Egyptian Railway have been opened for traffic—the last passengers from India travelled over it. In the first three months of this year 35 persons were killed and 141 wounded by Railway accidents in the United States, and 375 killed and 60 hurt by steam disasters. The Reform Bill has been withdrawn for this year.

Upwards of 200 families have been rendered houseless by a fire at Birmingham, United States.

Bank notes in Russia fallen two per cent

Great mercantile failures in the Capital and at Moscow and Riga.

Some talk of employing the Indian Army in Turkey.

Sir H. Seymour's furniture has been seized. St. Petersburg was illuminated to celebrate the passage of the Danube. The sum of 25,000 pounds has been expended in attempting to ventilate the new Palace at Westminster."—*Home News*.

BISHOP IVES.

The Trials of a mind in its Progress to Catholicism. By L. S. IVES, LL. D., late Bishop of the Protestant Episcopal Church in North Carolina.

EXTRACT FROM THE AUTHOR'S INTRODUCTION.

Dear Brethren and Friends,—It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of the Protestant Episcopal Church for more than thirty years, and as a Bishop of the same for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into "the Holy Catholic Church," and with no prospect before me but simple peace of conscience, and the salvation of my soul.

Messrs. D'Rozario and Co. have just received overland a few copies of the above Work, price 3 Rs. per copy.

NOTICE TO CORRESPONDENTS.

THE solemn and joint declaration of the Very Rev. Canon Oa'zeley, and the Rev. W. Dolan Priests of St. John the Evangelist Church, Islington, regarding the grievous sin committed by Catholic parents in sending their Children or wards to Protestant and heretical Schools, appeared to the Archbishop Vicar Apostolic of such importance, and so applicable to the poorer Catholics of this City, that His Grace gave directions to have it republished in this paper. We do so most willingly, and beg to call the attention of those whom it specially regards.

His Grace the Archbishop gave instructions also to his Clergy, to warn their respective congregations of the grievousness of the sin they commit, by sending their Children or wards to the many Proselytising Schools, that infest this city. We have no doubt that the Clergymen so instructed have faithfully discharged their duty. We hope their admonitions will have the desired effect.

We are aware that there are many of our Catholic Brethren in great poverty, or so solely dependent on their employers, as to afford to themselves some pretence for doing that which their consciences must assure them is a great crime—a double crime—1st they do that which they know to be wrong, and next by so doing deliberately place their Children in a position which may deprive them for ever of their Faith. "No one can serve two masters," or be of two Religions. The parent who exposes the tender mind of his Child to the teachings of error, striking as does religious error always at the very root of Christianity itself, places them in a tainted atmosphere of, out of which it is impossible they can escape without contamination.

However deeply we may lament the poverty or dependence of our poorer brethren, thus cruelly exposed to temptation or coercion, still their obligation is so clear and peremptory, and their departure from it so sinful, that it becomes the duty of every one who can influence them, to warn them against yielding to the allurements placed before them. It cannot be denied that the worst and most

degraded amongst our Community—those who are nominally Catholics, and, in reality nothing at all—are those who at an early age have been permitted to breathe the breath of heresy—to drink at its impure fountains and inhale those evil principles which have unsettled their minds, and sent them forth on the world as evil thinkers and evil doers.

To remedy this crying evil, and to enable the Archbishop to receive into the Orphanages the Children of those who from their poverty are unable to give anything for their maintenance, it becomes the bounden duty of the East Indian Catholic Community to be generous in their contributions towards the Orphanage. Did those who are in receipt of even 50 Rs. a month, give the small donation of 4 annas and that regularly and monthly—and those who earn larger salaries proportionately co-operate also according to their means; the respected Superiors of the Male and Female Orphanages would be able to comply to the fully with the request of our Correspondent a "*Catholic Citizen*," whose letter we would willingly publish but for its many grammatical defects.

In concluding this Notice, we may remark, that our Correspondent seems not to be aware, that a very superior education is given gratuitously to hundreds of the poor of our Community by the Christian Brothers and the Loretto Nuns, whilst, moreover, diet, clothing and lodging are similarly supplied to numerous other Children of both sexes, at the Cathedral and Entally Male and Female Orphanages. Within the course of the present week four destitute Infant Children have been admitted as Inmates of these excellent Institutions. And yet we blush for our Religion to state it, these are not a few Catholics in Calcutta in the receipt of large incomes, who take not the least concern in the welfare of these Establishments and who would we believe be quite as much pleased to hear of their extinction as of their prosperity. But, thanks to God, there are also in Calcutta, many Charitable Samaritans, who though unhappily outside, externally at least, the one Fold of the one Shepherd, yet, nevertheless, have proved themselves kind and constant Benefactors to our Orphanages, and for whom in return the fervent prayers of the Widow and the Orphan daily ascend like fragrant incense before the throne of the Most High.

"*An Enquirer*," is informed, that in the principles of Catholic morality it is grievously sinful to become a Member of any secret society whatever, especially if, as indeed always happens, on admission to such Society, an oath or any equivalent solemn obligation be required of the Candidate for admission.

With respect to the Society of Free Masons, a Catholic joining that association incurs *ipso facto* excommunication, and by consequence is excluded from all participation in the prayers of the Church and its sacred rites and offices, whilst he continues in that State, so that no Priest, or Bishop, or Archbishop can absolve him, until he have first, both totally and entirely renounced all communication with the aforesaid association, and also expressed his sincere sorrow, for the scandal he gave and the grievous sin he committed by joining a Society proscribed by the Universal discipline of the Catholic Church.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press*.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

John Fennessy, Esq. *Cuttack*, from
June 1853 to May 1854, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No 5. Moorgyhytta, under the superintendance of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 23.] CALCUTTA: SATURDAY, JUNE 10, 1854.

[VOL. XXVI.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 10.

ROME.

SODALITY IN HONOR OF THE IMMACULATE
CONCEPTION OF THE BLESSED VIRGIN
MARY.

A Latin Document, of which we sub-join a faithful translation, was received by the Archbishop, Vicar Apostolic of Western Bengal, by the late Mail from His Eminence, the Cardinal Vicar of Rome. The purport of that Document is, to invite the Catholic Bishops throughout the world, and also the Heads of Religious Communities to establish amongst all committed respectively to their care, the recently introduced Sodality, in honor of the Immaculate Conception of the ever Blessed Virgin Mary.

The Document just referred to informs us, that for some time past, a Sodality, such as we here speak of, was originated by several Holy Bishops in their dioceses, out of their tender devotion to the Mother of God. The various pious objects contemplated by the So-

ciety appeared so praise-worthy and holy to the Clergy, the Religious and the Laity of the several districts into which it was introduced, that numbers of all classes got themselves enrolled in it. Indeed so large was the number of Priests that attached themselves to it, that according to the annexed official Statement, one thousand Masses were daily offered up throughout the Church for the several holy purposes, for which the Sodality was established.

Finding, that so large a number of the Faithful of all classes evinced so active an interest, in the holy enterprize of which we speak, the Bishops with whom it originated besought His Holiness Pius IX. to impart to the Sodality his venerable and august sanction, and establish it permanently throughout the Catholic world. Gratiſied at the occurrence of so auspicious an opportunity of testifying his well-known tender devotion to the Blessed Virgin, the Sovereign Pontiff not only listened favorably to the petition thus preferred to him, but to the great joy of the Petitioners declared himself the Patron of the new Sodality, and appointed his Cardinal Vicar of Rome its President.

In addition to the high sanction and encouragement thus given to the rising Association, His Holiness, moreover,

annexed to it various important Spiritual privileges and indulgences, the benefit of which may be obtained by all its members, whether belonging to the Clergy, the Religious, or the Laity, on their compliance with the very easy and practical conditions recited in the subjoined Document.

A very principal object of the Sodality in question appears to be, to unite in spirit, on every day in each Month, a large number of the Clergy, the Religious and the Laity throughout the world, in offering up together besides the holy Sacrifice of the Altar, holy Communions and devout prayers for all the grand purposes, which the Sodality in honor of the Immaculate Conception proposes to itself to accomplish.

In order, that as faithful and devoted Children of the Catholic Church, we may testify our cordial wish to co-operate in every holy undertaking recommended to us by the Successor of St. Peter, the Visible Head on earth of the One Fold of the One Shepherd, it is confidently hoped, that all classes of our Community will zealously come forward, and enrol themselves as members of the pious Sodality in honor of the Immaculate Conception of the Blessed Virgin Mary.

For the purpose of carrying out the establishment of the above named Sodality in accordance with the views of the Holy See, a special Registry Book will be opened in each of the three Parochial Churches of Calcutta, viz. the Cathedral, the Church of the Sacred Heart and St. Thomas' Church, in which the names of Members will be enrolled, and the particular day of each Month Registered, on which, the Member, if a Priest, will offer up the holy Sacrifice of the Altar for all the prescribed intentions of the Sodality, or, if a Religious, or Lay Person, will go to Holy Communion for the same pious purposes.

THE SODALITY OF THE GOLDEN CROWN.

The pious Sodality called the "Golden Crown" in honor of the Immaculate Conception of the Virgin Mary. Blessed be the holy and Immaculate Conception of the most Holy Virgin Mary, Mother of God.

The "Golden Crown" consists in the celebration of the Holy mysteries which are to be performed in honor of the Mother of God, by thirty-one Priests each on an appointed day in every Month. The Priests are to offer the Divine victim to the most August Trinity in union with all those happy citizens who reign with Christ in heaven, and the elect who live on earth, and are to give fervent thanks to the most Holy Trinity in the name of the Virgin, for the great, innumerable and singular prerogatives, with which the most Holy Virgin was so wonderfully endowed, and especially for the privilege of her Immaculate Conception. With ardent and fervent prayers, they will also supplicate the Mother of clemency and grace, for the present necessities of the Catholic Church, for the Conversion of Sinners, according to the intention of the Supreme Roman Pontiff. Whenever a Priest is unable to perform the solemn mysteries on the day he shall have selected, he can transfer that duty to another day, or procure a substitute who will discharge this obligation for him. Every Member should note down the day of the month he selects for celebrating Mass or going to communion.

Days of the Month	NAMES OF THE MEMBERS.
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Such were the piety and zeal of certain Holy Catholic Prelates towards the Immaculate Virgin Mary, Mother of God and our most loving Mother, and patroness also, that in the commencement of the year 1853, the number of Priests enrolled in this Society was so great, that throughout the Catholic world more than a thousand Masses were celebrated each day for the above mentioned objects.

The same Bishops animated with a still more fervent zeal, by humble prayers entreated the most Holy Father, Pope Pius the IX. that he would vouchsafe to provide for the perpetuity of the same Society and establish it canonically.

Accordingly, the Supreme Pontiff most willingly yielding to the pious wishes and entreaties of these Prelates, by a Rescript, dated the 11th day of September 1853. under his own sign Manual, in the Chutch of the Roman Clergy of Holy Mary of peace at Rome, permanently instituted and established this Society, enriched it with the after mentioned Holy Indulgences, declared himself the Patron of the same Society, and appointed the Cardinal Vicar of the City its president.

Wherefore, the undersigned Cardinal Vicar honored by this office, labours in consequence for the Society's welfare, hoping, that the Bishops in their commendable zeal for religion may easily find in their respective dioceses an adequate number of Priests, who without any emolument will rejoice to celebrate the sacred mysteries in honor of the Immaculate Virgin Mother of God. And furthermore, the Cardinal earnestly entreats these Prelates, to exhort the flocks entrusted to them, and to direct the labors especially of the Parish Priests in furtherance of this object, and also to exhort through their Confessors and spiritual Directors, the Virgins dedicated to God residing in their dioceses, to ap-

proach the Holy Table of the Lord for the above mentioned objects; Especially as the most Holy Mother of God the Immaculate Virgin Mary does not cease to guard and protect by her all-powerful influence with God, those her clients who delight to venerate and to honor, among her other admirable privileges, her Immaculate Conception, a privilege so dear to the Blessed Virgin.

The same Cardinal Vicar also requests each Prelate, to make known to the central pious Society at Rome, the number of Crowns (or Circles) and Members in his diocese, that their names may be enrolled in the general Tablet or Register, in order that these may be laid before the Supreme Pontiff the Patron of the Pious Society.

To accomplish this more easily, each Bishop can forward his letters on this subject to the Apostolic Nuncio, or to those appointed for the affairs of the Holy See residing in his country, who will transmit these letters to the Cardinal Secretary for public affairs of the Supreme Pontiff, from whom the Cardinal Vicar, President of the Society will receive them. The Prelates can also make use of other fitting occasions, when, for example they find trustworthy persons about to visit Rome.

Religious communities will communicate on this matter with their Provincial Superiors and these with their respective Superiors General, who are to make use of the means above stated, to forward their communication to the central Pious Society.

The Cardinal Vicar, President of the Society in order to encourage and foster daily more and more this mutual communication requests each Bishop and Superior General of each religious community to inform him, at the end of each year of the encrease of the Crowns (or Circles) of Members of this Sodality, or of the diminution which may take place especially by the death of members. The souls of the deceased members will be relieved by the acceptable sacrifice of the altar, and also by other pious suffrages according to the intention of the Supreme Pontiff. With respect to Oriental Nations, these regulations of the Pious Sodality will be

translated into the language of each country, and the Patriarchs and Bishops of the different rites will communicate with the Sacred Congregation for the propagation of the Christian faith, which will take care to transmit the letters to the same Cardinal Vicar, the President of the pious society.

The supreme Pontiff Pius the IX. Patron of the Pious Society by a Rescript published the 23rd day of October, 1853, has graciously granted to it the following indulgences: To each priest enrolled in the pious society he has granted a plenary indulgence to be gained once in each month, and an altar personally privileged to be enjoyed once a week *ad libitum*: to those living in communities he has granted an indulgence of three hundred days, as often as they approach the divine banquet and offer up pious prayers to God for the above recited objects, according to the intention of the supreme Pontiff. He has also granted to the faithful, the Laity of both sexes, a like indulgence of three hundred days, as often as purified by sacramental absolution and strengthened by the holy communion they shall pray for the objects before mentioned. On the four principal festival days dedicated to the most Holy Virgin, namely: the days of her Immaculate Conception, Nativity, Annunciation, and Assumption; he grants moreover to all the faithful at large of both sexes, besides the members of the Society, a plenary indulgence, on condition that having made a sacramental confession and partaken of the Sacrament of the Eucharist, they offer up pious prayers to God for the objects stated already, according to the intention of the Supreme Roman Pontiff, and also that they visit on these festival days or within their octaves, a Church to be designated by the Bishop where this society has been organised.

The Bishops can designate different Churches in their dioceses where there are persons who have enrolled themselves members of this society. Finally, the Sovereign Pontiff has allowed all the above mentioned indulgences to be applied as suffrages to the souls detained in Purgatory. The Parish Priests, according as their piety may suggest to them, should, especially, when explain-

ing the Gospel and on fitting occasions, advise the people entrusted to their guidance, before the above mentioned festivals occur, in order that on these days they may gain the Indulgences referred to.

Given at Rome on the 21st day of November 1853. C. CARDINAL PARIZI.

Bishop of Alben, Vicar
of his Holiness in the City and
President of the Pious Society.

J. F. O. LUQUET.
Bishop of Esebon and
General Secretary of
the same Society.

CATHOLIC CATHEDRAL.

On the Vigil of last Pentecost Sunday, Rev. Mr. Tracy administered Conditional Baptism to four Boys, who had, in their infancy, been dubiously baptised in the Protestant Church, and received them into the Catholic Communion.

RETURN TO THE CATHOLIC COMMUNION.

In the course of the last week, a well educated young Irish Woman, belonging to a pious and respectable Family in Ireland, who by occasion of her Marriage to an English Protestant had followed in practice her husband's Religion, and even taught it, as a Governess in several Protestant Families, where she had been employed in that capacity, happily returned to the One Fold of the One Shepherd, and after having for some days in a Spiritual Retreat, devoutly prepared herself for Confession, was at length reconciled to the Church and admitted to the Holy Sacraments. -

CALCUTTA CATHOLIC CATHEDRAL.

On last Pentecost Sunday, the Archbishop, Vicar Apostolic of Western Bengal, administered the Sacrament of Confirmation to 24 young persons, chiefly pupils of the Cathedral Male and Female Schools. Previously to the solemnity, His Grace addressed to the Candidates

an apposite Instruction upon the nature and Divine Institution of the sacred rite, they were about to receive.

CHURCH OF THE SACRED HEART,

DHURRUMTOLLAH.

ON next Sunday, the 11th Instant, the Archbishop will administer Confirmation immediately after first Mass, in the Dhurrumtollah Catholic Church.

SODALITY FOR TEACHING THE CHRISTIAN DOCTRINE.

Last Pentecost Sunday being the first Sunday of June, the Lay Members of the above named most excellent Society, together with some of the Christian Brothers and one of the Loretto Sisters, assisted at the Cathedral House, for the purpose of instructing in their religious duties the numerous Paupers, who on every recurring first Sunday of the Month attend there, in order to receive alms.

We noticed among the Lay members present, Mrs. Gibson, Mrs. A. X. D'Rozario, Mrs. Gregory and Daughter, Miss Simeon, Chev. C. K. Lackesteen, Mr. C. D'Cruz, and Mr. Mylan, Mr. C. Serrao and Brother. Since the last Meeting Mr. De Monte the Sacristan of the Catholic Cathedral and his eldest Son have joined the Sodality for teaching the Christian Doctrine. We hope, that this edifying example will have many Imitators.

ALMS FOR THE RELIEF OF THE SICK POOR.

The Archbishop, Vicar Apostolic of Western Bengal, begs to call the charitable attention of the Clergy and Laity, who take part in distributing the alms collected, for the relief of the Sick Poor, to the frequently very destitute condition of Poor Patients discharged from the Hospitals of Calcutta. In very many instances, these miserable persons leave the Hospital almost wholly unprovided with suitable clothing, and having no means to procure the food or nourish-

ment, their weakly state of health demands.

In these circumstances, the Archbishop would earnestly recommend the humane parties whom he now addresses, to apply a portion of the Funds at their disposal towards the supplying of such paupers with Clothing and also, at least, for a time, with the food and nourishment they may stand in need of.

The Archbishop would furthermore strongly advise, that as a general rule, the distributors of alms for the relief of the Sick Poor, would dispense to them wholesome food and clean comfortable clothing rather than pecuniary assistance.

The Archbishop feels confident, that by attending to the suggestion just now offered, much greater and far more permanent relief will be afforded to the Sick Poor, than by distributing amongst them donations in money.

THE CONVERSION OF BARON DE HALLER.

Translated from Roherbacher's Histoire Universelle, de L'Eglise for the Bengal Catholic Herald.

(Continued from page 291.)

These sentiments took a new degree of strength in 1815; an epoch in which Providence in his mercy seems to have united the bishopric of Basle to our Canton, in order to instruct us and familiarize us with true notions upon the universal Church. Having been sent into this new part of our territory, I learned to know distinguished men and works more celebrated, to aid me further in enriching and perfecting the fourth volume of my work, treating on religious Societies or ecclesiastical empires. The reading of these nourished my mind and soul; gradually my smallest doubts disappeared; the bandage fell from my eyes; my mind harmonized with my heart; it seemed to me, that I had found the way, the truth, and the life, and my soul hungering and thirsting after truth appeared to me at length satisfied. I also read Protestant authors, about this time, but strange to say, it was they more than Catholic writers that confirmed me in my sentiments. Their doubts, their eternal

changes, their contradictions, the concessions which escape them at times in moments of sincerity, in fine, their tone of dryness, bitterness and disdain, so contrary to religion, to Christian charity, to the respect due to elder brethren, and to a Church even now so extensive and respectable, proved to me, that we were not in the truth, for the truth does not vary or make use of arms of this species.

In the autumn of 1813 particular affairs called Baron De Haller to Naples. Travelling from Reggio to Rome with an English family and a French Abbé, religion was often the topic of conversation. "The Abbé," says Baron De Haller, being one day for a moment alone with me, eulogized the correct sentiments our travelling companions had of the Catholic religion, and upon my answering that, that did not astonish me as the revolution had opened the eyes of many, and that I was also a Protestant, he applied to me those words which our Saviour addressed to the Centurion of Capernaum: "Such faith I have not found even among our own brethren." knowing my dispositions, he left nothing undone to bring me back to the Church which I acknowledged to be true and lawful, but without success: finding me then obstinate he ceased his entreaties for the present, but on my return home wrote me a letter, containing only some passages from the holy Scripture, among which was the following one "To-day if you hear his voice harden not your hearts" some weeks before the Christmas of 1819, as Baron De Haller was one morning reflecting upon the passages of Scripture contained in the Abbé's letter, his wife came to propose to him to go hear a Sermon as a learned Professor was to preach. He went, but what were his astonishment and emotion upon hearing the preacher take for his text those words "To-day if you hear his voice harden not your hearts." This Sermon says Baron De Haller seemed inspired by Providence to be applied to my particular situation. The orator did not develop his text in the ordinary manner, he spoke of the establishment of Christianity &c. The next day Charles De Haller wrote as follows to a friend, who alone knew his dispositions and disturbances of mind, "I have not been able

to sleep the whole night. The grace of the Lord operates so powerfully within me, that I can no longer resist it. It is impossible for me to live any longer in this eternal revolt against God and my own conviction. Go then, my revered friend, to the Bishop of Fribourg, implore the mercy of the Church in favor of a sheep born in error, but which casts a look of tenderness towards the common mother, and which only awaits a propitious moment to be publicly united to the flock of Christ governed by lawful pastors. The Bishop, to whom my political works had already introduced me, answered by a letter breathing nothing but kindness and charity. He told me, that for a long time he had regarded me as a child of the Catholic Church, and that he was not surprised at my resolution, that he had expected it and congratulated me upon it. He entered into my whole position, into the delicacy of my relations with my family and Society, he informed me that the Church would be content with the profession of my faith, and that to avoid a greater evil or to do a greater good I could be dispensed from exterior acts for an indeterminate time; in fine, he pointed out to me the small number of preparations and formalities to be fulfilled. At length on the 17th of October 1820, Charles Louis de Haller made his profession of faith to the Bishop of Fribourg, and after it his general confession. The next day he received the Sacraments of Confirmation and Communion, which gave him such strength, tranquillity, and inexpressible satisfaction, that to make use of his own words, no Protestant could have an idea of it. About this period, the fourth volume of the Restoration of political Science excited general attention. Each one was curious to know if the author of it was really a Catholic. Reports were spread to this effect, Baron De Haller, in his answer to them, never said that he was a Protestant, but that he had not publicly changed his religion. However, in 1821, two Swiss Journals announced his change, designating clearly enough the spot and period where it took place. It was then, that Baron De Haller declared the truth to his family, in a letter in which he says towards the end. "Believe me we

live in wonderful times. In the midst of the ruins, the ancient and universal Church rises more holy and majestic than ever, after a long and terrible persecution everywhere she gains souls and this without the protection of any temporal power. Millions of Converts have preceded me, millions shall also follow me. Conversions have never been so many as there are now-a-days. I could cite many striking ones. Who knows but I have shown yourselves the way." Those last words were happily verified after a time. The example of the father was successively followed by the daughter, the two sons, and lastly by the mother. Albert De Haller, the youngest of the sons, having studied theology in Rome, entered into the ecclesiastical state and was nominated curate of a parish in Switzerland. The father had the honor to suffer persecution from his colleagues in Berne, who declared him deprived of all his dignities for having returned to the ancient religion of Berne and of all Europe.

PROPAGATION OF THE FAITH.

Glance at the Institution for the Propagation of the Faith, (L' Œuvre de la Propagation de la Foi,) and at the motives which should induce all good Catholics to support and extend it.

CHAPTER III.

How great is the number of Infidels: fearful evils under which the Idolaters labour.

(CONTINUED.)

ONE must come to the conclusion, that a great part of this world, which God has created for his glory, is still subject to the tyranny of the demon, and that wherever the Catholic religion has not penetrated, the nations present a hideous spectacle of disorder and crime.

Let us take a glance at this universal scene, and remark into what an abyss all men have fallen who are not enlightened by the light of the gospel. In Hindostan, according to a barbarous custom consecrated by the atrocious religion of the country, a woman who survives her husband, burns herself alive on the

same pile on which the body of her husband is thrown; and in the course of one year there have been witnessed so many as seven hundred victims of this cruel superstition. The English, who are masters of the country, have indeed sought to arrest the course of such abominable sacrifices; but they have not, as yet, succeeded in wholly preventing them. Nothing can equal the stupidity of the inhabitants of that country; and it may be truly said, that to them everything is God but God himself: they prostrate themselves before the most pernicious animals, suffer themselves to be devoured by them, and regard such a death as the surest road to heaven. For such cruel deities they have provided a worship equally barbarous. At some of their festivals it is required that a man should offer himself as a holocaust to them. He is beaten till his body is covered with wounds; iron hooks are stuck in his sides; he is then suspended to a beam, round which he is made to turn, amidst the shouts and yells of the spectators. At other times, immense chariots, as high as towers, bear through the streets of a city the idols, their priests and women, without shame: as many as two thousand persons are harassed to drag along these enormous masses, which roll upon four or six prodigious wheels; and it is not rare to see fanatics throwing themselves before the wheels in order to be destroyed in honour of these infamous divinities.

In China it is an established maxim that parents have the right of preserving or of killing their children at pleasure. Hence the barbarous custom of killing illegitimate children, which are extremely numerous in that vast empire, or of exposing them, or even of suffocating them in filth. It is true that in the case of legitimate children, boys are not destroyed, except in extreme distress; but in many provinces seldom more than two daughters are preserved. If, at the birth of a third, the father seem in bad humour, the sentence of death is instantly pronounced. The mother takes her child, and strangles it with her own hands.

Among nearly all infidel nations, the weaker sex has been reduced to a state of inconceivable degradation. In India,

from their infancy, women are taught to believe themselves of an inferior nature to men—that there is between the two sexes an immense distance, and they are so convinced of it themselves, that when they happen to commit any fault, their chief excuse is to say, “You know that I am a woman.” To increase the sense of their humiliation, they are never taught to read or write, not even in the highest ranks. In fine, when a man marries, he does not *take*, but he *buys* a wife.

In the kingdom of Siam, the law permits the husband to beat his wife, to send her away, to sell her as a slave, or even, under some circumstances, to kill her!! When the children begin to grow up, if they revolt against her, insult or strike her, the father looks on with cold indifference. Human sacrifices are offered in nearly all the innumerable islands of New Holland. In some, as in the island of Timor, slaves are shut up alive in the tomb of their king, in order to serve him in the other world. In others, the prince who mounts the throne sacrifices a young maiden, decked with flowers, to the crocodiles of the shores of which he styles himself the son. Elsewhere, as in the island of Celebes, a maiden is immolated on the tomb of a chieftain, one month after his funeral. In almost all these islands, it is an established usage for certain families to pay the tribute of a victim whenever any member of the royal race dies.

A chieftain of the Salomon islands punishes with death the audacious subject who should walk upon the shadow of his body. A chief of the Sandwich isles, grandfather of the present sovereign, used to put to death every man who should see him during the day, though it were only for an instant and by chance.

The degraded people of Australia bury in the tomb of its mother the child which is still at her breast. Many tribes of the Malaysans frequently sell their sons. Nearly all the islanders of Polynesia are cannibals. With some the custom of eating human flesh is practised with circumstances which render it still more horrible. It is not rare to see the Celebeans and the Japanese feeding on the hearts of their enemies.

In the Mendana Archipelago, the savages not only eat their prisoners, but in time of scarcity they devour their aged parents, their own children, and their wives. In the great island of Sumatra, the natives not only eat human flesh through a religious motive, but they devour their victims alive. He who is condemned to be eaten, is tied to a tree with his arms extended. Then the chief, or, in case of guilt, the injured party, approaches, cuts the nostrils and ears, and the flesh within the palms of the hands and soles of the feet, which parts are esteemed the most delicate. After him the other assistants mutilate the unfortunate victim until he expires. Women are not exempt from this horrible treatment. Lately in the Andaman islands, and in many other parts of the same coast, when a father became old, his sons called together all their young acquaintances, and constrained the old man to climb to the top of a pole, which they then shook violently. If the miserable creature kept his hold, they conducted him back to his house, and permitted him to live a year longer; but if he fell, they attacked him with clubs, and after killing him, divided his palpitating members. The same excesses are in use among the savage hordes of North and South America. Such is a faint sketch of the disorders, crimes, and abominations, which take place in countries deprived of the benefits of the faith.

CATHOLIC CATHEDRAL.

THE Rev. J. A. Tracy begs to acknowledge the receipt of Co.'s Rs. 260; forty Rs. of which had been collected by himself, the remainder by Messrs. Baptiat and Gomes, and to return his grateful thanks to the generous Catholics of the Cathedral Parish, who have so liberally responded to the appeal he made to them for the decoration of our Lord's Sepulchre, for the feast of last Holy Thursday. As much more money had been given than was necessary for the intended purpose, a portion of the money has been applied to the decoration of the Altar of our Blessed Lady des Dorees. The remainder on hands will, with the consent of the Subscribers, be employed for the same purpose.

The following is a memorandum of the Expenditure:—

For lace and artificial flowers, &c.,	Ra. 96	0
Carpenters-work, screws and hooks,...	6	0
For six Candlesticks, ..	33	0

135 0

Balance in hand, ... 125 0

—Owing to the press of matter, we are unavoidably obliged to omit the Subscriber's names.

CORRESPONDENCE.

BHAUGULPORE.

To the Editor of the B. C. Herald.

SIR,—In noticing the readiness which distinguishes the Catholic Public of Calcutta on all occasions of appeal to their charity, I take this opportunity through the medium of your valuable paper to offer my tribute of thanks to all who lately subscribed for my poor Church of this place, especially to Mr. D. Guzman for his very liberal contribution (among other things) of a most splendid anti-pendium and candle-sticks.

With every wish for their spiritual and temporal happiness.

I remain,

Your's faithfully,

I. JOSAPHAT, *Apostolic Missionary.*

Bhaugulpore 31st, 1854.

Selections.

MISSIONS OF SIAM.

Remarks on the Mission of Siam, addressed to Messieurs, the Members of the Central Council, at Lyons and Paris, by Mgr. PALLEGOUX, Vicar Apostolic of Siam.

(Continued from our last)

Paris, August 3, 1853.

"Gentlemen,

"Buddha himself claims his descent from a remote period, through no less than five hundred and fifty successive generations, which he himself pretended to recollect; moreover, he predicted that his reign should last five thousand years, and that after the lapse of this long period, another Buddha would appear, under the name of Metrai, who should restore to the world peace and justice. According to this theory, every town will then be surrounded with trees of such wonderful properties, that they will supply mankind with every necessity and luxury that the heart can desire.

"The sacred books of the Buddhists are divided into three parts: first, the Rules of the Bonzes or Talapoins; secondly, the History of the Transmigrations of Buddha; thirdly, Sermons and Philosophy, forming a collection of three thousand six hundred and eighty-three volumes. There are three things (which they designate *the three diamonds of the universe*) proposed for the adoration of the faithful, viz.: Thâmang, or nature; Phútât, Buddha, Sâng-Khâng, or the Bonzes or Talapoins. Buddhism, in fine, is an atheistical system, proposing extinction as its end and sovereign happiness.

"13. *Talapoins*.—The disciples of Buddha, whom the Siamese call *phra*, are presented, on the day of their admission into the sect, with a handsome yellow costume, and an iron saucepan, which they wear hanging at their sides, in a sort of wallet, and in which they place the offerings of the faithful. They shave twice a month, live in common in monasteries, are subject to a rigid code of discipline, embodied in twenty-seven articles. The following are some of the leading points: A *phra* is bound by his rule to abstain from all food from noon till the following morning. He is not allowed to go out without a fan, held in such a manner as to prevent his seeing further than two yards before him. He is not expected to enter any dwelling without receiving a special invitation, nor to accept any refreshment, not even water, unless offered by the host with both hands.

"The duties of these religious consist in going about begging during the morning in teaching the children to read and write, visiting the sick in their last moments, and sprinkling them with the lustral waters, and the evening should be spent in meditation at the pagodas. But out of every hundred Bonzes, there is not, perhaps one who conforms to his rule; moreover, the greater part of them have no other motive for adopting the monastic life, than that of evading the service of the king, of obtaining an advantageous marriage, and of being able to lead an idle, easy life, after which, they throw off the mask and mix up in the pleasures of the world. There is also another motive that often leads to the adoption of this state of life. In their books, it is taught that a young man, by becoming a *phra*, may be able to obtain the deliverance of his father and mother from the pains of hell; almost every youth, therefore, endeavours to become a Bonze, if only for a few weeks or months; hence it is, that in the capital alone, their number amounts to upwards of ten thousand. Picture to yourself, then, these processions of yellow-garbed Talapoins, presenting their porringers to the prostrate women. The latter, whose generosity is unlimited, throw in, pell mell, cooked rice, pork, fish, spices, vegetables, cakes, and fruits; the pans are soon filled, and the *phra* then return to the pagodas to enjoy a sumptuous repast.

"14. *Pagodas*.—The late king evinced incredible zeal in the building of pagodas, or monasteries for the Talapoins. With a view to insinuate themselves into his favour, the Bonzes appeared to enter into the spirit of this mania, and vied with each other in the establishment of

monasteries. In the capital and its environs, there are no less than thirty royal pagodas, and nearly a hundred Bonze monasteries, founded by princes or mandarins. Some of them have cost upwards of two million francs, or £40,000.

“Some idea of these religions establishments may be formed, by imagining a vast plot of land upon which arise about twenty Belvideres in the Chinese style; several large rooms extending along the banks of the river, a place appointed for preaching, two fine temples, one of which serves as a sanctuary to the idole Buddha, and the other as an oratory for the Bonzes; two hundred pretty little houses, built of brick and boards, the dwellings of the Talapoinis; ponds, gardens, a dozen fine pyramids, either gilt or covered with procelain; a belfry, flag-poles, lions, and granite statues imported from China; and, at each extremity, canals and spacious sheds to receive the barques. Such is the general outline of the Siamese monastery. Add to this enumeration, the luxury of Eastern nations; figure to yourself the interior of the temples, resplendent with printings and gildings, colossal idol, a mass of solid gold glittering with precious stones, and you may conceive, perhaps, the cost of an Indian pagoda.

“15. *Religious Freedom.*—From the remotest period, the *Thai* government has adopted the wise policy of allowing freedom of worship. The Malays have their mosques, and during their Lent, indulge at liberty in their boisterous vociferations; the Chinese celebrate their noisy rites as they are observed in the Central Empire; the Christians have their churches, their bells and their tambours. Processions, especially those of Corpus Christi, are conducted with great ceremony; the crowd of pagans, attracted by curiosity, observe a profound silence, and remain in a respectful attitude. If any individual from among them attempt to interrupt the proceedings, he is at once expelled from the assemblage with the rattan-cane, and takes good care not to allege any complaint before his pagan chief, who would award him a tenfold punishment. Such is the liberty enjoyed in this kingdom, in a religious point of view.

“16. *The Origin of our Mission*—Christianity was introduced into Siam three centuries ago by the Portuguese, in the days of St. Francis Xavier. A war-ship from Louisiana, having sailed in pursuit of the pirates who infested the Gulf of Siam, arrived at Juthia, where the crew obtained a favorable reception. The king took into his service a considerable number of Portuguese soldiers, bestowed upon them two vast tracts of land, where they established two camps, and married with the native women. Some Jesuits and Dominicans, of the same nation, hastened to convey to their fellow-countrymen the consolations of religion, and aided by the liberality of the king, these first Christians built two pretty churches, that of St. Paul and St. Dominic. At a later period, in 1662. Monseigneur de Berythe, one of the founders of the Society of Foreign Missions, also came to Juthia, accompanied by a number of French priests, founded there a general seminary, adjacent to an Annamite camp, and from that period,

the Mission progressing rapidly, additional churches were erected for the neophytes, not only in the capital, but also in the provinces.

“At the period of the famous embassy of Louis XIV, under the protection of M. Constantine Falcon, who had attained to one of the highest offices of the state, Christianity was in a flourishing condition in Siam. But the unfortunate fall of this minister was soon followed by cruel persecution, the violence of which was so great, that the faith had become almost extinct, when in 1767, the Burmese having invaded Siam, took and devastated Juthia. All the churches were reduced to ashes; one portion of the Christians perished by the sword, another was led into captivity; few there were who escaped this double misfortune; and the Mission was destroyed.

“When the kingdom was restored, Bangkok being selected as the abode of the new king, about fifteen hundred Annamite, Cambogian, and Siamese Christians returned to the country; a bishop and a number of French priests were soon amongst them, to reanimate by their zeal this poor Christian community, rising from its ruins.

“17. *Present State of the Mission.*—Christian population:—

Attached to the church of St. Francis Xavier Bangkok	2,900
The Conception, ditto	900
The Holy Cross, ditto	700
Calvary, ditto	350
The College ditto	100
In the provinces of Juthia and Salaburi	200
In Pét-Riu and Bang-pla-soi	300
In Makhou-Kaisi and Bang-xang	300
In the province of Ochanthabun	1,000
In that of Jongsang	500
Christians dispersed, or in slavery under the pagans	600

Total 7,050

“The new king, who ascended the throne only two years ago, has placed under the control of the Christian mandarin, Pascal, the general of his artillery, nearly three thousand Tongkinese prisoners, with instructions to initiate them in our holy mysteries, and incorporate them with our Annamite Christians. Several of them have already been admitted to the grace of baptism.”

“18. *Churches and Chapels.*—Our Christians display the greatest zeal for the erection of oratories. Hence, within a very short period, we have been enabled to repair or build seven churches and four chapels, viz., the Church of the Assumption, adjoining the college; the Church of Calvary, built by the Chinese neophytes, the means being supplied by the Christians and even by the idolaters. This church occupies the place of an old worm-eaten room,

† The ecclesiastical members of the Mission consist of nine European Missioners and four native priests, viz:—
The Vicar-Apostolic, Monseigneur Pallegoix, Bishop of Mallos; Mr. Clemenceau, Pro-Vicar-Apostolic; Messrs. Claude, Dupont, Ranfanz, Daniel, Laroaudié, Gibarts, and Marin, Missioners; F.F. Abbert-Corea, Paul Hô, Michael Kay, Stephen Tiub, native priests.

the floor roof of which fell in one day, during the ceremony of baptising a Chinese. The sponsors and catechumens fell pell-mell with the ruins, and did not escape without serious bruises.

At Holy Cross, an elegant and spacious Church, which has cost our Christians £800, is now in course of completion, on the site where a low damp shed, serving the purpose of a chapel, had previously existed, and in which the altar had become a nest of serpents.

"But nowhere has more zeal been evinced than at the Church of the Conception. During the last two years, the Cambodian Christians, men, women, old and young, have devoted their zeal and energy to the erection of a splendid sanctuary, 120 feet in length.

"Amid the ruins of the splendid Church of St. Joseph at Juthia, and over the tombs of eight bishops, the Vicar-Apostolic, turning to advantage the remains of the ancient seminary, has managed to erect, in the course of ten years, a very pretty chapel, around which about twenty vagrant families have already taken up their abode.

"Our two thousand Annamites of Bangkok, who have hitherto had only a very humble oratory, the roof of which is covered with leaves, are preparing to erect a more worthy place of worship, on the very site formerly occupied by a royal pagoda, the history of which may be thus briefly related. In 1834, the king assigned to our Annamites, as a place of dwelling, a spacious tract of land around this Bonzery. The Phras soon discovered that this was no neighbourhood for them. They consequently left the monastery one after another, and the pagoda being at length deserted, fell into the possession of our Christians. Some of the more zealous Siamese however, on witnessing this usurpation, alleged a complaint before the Chief of Talapoins, who at once appealed to the king. What do you think was the king's reply? 'Bah! How can you expect that our Siamese gods should remain at peace, immersed as they are among the Fatangs (Christians?) Believe me you would do better to transfer to some other locality the idols of this pagoda, and abandon the place altogether.' On the following day, as I was passing by, accompanied by the chiefs of the Annamite camp, I perceived the Talapoins standing on the roof of the pagoda, handing down their idols to some of their brethren, who were stationed below, to receive these deities, condemned to this unbecoming treatment. The latter packed them in large baskets, in which they were conveyed to their new domicile. 'What are you doing, friends, said I to them?' One of them answered: 'What are we doing? Do you think we shall leave our gods in the hands of your Christians, who would melt them down and convert them into bullets for their guns?' This was said in allusion to the custom of our neophytes, who are, for the most part, huntsmen or soldiers. This circumstance greatly excited the risibility of our Annamites, and I, for my part, gave thanks to God, for being permitted to witness, in the midst of a large pagan city, the idols of a royal pagoda taken down with a rope around their necks, and compelled to seek a resting place in some other locality.

"19. *Seminary and College*—The Sovereign Pontiff have in all ages strongly recommended to the Vicars-Apostolic the establishment of colleges, and seminaries to train schoolmasters, catechists, and native priests. Hence, notwithstanding its poverty, the Mission of Siam has always possessed an establishment of this nature, more or less numerous, according to the means at its disposal. But, thanks to the able direction of two French missionaries, entirely devoted to the training of an indigenous clergy, it never was in a more flourishing condition, than at present. Of the thirty pupils receiving instruction, there are several who are already in their course of theology. The erection of the present seminary, commenced five years ago, has cost us upwards of five thousand francs (£200), and it is still very far from being completed. Let it not be supposed, however, that we have indulged in any objects of luxury; the internal divisions, such as were indispensably necessary, have been made by levying a contribution of old mats and pieces of cloth. Hence, when the present sovereign, who was then merely a prince of the royal family, one day paid us a visit, he looked around him on entering, and exclaimed—*Collegio ni nang räng nák*—*This college appears a very miserable place.*

CENSUS OF GREAT BRITAIN, 1851. RELIGIOUS WORSHIP IN ENGLAND AND WALES.

No. 1. By the Hon. and Rev. Sydney Godolphin Osborne. *Subject*: The visitation of an Anglican Protestant bishop. It first appeared in the *Times* of November 3, 1852:

"Once in three years we have a visitation; we are summoned to a neighbouring town to meet the bishop; we follow him to a morning service in the church, and hear one of our brethren preach a controversial sermon. Our names are then called over; we stand before the communion-table, within which the bishop sits; he, from his chair, proceeds to read a long essay on church matters in general, his own views regarding them, and the particular legal measures on church matters which have been passed since the last visitation, or which may be expected before the next. We receive his blessing, and disperse—until the hour of dinner. This space of time is spent by the clergy in general either at the book-seller's shop-door, discussing the charge and the sermon, or in taking a walk into the country. A small knot, however, generally contrive to get quietly together, and with the bishop's chaplain, determine as to the policy of certain, contemplated measures of clerical agitation, to either commence or be furthered a stage by the getting petitions signed at the dinner.

"The bishop in the meantime sees some half-dozen curates or new rectors, to whom he wishes to put some commonplace inquiries, or, perhaps, to administer some gentle rebuke; he then takes up the *in Timet*, and waits with patience the hour of the next stage of the visitation—the dinner. At last all are seated who intend to dine with the bishops; poor curates and indifferent rectors are gone home,—the former cannot afford to dine, the latter it would bore; they know the routine by heart, and gladly avoid its repetition in their own presence. The chaplain and the preacher, and some of the rural deans, are the bishop's neighbours; the dinner is an inn dinner, and in general a very good one; at its conclusion the waiter comes round for its cost—8s.; the rural deans come for the contribution to the Clergy Widow Fund—10s. The bishop's health is drunk, and he is thanked for his admirable charge, and requested to print it; he is modest in his reply, and acquiesces. If the chaplain's sermon has been very strong either way, *his friends* stay to dinner; when his health is drunk, they request him also to print; he blushes, thinks how it will please his wife, and consents. After some small ecclesiastical talk at the episcopal end of the table, and some good stories from the secretary at his end, relished by his less awed neighbours, a petition or two for or against something is handed round, and gets a few signatures; the bishop rises, bows to all, and goes away for another three years. A neat London-built brougham, with his lordship and the chaplain inside, the episcopal mace in the sword case, and his butler, who has acted as mace-bearer, on the box, soon takes out of the sight of the assembled clergy and the boys in the street their right rev. chief and counsellor.

"The clergy get into their 'four-wheels' and go home. Rural dean Rubricus tells Mrs. R. 'The charge was able, but evasive. He wants courage, my dear, to speak all he feels about our need of Convocation. The sermon was a sad exposure; a Dissenter might have preached it.' The Rev. C. Lowvein, rector of Gorhamville, tells Mrs. L., with a sigh, 'The charge was able; his lordship is very clever, but it was *very unsound*. It is evident he leans towards Exeter. But, my dear, we cannot be too thankful; Octavius Freeson preached the truth as boldly as if he was on the platform of a C. M. meeting; we have asked him to print it. Dr., Oldtime, the aged rector of Slowstir, tells his curate the next day, 'It was a slow, dull business; the bishop prosed, the preacher ranted,

the Red Lion sherry has given me a headache.'

"My sketch is that of, an ordinary diocese, with an ordinary Bishop. In an extraordinary diocese with an ultra Anglo-Catholic ritualistic bishop; their would be some alteration in the details. A communion at the church; a sermon on symbolical architecture or consubstantiation; a charge full of invective against latitudinarianism, *i. e.* every thing which is not *church first*; a deploring of the degeneracy of the day, and imploring the accession of a time when the Church should be purged of untrusting children, have her own Convocation, and by her synodical action repress schism and advance her pure apostolical system, &c. At the dinner the clergy would be dressed like Roman Catholic priests; the waiters like orthodox Protestant parsons. So far as any real *useful end* being answered by the occasion, their would be little difference between the two visitations."

Our sight-seers will have been struck, of course, with the admirable handing of this picture. The broad, genial character of English life, brought out with touches which could only be made by one who had lived in its centre. We propose to describe it in our catalogue as *Reformed Protestant Episcopacy*; and it should be immediately followed by a small, but very striking cabinet group, into which the same characters are introduced, but in different costume. The artists is our incomparable friend in Printing-house Square, who published it to the world on September 10, 1853, on occasion of a circumstance which we need not stop to mention, but which was then exciting a good deal of remark.

"We conceive that it is not our place to suggest how the thing should be done; for it must be the interest of the bishop themselves either to divest themselves of a seeming responsibility, or to obtain that the fact shall correspond to the appearance. Surely, they ought to feel something—we will not call it shame—but whatever is the corresponding emotion in episcopal bosoms, and colour in episcopal cheeks, at being perched up, session after session, in the House of Lords, all the time going through solemn farces, and making no attempt whatever to be real personages. Many people wonder and why on earth the Bishops sit in the House of Lords, evening after evening, as mute as the rows of well be-wigged faces in our hair-dressers' windows."

No. 3, which makes the pair, was published by the same artist on the 28th January in the present year, and represents a lower grade of the same ecclesiastical hierarchy.

"What in the world are our clergy made for, if they cannot undertake the religious education of their young parishioners? Heaven knows, their work is light enough in these days! They have no five o'clock masses—no morning and evening prayers—no two hours of breviary—no tedious routine of ceremonies all the day, and any hour of the day, or night too, wherever they may be called. If they can do any thing with ease, pleasure, and a perfectly safe conscience, it is the religious instruction of their young parishioners—a duty which, with much zeal, unction and regard to their personal comfort, they are now for throwing on the public money, and upon what many of them describe as a profane and anti-Christian legislature."—*Rambler, April 1854.*

ANGLO-INDIAN LEGISLATION AND PORTUGUESE SACRILEGE.

When the Catholics of the Empire were relieved, after centuries of thralldom, from the disabilities imposed by a merciless penal code, the friends of Religious Freedom throughout the world hailed the extinction of intolerance as the dawn of a bright era in British annals. The proudest names in the peerage and commonalty of England, including the Howards, Talbots, Dormers, Jerninghams, and Vavasours, recovered after dark years of Regal and Parliamentary shame their birth right as British subjects, and figured no longer as satraps or mercenaries in the train of a German Emperor; while the chieftains and clans of Catholic Ireland, faithful amid woe and persecution to the Labarum of Rome, were enabled to transfer their legitimate allegiance from the armies of the Bourbons to the crown and banners of the House of Burnswick. By the tardy recognition of their inalienable rights as British subjects, the Catholics of the Empire surrendered not an iota of their spiritual fealty to the Sovereign Pontiff. Through ages of stormy strife and keen suffering they had battled, like the early martyrs of Imperial Rome, for the rights of the Papal See; and it was not likely that, having won Religious Liberty and extorted justice in the face of Europe, they would abate that Catholic fidelity which had become, from 'bleeding sire to son, a National heirloom of imperishable glory. The niggard concession of Catholic claims was prolific of a silent but mighty revolution in the armies of Great Britain. The soldiers, whose fathers had fought beneath the Eagles of Maria Theresa on the battle plains of Germany, and routed their Saxon brethren at Fontenoy under the Lilies of France, were not second on any field of Peninsular re-

nown in loyalty and chivalry to the Sovereign of England, when their valour and constancy were allowed all that they had hitherto vainly asked as a boon, equality of Civil and Religious privileges; and so recently as a few years back, from 1843 to 1846 the Catholic soldiers proved by the sacrifice of life itself on the fields of Meanee, Moodkee, Ferozshur, Aliwal and Soobraon, that Celtic loyalty had not degenerated, in the midst of reverses, and that allegiance to the crown of England was compatible with hereditary devotion to the successor of St. Peter. Who can have forgotten the glowing picture of Irish Catholic valour drawn by the master-hand of Sir William Napier in the *Conquest of Scinde*:—"Thick as standing corn, and gorgeous as a field of flowers, stood the Beloochees in their many coloured garments and turbans; they filled the broad deep bed of the ravine, they clustered on both banks, and covered the plain beyond. Guarding their heads with their large dark shields, they shook their bare swords, flaming in the sun, their shouts rolling like a peal of thunder, as with frantic gestures they dashed forward with demoniac strength and ferocity full against the front of the 22nd. But with shouts as loud, and shrieks as wild and fierce as theirs, and hearts as big, and arms as strong, the Irish soldiers met them with the queen of weapons the musket, and sent their foremost masses rolling back in blood." It is not singular, we think, that the foremost living warrior of Britain, and since the death of Hill, Napier, and Beresford, the greatest Captain of Wellington, we allude to the present Commander-in-Chief of the British Army, himself, like his illustrious Chief long a political ally of the hereditary enemies of Catholicism, should have changed the early opinions of Sir Henry Hardinge, Secretary for Ireland under an Orange administration, on witnessing Catholic loyalty and heroism during the Sikh Campaign.

We are led unconsciously into the foregoing reminiscences, in consequence of a rumour to which we adverted in our last week's impression, that the present Government had taken beneath their ægis the Schismatics who join obduracy and contumacy to sacrilege in resisting alike the solemn decrees, and assaulting the delegated Ministers of the Holy See. Every Catholic soldier in India has a vital interest in the solution by the Indian Government of the Goanese Schism. To all intelligent Catholics it is, we imagine sufficiently clear that those who resist the spiritual authority of the Holy Father are no longer children of the Catholic Church. If it were otherwise, Catholicism would cease to be what it has been from age to age, consis-

tent and sublime, recognizing but one Representative of God and the Holy Ghost on earth, the Prince and Bishop of Rome. The Goanese Schism is, after all, but a Portuguese development of Greek infidelity to the Chair of Peter. The actors are minor, the theatre less important, but the spirit of the Drama is the same. It combines the worst features of Gallican Jansenism with Lusitanian ignorance and Oriental fanaticism. As we had occasion to remark in a former article, the nominal members of the Church of Rome who resist the Episcopal authority of Dr. Hartmann, on the alleged plea of submission to the mandates of the Primate of Goa, guaranteed, it is contended by Treatise between Great Britain and Portugal, are in the category of the Oriental Christians who regard the Patriarch of Constantinople as the Spiritual Prince to whom Primacy of Honour and Jurisdiction is due. The true Catholics of India no more seek the interposition of Sir Charles Wood and the India House in their behalf, than the faithful members of the Church of Rome in the Ottoman Empire need the sword or patronage of Louis Napoleon in the sustainment of their divine cause. Animated by one spirit, and faithful to one Head upon earth, they will resist even unto death all hostile interference with the spiritual rights of the holy Father. From immemorial traditions of British policy, the Catholic subjects of Great Britain and Ireland would as soon appeal, on a question involving the purity of Faith and Discipline, and the dignity of the Sovereign Pontiff, to the Holy Synod of St. Petersburg, or the College of Devises, as the Coryphæus of Cannon Row or the offices of Leadenhall-street.

From the narrow-minded bigots who sway the Home Directory of Indian affairs, hating a Priest on Indian soil as they do a newspaper, Catholics can hope but little. From Sir Charles Wood, eaten up with rabid Low-Churchism, and red-tape antipathy to the Propaganda Fide, still less. The Duke of Newcastle and Mr. Gladstone are perhaps, with the Premier, the only statesmen of Catholic sympathies in the Cabinet. The well known chivalry of Peers like Lords Hardinge and St. Germans would doubtless support the cause of the Catholic soldier in India; and the zeal of the Clerk of the Ordnance, himself a Catholic, would not be valueless in the House of Commons. The course of Lord Elphinstone is clear. His Lordship should resist the promptings of his political creed to sow dissensions among the Catholic subject to his authority, and, taking a leaf from the enlarged statesmanship of Wellesley, spurn the sacrilegious

wretches who would bring ruin upon the Catholic Church of Western India. We repeat that the adjustment of the Goanese Schism is a question especially dear and sacred to the heart of the Catholic Soldier in India; and no respect for the interests of London wine-merchants or inordinate homage to the new flged Saxe-Coburg-Braganza dynasty will prevent our returning to the subject.—*Poona Observer.*

ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for March and April, 1854.

Wardens of the Cathedral, ...	Rs. 32	0
Mr. J. Leal, ...	4	0
" J. F. Bellamy, ...	2	0
" J. M. Gouisse, ...	2	0
" P. Gill, ...	0	8
Mrs. E. Reed, ...	1	0

Donation.

H. M., of Burdwan, ...	20	0
Paid Organist's allowance, Molly's salary, Wax-Candles, Coconut Oil and con- tingencies, for March and April 1854, ..		
	54	8

IRELAND.

The Association for the Propagation of the Faith.

Total received from the 2nd of March to the 6th April, ...	£ 44½	6	7½
[Tablet]			

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

Mr. L. Pereira,	Rs. 100	0	0
Mr. F. Saintyves, ...	2	0	0
Mrs. Allen, two bundles of clothes.			

Thro' Mr. N. O'Brien.

E. W. Hollingburry, ..	5	0	0
Mr. P. Garuf, ...	8	0	0

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Miss D'Rozario and Associates for April and May, ...	Rs. 6	2	0
W. Moran, Esq., for May, ...	?	0	0

"Alms for the Relief of the Sick Poor."

The amount deposited in the Poor Box at St. Xavier's Chapel, Bow- Bazar, ...		
Rs.	3	1
St. John's Chapel, Circular-Road, ...		
Rs.	6	2

SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, JUNE 10, 1854. [VOL. XXVI.

PREPARATIONS FOR WAR.—War has been officially declared. We have no space to republish the long and vague accounts of preparations in the English journals, and have accordingly thrown all the facts into a single article. It will be found to contain all the real information at present available, and the account of the French Contingent has not previously appeared.

In our issue of the 2d March last, we have in detail the composition of the Russian Army of the Danube, in which we believe but little change has since taken place. The necessity of retaining the army of the *Elite*,—that is, the Corps of the Guard and Grenadiers—in the north, for the defence of the Capital and the Baltic provinces, and of keeping up a formidable army of observation in Poland, have rendered it difficult to send any considerable reinforcements to the Army of the Danube, which may still be considered as consisting of the 3d, 4th, and part of the 5th Corps J'Armée. Field Marshal Paskewich, Prince of Warsaw, who commanded in the last Persian, in the Polish, and the Hungarian campaigns, has assumed the command; Lieutenant General Aurep, A. D. C. to the Emperor, and Commandant of the 1st division of light cavalry of the Guard, had previously been selected and despatched by the Emperor to command the advanced guard of the Army; but he does not appear to have greatly distinguished himself in the action of Citate, which took place almost immediately after his arrival.

A portion of the Russian army, including 4 divisions of infantry, estimated at 60,000 men, under the command of General Luders, has crossed the Danube in its lower course, where bending northward and eastward, it forms an irregular quadrilateral of low marshy country, known as the *Dobrudscha* the river bounding it to the west and north, and the sea to the east. On the south—Which is the shortest side, extending little more than thirty miles from the elbow of the stream near Tzernavoda below of the Russowa to Kustendjee on the coast,—runs the old wall built by the Emperor Trajan. Having crossed the stream at Toulacha, Galatz, Braila and Hirschova,—not without resistance,—the Russian force occupies the whole of this tract, covered by Trajan's wall. The object of this move it is difficult to understand, or rather its advantage appears, more than doubtful. The new position is neither more healthy nor likely to be better supplied than that on the left flank must be vulnerable, so long as the allied fleets command the Black Sea. The force that crossed is not strong enough for an extended advance, and the moral effect of passing the river is likely to be more than balanced by the necessity for an early retrogression: whilst the movement is calculated to provoke a counter-attack on the very weakest point of the Russian position; for if the allied army crossed in force in the neighbourhood of Brails, obtained command of the course of the Sereth and occupied Fokohany, the enemy's line would be cut asunder, and the main body in Wallachia separated from its supports in Moldavia and Bessarabia.

On the other side the Turks still hold Kalafat, threatening the Russian right, with 40,000 men, and they have a considerable force watching the Danube, sufficient to check an attempt of the enemy to cross at Tartukai, and to cause them heavy loss; whilst their reserves are at Schumla, and between that and Varna, towards which latter port the allied fleet is reported to have sailed, Omar Pacha apparently has not been idle during the winter, but has occupied the time in disciplining and organizing his new levies.

The allied force was assembling at Gallipoli, on the north shore of the Dardanelles, whence two good roads lead to the Capital and to Adrianople.

The total amount of the English force that had already left, or was about to embark according to the latest ac-

counts, amounts to 3 Battalions of the Guards 21 Regiments of the line, and a Battalion of Rifles, 8 Regiments of Cavalry, and a considerable force of Artillery and Engineers. This force is to be formed into four Divisions of infantry, and one of cavalry, each Division consisting of two Brigades, and each Brigade of three Regiments, leaving the Rifles distinct and independent. Although the allotment of corps had not taken place, the orders for forming the Divisions and Brigades had been issued, as also the appointments of officers to these commands, and to the staff of the army.—*Friend of India.*

THE STEAMER "SESOSTRIS."

The 'Clarissa', captured by her convicts, Capt. killed; Mate, a European boy, some of the Crew, the Apothecary, and two Sepoys, now on board the 'Sesostris,' escaped in a boat & arrived at Rangoon on the 16th instant. The 'Clarissa', about two days after the outbreak ran on the Tenasserim Coast, convicts landed near the Yeah, compelling Sepoys and Lascars to accompany them, part of the latter returned to the vessel at night and put to Sea. Ship 'Elizabeth, from Moulmein falling in with her took possession, bringing her to Amherst on the 17th instant: on the 20th, fifty men of Her Majesty's 29th Regt, and 100 of the 7th B. N. I. dispatched to Amherst in 'Sesostris,' from whence to march in pursuit of convicts, intelligence arrived there of the convicts having captured the village of Assen, and killed 20 of the inhabitants.

The Steamer Diana, under Pilotage of Mr. Johnston, 2nd Officer of Namises, came from Bassein to Rangoon, through the Creeks in three days, having not less than 6 feet at low water.

The *Bombay Telegraph and Courier* states, that a direct message by Electric Telegraph was received in Bombay from Indore on the 9th instant. It is said, that the line is now complete between Bombay and Calcutta, and messages can be transmitted without a single stoppage.

There is a panic in Bombay. The native traders, and more especially the Marwarries imagine that Bombay is about to be attacked by a Russian fleet. They have accordingly buried their money and jewels, and hold themselves in readiness for instant flight. They have also ceased to invest in any of the banks, as they imagine the victorious foe will seize every rupee he finds in those institutions. The *Telegraph* calls upon the Government to issue an explanatory order. Panics such as these, supported by no evidence, are not to be cured by any explanation. They must die a natural death.

The *Bombay Gazette* states, that the local Government has applied to the Court of Directors for permission to despatch an exploring expedition to Somal is the territory opposite Aden. It is said, that this country produces commodities which require only European aid to constitute the material of an important trade. Gold, coffee, gums, and hores have all been exported thence. The leader of the expedition is to be Lieut. Burton, author of "Goa and the blue Mountains," who has recently returned from Mecca. He performed the *haj* in the disguise of an Afghan pilgrim, being, it is said, the only European who ever accomplished the feat.

The same journal states, that in the Guicowar's dominions, prisoners receive nothing from the State. They are fed on charity. Moreover, "we have been informed by a subject of the Guicowar, a man of strict integrity, that there are starving prisons in the Guicowar's dominions—within, full of dead men's bones—sinks of corruption and rotteness, into which prisoners are put on purpose to be starved to death, unless their desperate condition should induce their friends to pay a large sum for their ransom. Such prisons exist, and are in use now at this very time."

Yet by one clause of our treaty with this man, we are enabled to compel him to govern according to the principles of justice and equity! If we put that clause in operation, we shall be told that the Government is actuated solely by lust of territorial aggrandizement.

The *Citizen* states, that Mr. Brietzcke, the Second Judge of the Small Cause Court, has applied for his pension. Mr. Brietzcke has been the most fortunate man in the Uncovenanted Service. He was appointed Fourth Judge of the Old Court of Requests, when only nineteen. A series of casualties removed those immediately above him, and he became First Judge at an age, when Civilians scarcely become Magistrates. The vacancy affords an opportunity of recognizing the services of Mr. King the Clerk of the Court, to whose practical knowledge and assiduity the success of the Court must in no small measure be ascribed.

The *Englishman* reports, that a serious fraud has recently been discovered in the Sudder Court of this Presidency. Suitors who require stamps of large value, are allowed to buy a number of small stamps, which are not written upon, but filed with the record. These stamps, it appears, are stolen, and sold to suitors as fresh papers. The fraud has been detected, but its perpetrators have not as yet been discovered.

The *Hurkaru* announces that the office of Post Master of Calcutta is to be conferred upon Mr. C. K. Dove, Deputy Collector in Hoogly. Mr. Dove has been repeatedly complimented by the Board of Revenue.

SATURDAY, MAY 20.

The *Bombay Telegraph and Courier* notices, that Captain Siquera, the Portuguese, who imported slaves into Bombay, has received the Queen's pardon. He had been sentenced to three years' imprisonment. How many slaves per week are imported into Singapore by British subjects?

The *Bombay Times* quotes Trieste journals the most alarming statements as to the condition of Constantinople. Not content with dismissing the Sheikh-Islam, the Sultan has appointed to that office a man known by the nickname "Glaor." The Turks accordingly feel as Englishmen would feel, were Mr. Holyoake made Archbishop of Canterbury. A revolt appears to be hourly expected, the guards are doubled, and great bodies of troops concentrated in the capital. The Greeks, moreover, have been expelled, and twenty-five thousand of the wealthiest subjects of the Empire thus dismissed to the ranks of the insurgents. The plot thickens hourly. With revolt in the capital, two foreign armies at Adrianople, and the Russians sealing the Balkan, Turkey will indeed be a "free, united, and prosperous Empire."—*Friend of India*.

NOTICE.

A Depository has been opened at No. 10, Park-street, for the sale both of approved Religious and Educational Books, and also of the Industrial Works of the B. C. Female Orphans. As the Depository has been established for the Benefit of the B. C. Orphanage, the patronage of the public is respectfully solicited in its behalf,
April 20th, 1854.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Church of the Sacred Heart on Trinity Sunday June, 11th, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

BISHOP IVES.

The Trials of a mind in its Progress to Catholicism. By L. S. IVES, LL. D., late Bishop of the Protestant Episcopal Church in North Carolina.

EXTRACT FROM THE AUTHOR'S INTRODUCTION.

Dear Brethren and Friends,—It is due both to you and myself, as it is more especially to the cause of God, that I yield, without loss of time, to the promptings of my heart and conscience, and lay before you, as best I can, the reasons which have constrained me to take so serious, and to many dear ones, as well as to myself, so trying a step as that of abandoning the position in which I had acted as a Minister of the Protestant Episcopal Church for more than thirty years, and as a Bishop of the same for more than twenty years, and of seeking, at my time of life, admission, as a mere layman, into "the Holy Catholic Church," and with no prospect before me but simply peace of conscience, and the *salvation of my soul*.

Messrs. D'Rozario and Co. have just received overland a few copies of the above Work, price 3 Rs. per copy.

CATHOLIC CATHEDRAL CIRCULATING LIBRARY.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most desirable opportunity even to the humblest members of our Community to provide on terms within the reach of all constant supply of good Books in each family. The terms fixed for each subscriber are the payment of One Rupee on admission, and of two annas per Month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber, a quarter in arrears to cease being deemed such. A printed Catalogue of all the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free School. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

Donations and Bequests of approved useful Literary Historical or Religious Books, for the above named institution will be thankfully received.

Printed at the CATHOLIC ORPHAN PRESS, No 5. Moorgy-hutta, under the superintendence of C. A. SWARAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

THE BENGAL CATHOLIC HERALD.

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

No. 24.] CALCUTTA: SATURDAY, JUNE 17, 1854. [VOL. XXVI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 17.

THE DECALOGUE.

ON THE DIVISION OF THE DECALOGUE.
ADOPTED RESPECTIVELY BY CATHOLICS
AND PROTESTANTS.

(Continued from page 296.)

It is a remarkable fact, that the Catholic division of the Decalogue is that adopted both in the Lutheran Catechism, and also in that drawn up for his followers, by the Heresiarch John Huss.

Even in the Jewish division of the Decalogue, those verses of the Sacred Scripture which in the Protestant arrangement of the Ten Commandments constitute two distinct precepts, form only one.

With respect to the seventeen verses of the Scripture, which comprise all the precepts of the Decalogue, the Sacred Volume itself no where gives any intimation as to the arrangement, according to which they are to be distributed in such a way as to constitute Ten distinct Commandments.

No where does the inspired volume indicate the precise limits, within which

each of the ten precepts begins or terminates. It simply describes the Decalogue as the ten words given by God to Moses.

Hence it is only by the application of the principles of Biblical criticism, that the limits within which each precept of the Decalogue begins and terminates can be determined.

Thus, for example, in the Anglican Protestant division of the Decalogue, the precepts, which are reckoned as the sixth and seventh in the Catholic system, constitute the seventh and eighth commandments. In these, actual or external theft and adultery are prohibited by two distinct precepts, because the object of the crime of theft is specifically distinct from that contemplated, when there is question of the sin of adultery.

Now, if, as most certainly is the case, the principle be a sound one, by which the prohibition of theft and adultery is enforced in the Anglican Protestant division of the Decalogue by two distinct injunctions, the same principle must dictate, that the internal desire or coveting of another's wife and that of coveting his temporal goods, should be likewise prohibited by two distinct precepts.

If this reasoning be just, as, we think every impartial person will admit it to be, then, it becomes indispensably necessary, if we would arrange the Decalogue

in such a way, as that its mode of enunciation should exhibit ten precepts only, that the first and second precepts in the Anglican Protestant division of the Decalogue should be reduced into one commandment, in accordance with the arrangement adopted in this matter by Catholics.

Again according to the present reading of the commandment, which holds the tenth place in the Anglican Protestant division of the Decalogue, it is said, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his." In this sentence, we may remark, that the word covet is twice repeated. Now had the sentence been originally but one, the repetition we here allude to, would have been uncalled for, as being wholly superfluous and without force or significance. But if we suppose, that the words of the tenth precept were originally divided in such a way as to constitute two distinct commandments, then the repetition of the word becomes at once natural and even necessary.

It is furthermore to be observed upon the reading above given of the Protestant tenth commandment, that in that reading, the order, according to which the external crimes of adultery and stealth are prohibited, not only in the Protestant but also in the Catholic division of the Decalogue, is inverted, and the prohibition to covet a neighbour's house takes precedency of that by which it is forbidden to covet a neighbour's wife.

Now this inversion is, not only contrary, as we have already remarked to the order followed in the preceding precepts of the Decalogue in what regards the prohibition of the crimes of adultery and stealth, but it is moreover repugnant to the general principles, according to which, as is evident to any reflecting person, the order of the various injunctions and prohibitions of the Decalogue was determined by the Almighty, when promulgating that grand summary of religion.

For, upon even the most superficial examination of the order observed in the collocation of the Ten Commandments, it appears manifest, that each command

took precedency, if we may so speak, according both to its own intrinsic importance in the order of religion, and its bearing also on the moral well-being of Society.

Thus, for example, the Decalogue opens with the announcement of that grand fundamental truth, both of natural and revealed religion, the Unity of God, and his sovereign, and exclusive right to receive supreme adoration from every rational creature.

The duties of honoring the Holy Name of God, and of offering up at stated times to the Almighty Creator, the homage of adoration, prayer and praise, emanating, as all these do, immediately and necessarily, from the grand truth, which professes the existence of one God, are those next enjoined by the Almighty in the Decalogue, after he had revealed his own existence and Unity.

Man's obligations towards his Creator having been thus unfolded, the Almighty then proceeds in the Decalogue to lay down, first, the great comprehensive principle, on the observance of which the general well-being of Civil and Religious Society essentially depends, viz., the principle which enjoins honor and obedience to be paid to Parents and Superiors by all respectively placed under their charge and authority.

The duties of man towards God and Society in general having been thus provided for, the Almighty then proceeds in the evolution of the Decalogue to fix the rules, by which the conduct of particular individuals in their social relations with one another is to be regulated.

And here too, we see the same wise regard shown, in what concerns the order and precedency given to each precept, according to the rank it holds in the moral order.

Thus, as to provide for the preservation of human life, and to prevent that first and greatest of all natural blessings from being unjustly taken away, was of paramount importance both to Society at large, and to every one of its individual Members, the Almighty gave the precept which relates to the important subject here referred to the first place in order, after those commandments which relate both to the Divine worship

in general and to the maintenance of order and subordination in Society at large.

For a like reason, as next to unjustly depriving another of life, nothing inflicts greater injury on Civil and Religious Society than the crime of adultery, the prohibition of this grievous sin is subjoined immediately next to the command, which says "Thou shalt not kill."

The conservation of temporal goods or property, though, doubtless, a matter of great moment in the order of Society, yet as, nevertheless, it yields greatly in importance to what regards murder or adultery, is provided for by God in the Decalogue, only after he had by his prohibition of these two just named grievous offences guarded mankind from the fearful evils, which they always produce.

These remarks suffice to show that the order observed in the Anglo-Protestant enunciation of the tenth commandment, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife &c." is clearly repugnant to the general principles, according to which the order of the Commandments was obviously arranged by the Almighty Legislator in their promulgation.

ST. THOMAS' CHURCH.

The Sacrament of Confirmation will be administered at St. Thomas' Church on next Sunday morning the 18th Inst. immediately after the second Mass.

CHURCH OF THE SACRED HEART.

DHURRUMTOLLAH.

On last Trinity Sunday, the 11th Instant, the Archbishop, Vicar Apostolic of Western Bengal, administered the Sacrament of Confirmation to thirty-four persons at the above named Church. Of those confirmed, there were six Adult Females, the rest of the number consisting almost equally of young Persons, of both Sexes. On the same occasion 75 persons devoutly received the Holy Communion both Male and Female.

CATHOLIC CATHEDRAL DEPOSITORY FOR THE SALE OF APPROVED RELIGIOUS AND EDUCATIONAL BOOKS.

The Depository at the Catholic Cathedral, for the Sale of approved Religious and Educational Books, continues open as heretofore, and under the care of the Christian Brothers.

ST. JOHN'S COLLEGE.

We have heard with pleasure, that Master John Daly, and Master Francis Pingault, both Pupils of St. John's College, passed very creditably, a few days since, the appointed entrance examination at the Medical College of Calcutta.

VICARIATE APOSTOLIC OF WESTERN BENGAL, A. D. 1854.

Number of Communions administered from Ash-Wednesday, March 31st to Trinity Sunday, June 11th, 1854.

<i>Cathedral Parish.</i>	
Cathedral Church,	2045
St. Xavier's Chapel, Bow Bazar,	250
St. John's Chapel, Boitacanah,	150
Convent Chapel, Entally,	300
Durumtollah Parish, Church of the Sacred Heart,	991
St. Thomas' Parish, St. Thomas' Church,	1200
Fort William, Chapel,	240
Howrah, B. V. Mary's Church, De Bon Voyage,	20
Dum-Dum, St. Patrick's Chapel,	150
Serampore, St. Mary's Church,	50
Midnapore,—	30

NOTICE.

THE Catholic Prelates of Great Britain and France having united together in inviting their respective flocks to join in prayer for the happy termination of the War against Russia, the Archbishop V. A. W. B. deems it proper also to solicit the Faithful under his Pastoral Care to unite together for the same pious purpose. In accordance with this object, the Archbishop directs that the Psalm and Prayer prescribed to be recited on the Anniversary of Her Majesty's birth-day should be sung or read with all the solemnity which circumstances may permit on Sunday the 16th Proximo, immediately after the celebration of the Parish or Public Mass in each Church and Chapel under his Grace's jurisdiction.

(Signed.) J. A. Tracy,
Secy. to the Archbishop,
V. A. W. B.

June, 16th, 1854.

PROPAGATION OF THE FAITH.

Glance at the Institution for the Propagation of the Faith, (L' Œuvre de la Propagation de la Foi,) and at the motives which should induce all good Catholics to support and extend it.

CHAPTER IV.

Benefits from the Catholic Mission.

(CONTINUED.)

LET these unhappy countries be visited, then, by the Catholic religion with its pure morality, its consoling doctrines, and its divine authority. At the approach of its heavenly light barbarism will disappear, as it formerly disappeared from Europe before the first heralds of the gospel; for it will go to speak as charity to those rich planters of America, who tyrannise over their slaves; it will recall to them the holy and liberal maxims of the gospel, the equality of the tomb, the account to be rendered to the sovereign Judge; and perhaps, it will break the irons of some of these poor Americans; at least, if it cannot entirely accomplish its views, it will cause hope along with faith to descend into the hearts of these

wretched men; it will extinguish there the desires of vengeance; and with one hand wiping away their tears, with the other it will point out the throne which, if they live as Christians, awaits them in the heavenly abode of the Great Spirit. It will teach the widows of India, that there is heaven, for pure souls, a spouse and joys ineffable; and in pouring upon their heads the salutary waters of baptism, it will extinguish the fire of the pile already prepared to devour them.

In America it will re-establish filial piety in all its rights; it will be the angel of life arresting the arm of the son raised against the father, and old men will teach their little children to bless and love it. In other places it will restore maternal feelings; it will re-establish in their hearts sentiments which one might have thought could never left them; it will give to women, as Christians, the august rank which the Creator has assigned to them in the family; it will teach kings that they are the fathers of their people, and that they are preferred in order to protect and rule them, not to subject them to and crush them beneath a yoke of iron; it will teach subjects that they ought to respect, obey, and defend their rules; it will teach both, that heaven is not appeased with blood; that the God, just and terrible, is also the good God, full of mercy, who regards with horror their abominable sacrifices. But neither will it forget the wants of the present life: it will teach savages the useful arts which embellish the abodes of man, and sweeten the fatigues of his laborious pilgrimage; it will open to him the furrow to receive seed; it will substitute bread for the horrible viands which can hardly appease the voracity of the children of barbarism; and it will make them agriculturists. By its influence the desert will cover itself with smiling harvests, and the arid plain with numerous flocks. Are not such in fact the benefits which have always followed Catholic Missions? Must we call to witness here the admirable transformation of Paraguay in the last century, where 20,000 savages were seen living in a state of peace, prosperity, and holiness, which cannot be thought of without admiration? Alas! they are no more seen—and what is too true, it is modern pre

tended philosophy that has destroyed them. Must we call to witness the example of Europe itself? for we are one of the living proofs of the benefits of Catholic Missions: was it not they that enlightened our ancestors, snatched them from barbarism, abolished slavery amongst them, and established that common law which has reconstituted society and placed it on its true foundation?

In fine, it is not alone to the infidel nations which they enlighten that the Catholic Missions are useful; they are also useful to commerce, to industry, to the sciences, and even to the literature of Europe:—

To commerce.—It was the Missionaries who opened the coast towns of the Levant to the productions of our industry. It was they again who, by the ascendancy which their knowledge and their virtues have often gained for them over the minds of infidel princes, have protected European merchants and navigators, in the maritime cities of India and China.

To industry.—It was one of these admirable labours who first gave us information respecting Indian cloths and diet. The correspondence known under the title of "*Lettres édifiantes*" supplied a multitude of *data* useful in the manufacture of a great number of productions.

To science.—Archæology owes to them valuable discoveries; natural history, interesting descriptions of places and objects imperfectly known before. As skilful mathematicians, they have contributed to the progress of astronomy and of physics.* As learned philologists, they have revealed to Europe the genius of the oriental languages; they have inspired a taste for that literature from which science every day draws such riches, and of which it makes such happy use in the furtherance of all truths. At the present day, the Missionaries whom the pious congregation of St. Lazarus sends to China, prepare themselves by a course of deep study for their perilous Mission.

To letters—"It is they," says Mr. de Chateaubriand, "who have written with such elegance the annals of many colo-

nies. What an excellent history is that of the Antilles, by the Pere du Tertre! The works of these pious men are full of science in all its departments: learned dissertations, pictures of manners, plans of amelioration for our establishments, useful objects, moral reflections, interesting adventures, every thing is found in them; the history of an acacia, or of a Chinese willow, is bound up with that of an emperor obliged to stab himself, and the narrative of the conversion of a Paria comprises a treatise on the mathematical science of the Brahmins. The style of these narratives is often admirable, sometimes sublime." This eulogium will be confirmed by all who are acquainted with the writings of the Missionaries.

In every respect, therefore, the Institution of the Missions is of eminent utility and no man, whether he be a man of science, a scholar, an artist, a philosopher, or even an unbeliever, in whatever point of view he looks at it, can regard it with indifference. Nevertheless, there is to the mind of the Christian a consideration which surpasses all others; it is that of the prodigious number of souls which it snatches from the tyranny of the demon, and to which it opens the gate of heaven. Reckoning only from the XVIIth century, when Protestantism separated many millions of Christians from the bosom of the Church, how many apostles have succeeded each other from St. Francis Xavier to our times, and how much good have they effected! By turns they have penetrated into China, Japan, Tong-king, Cochin-China, India, the Levant, Constantinople, and innumerable nations of the new world. In less than three centuries, the Society of Jesus alone has furnished more than 12,000 missionaries, of whom more than 700 have poured out their blood for the faith. Let us add all those who since that epoch have been sent out by the other religious orders, by the Franciscans, Dominicans, the Propagandists of Rome, the Lazarists, and lastly, by the French seminary of the Foreign Missions, and then let us judge of the number of souls which their labours have gained to God: now the value of a single soul is so great to the eyes of faith, as to surpass that of the whole universe:

* At present the most exact charts used by the navigators who cross the seas of China, are those which were drawn up by the Jesuit Missionaries.

how glorious is it then to be called to contribute to such a work !

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ANGLICAN PROTESTANT CHURCH,
FROM WARDS IDEAL OF A CHRIS-
TIAN CHURCH.

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ABSENCE OF ALL SYSTEM OF MORAL DISCIPLINE
FOR THE POOR.

We desire to impress on the Christian's mind a deep sense of his sinfulness, when by nature he is proud and 'self-righteous.' How is it possible to do this, except by carefully instructing him day by day in the primary duty of self-examination; beginning by the more open and obvious sins of his daily life, ill-temper, sloth, gluttony, and going on by degrees into the more refined and subtle forms of evil? We wish to teach him gradually the habit of self-mastery; we must carefully then impress the habit on his mind, not by theorising about it, but by shewing him its practical application in small matters; encouraging, praising, and assisting him, when he is using his best endeavours to acquire it; rebuking him, and remonstrating, with tenderness indeed, yet with the most earnest warmth, when he relaxes such endeavours. We wish him to learn the all-important habit of regular prayer; we must begin then by teaching him short prayers; we must continually examine him as to the progress he makes in giving them his undivided attention, interrogate him as to the principal difficulties which impede him in the effort, and give him practical rules for the removal of these difficulties. We feel it to be of great importance that he should bear about with him a continual sense of God's presence: daily self-examination will help him in this; but a very necessary help also will be, that he should be taught for some short period in the day or in the week to employ himself exclusively in meditating on God's Presence. † We know it to be indispensable, that

* The strange idea that humility can be implanted in the mind by telling men the doctrine of the Atonement, or that the Holy Spirit will ever implant it in the mind by bringing home to it that doctrine, independently of careful self-discipline in the Christian himself; this immoral and fanatical delusion has been fully exposed in the last chapter.

† I will make it plain, further on, that meditation on some part of our Lord's life is one very good, probably the best, way of performing this duty.

when he is of mature years he may be well acquainted with all the more material particulars, which make up his duty to his neighbour: we must begin then now by carefully teaching him his *present* duty; the duty of honesty, veracity, fidelity, courteousness, obligingness; for in this manner, as his duty gradually grows and expands, as also will his knowledge of its extent. Of this nature is the fundamental and most absolutely indispensable part of Christian education; and any Church, not perversely corrupt will feel such exercises as these to be so primarily important, that to their due performance every other branch even of Christian knowledge, much more of secular, must yield the undisputed precedence.

I fear I shall appear jesting on a very serious matter, when I simply express what appears, as far as I can discover, the view taken of her duties on this head, by a Church calling herself pure above other Christian Churches. Our practical system, I believe, professes to prepare Christians for a manly behaviour in the great conflict which we are sent on earth to wage, by teaching them to read, putting before them the Scriptures, and then (for I will suppose the most favourable case,) explaining them as clearly as they admit of being explained to minds not disciplined in holy obedience; or, for in my opinion it comes to the same thing, not explaining them at all.* Now

‡ As about the most favourable example that can be taken, let us refer to the 'Scheme of Lessons,' mentioned in the Report of the National Society for 1843, as existing 'in the boys' central school;' which I understand to be appended as a kind of official model for other schools. The 'Religious Instruction' is specified as follows:— 'For the fourth class—'Catechism, with Analysis. The Psalter read daily with Catechetical explanations.' For the third class—'The catechism with Analysis and Scripture proofs; Types, &c. The New Testament read every day. The Gospels.' For the second class—'The Catechism with Scripture proofs and Analysis. Liturgy, and Sacred Chronology. The New Testament read daily. The Evangelists or Acts of the Apostles.' For the first class—'Catechism with Scripture proofs; Liturgy; Prophecies; Types; Chronology, &c. The Holy Bible read daily. One chapter in the Old Testament, and one in the New, alternately; occasionally the Books of the Prophets and the Epistles.'" (pp. 49, 50.) Not the most distant allusion to such matters as 'examination of conscience,' 'mental prayer,' or the like; and yet without such foundations as these, what alas! is the sort of paper theology here expressed, but as 'sounding brass or a tinkling cymbal'? "Music" is taught both in "theory and practice;" for small indeed would be the musical attainments of the pupils, if they were taught music as they seem to be taught religion. I have not alluded to Catechisms, &c. in the text, because they only profess to bear on doctrine, not in any way on moral discipline.

to judge of this conduct as it deserves, I will be content to admit for argument's sake the supposition, that Holy Scripture was intended or adapted to teach ordinary Christians, one by one, their practical duty: a most preposterous supposition indeed, still for argument's sake I am content to admit it. And now let us suppose that those who wished to teach a child the art of baking, should first teach him to read, then put into his hands the best rules that have been yet devised for making a loaf, explain them with the utmost clearness compatible with the absence of *practical* guidance and instruction, and then, having placed him in a room with the necessary ingredients, except him without further help to produce a loaf. The reader perhaps is tempted to laugh at the illustration. Well! That method which, from its intense absurdity, we cannot hear of without laughing, in the lowest and most mechanical art, we apply with no consciousness of the ridiculous, with no sense of shame, to the noblest, the most all-important, and very far the most difficult and complicated of all arts; the art of holy living. We dream, like madmen, that the deep corruption of human nature can be remedied by so superficial an application, as the head-knowledge of Scripture texts; that we can teach men religion, without instructing them, one by one, in individual *habits* of religion; that men can learn to recognise the first approaches of sin, to flee temptations, to fix their thoughts on God in prayer, to order their daily life as in His Presence, to open their heart by self-discipline to the gracious, cheering, and peace-bearing influences of the Holy Ghost; that men can learn all these most difficult acquisitions instinctively, or by accident; certainly without any methodical discipline addressed to the object. When such has been our idea of education in Christianity, it is not so very extravagant as it seems at first sight, that not many years since a multitude of well-intentioned and respectable persons were found, who thought to benefit the poor by superseding, at least to some extent, education in Christianity, by education in physics. But I beg the candid inquirer fairly to consider, whether I go in the least beyond the limits of sober judgment in

making the following statement. "Should the pure light of the Gospel be ever, by God's grace, restored to this benighted land,"* I do believe that our posterity,—when they hear that two rival parties, in the earlier portion of the nineteenth century, to a great extent divided the country between them; one of whom sought to train the people in habits of self-denial and virtue by teaching them to read Scripture, and understand its meaning in that sense in which alone the carnal mind *can* understand it, and there leaving them, while the other sought to remedy this deficiency by teaching them mechanics and astronomy; moreover that the age of which the latter party was the product boasted of peculiar enlightenment, and the Church of which the former party was the representative claimed as its distinguishing characteristic the epithet 'pure and apostolical:' and lastly, that both age and Church looked down with no little contempt on the thirteenth century, as barbarous in comparison with the nineteenth;—I do believe, that when they hear of this, they will be tempted rather to suppose all the documents spurious which assert it, than to believe it possible that partakers of our common nature, much less men possessed of so very much practical wisdom in other ways as the English most undeniably display, could, on this one subject, have sunk into such ignorant and infatuated arrogance, such subject imbecility of intellect.

Selections.

THE RUSSIAN KNOT.

THE following is the way of administering the knot. Conceive, reader, a robust man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knot. He is conducted, half naked, to the place chosen for this kind of execution; all that he has on is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against one another; the cords are breaking his wrists, but no one pays the slightest attention to that! He is laid flat upon his belly, on a frame inclined diagonally, and at

* On Arnold's Sermons, pp. 339, 40.

the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then stretched in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them—what does that matter! In a little time, his bones will crack and be dislocated in a very different manner. At a distance of five and twenty paces stands another man; it is the public executioner. He is dressed in black velvet trousers stuffed into his boots, and a coloured cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. The knout consists of a thong of thick leather cut in a triangular form, from four or five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long. The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the prisoners, he raises, by a vigorous movement, the knout, towards the top of his head, and then instantly draws it down with rapidity towards his knees. The thong flies and whistles through the air, and descending on the body of his victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful gasp of galvanism. The executioner retraces his steps, and repeats the same operation as many times as there are blows to be inflicted. When the thong envelopes the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor; but when it falls flat, then the bones crack; the flesh, in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now removed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears for ever in the bowels of the earth. The knout is fatal if the justice of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his subjects a sight worthy of their eyes and their intelligence—if some powerful lord or some great lady wishes to indulge in the pleasure of viewing the sanguinary spectacle—if they wish to behold the victim with his mouth

covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desire to purchase the fatal blow. In this case he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand. In 1760, under the reign of the endulent and luxurious Elizabeth, who had abolished capital punishment, Madame Lapoukin, a woman of rare beauty, of which the Czarina was envious, was condemned to the knout and transportation, in spite of the privilege of the nobility never to suffer the former punishment.* She had been feted, caressed, and run after at Court, and had it is said, betrayed the Empress's *liaison* with Prince Razoumowsky. She was conducted by the executioners to the public square, where she was exposed by one

* In this outline of the character of the Russian Government, we are surprised, that the writer should have omitted to state some other notorious acts of atrocious cruelty perpetrated by the Sovereign Male and Female of that empire. For example, besides the Noble Lady whose grievous sufferings the author of the Memoir here noticed records, another Lady, the Countess Bestuchef was also subjected to the same punishment in the public Square of St. Petersburg by order of the Empress Elizabeth.

It was a favourite saying with the Empress Catharine the Second, when conversing at dinner with one of her General officers to whom she often confided the execution of her cruel orders, that if he took care of the heads of the Gentlemen, she would discipline well the tails or the corresponding Corporal extremities of the Ladies. That this was no idle theory on her part the Ladies of the Court were not unfrequently made to feel by the Empress herself. Another most atrocious proceeding of the same Sovereign is also authentically recorded. A Russian Princess of the highest rank and beauty, the wife of an equally exalted husband having in her familiar conversation with some persons of her own rank, uttered some words of censure on the openly immoral character of the Empress; the latter, when informed of it, despatched an officer and a body of Military or Police to the Palace of the Princess in the dead of the night, with orders to force their way into her chamber, to take her out of the bed in which she was sleeping with her husband, and, in his presence, scourge her severely with rods. These orders were executed to the very letter in the most brutal and indecent manner.

Our readers cannot forget the recent very similar atrocious conduct of the present Emperor of Russia, with respect to the Abbess and Nuns of Minsk.

In an open stable, they were again and again stripped naked and fearfully scourged, solely for their inflexible adherence to the Catholic Communion, and their refusal to take any part in the worship of the Russo-Greek schismatic Church. In addition to this barbarous treatment, the same Nuns, besides having been almost starved to death, were obliged by blows and stripes to discharge the meanest and most disgusting domestic duties for their Captors, and whilst doing so to listen in silence to the most disgusting and opprobrious language addressed to them by their keepers.

By the interposition of what must seem an extraordinary Providence, the Abbess of Minsk still survives, at Rome, the effects of the barbarous treatment just imperfectly described. It is stated, that recently the Almighty, through her prayers has vouchsafed to work a great miracle, in favor of a pious person who had besought her intercession. May she in the true spirit of Christian Martyrdom and charity succeed by her prayers also in obtaining the conversion of the cruel Persecutor of herself and her Holy Sisterhood.—ED. B. C. HERALD.

of them, who rolled her chemise up as far as her waist; he then placed her upon his shoulders, when another arranged her, with his course dirty hands, in a required position, obliging her to hold her head down, while a man of the lower class, squatting at her feet, kept her legs still. The executioner cut her flesh into shreds by one hundred strokes of the knout, from the shoulders to the lower portion of the loins. After the infliction of the punishment, her tongue was torn out, and, a short time subsequently, she was sent to Siberia, whence she was recalled, in 1762, by Peter III. After the knout comes the rod, or the punishment known as that of "running the gauntlet" a punishment of another description, but still more barbarous, since it is always, or at least in ninety-nine cases out of a hundred, followed by death. In this instance, it is the army that carries out the decrees of the justice of the country and the sentences of the autocrats. It is the army that acts the part of executioner. The number of soldiers employed is equal to the number of blows to be given. Six thousand blows are not the highest number which the law allows to be inflicted on a prisoner, but they are the most common number. Here, again, Russian legislation has given proofs of ingenuity. Less than a thousand blows are more than sufficient to procure death; with six thousand blows, death is six times more certain—*Catholic Standard*.

CONFESSION.

Short and Familiar Answers to the Objections most commonly raised against Religion. From the French of l'Abbé de Ségur. Translated with the Author's permission. By E. S. M. Young. London: Richardson's. 1854.

IT IS TIME TO GO TO CONFESSION.

Ans.—I certainly did not advise you to go for the sake of amusement!

Every thing which is good and useful is not always amusing. It is not amusing to take physic when one is ill. However, one takes it for the sake of being cured. It is not amusing to work from morning till night to gain a livelihood for oneself and family, to lay by savings for one's old age. But then it is useful, it is unnecessary to do so; and one works, although the work may be laborious, disagreeable, difficult.

So it is with confession. It is a remedy, a disagreeable one, so much the more in proportion as we stand in need of it; but then it is an indispensable one. I do not go to confession for my amusement, but for the sake of being preserved and cured.

Have a little energy, then. Do not allow yourself to be overcome with the great disease

of one age, which is a weakened esteem for duty. Duty, that great and sublime word, conveys no meaning to many minds. They comprehend nothing but pleasure.

Beware of this deplorable weakness, and remember the judgments of God!—(Pp 209 210.)

MISSIONS OF SIAM.

Remarks on the Mission of Siam, addressed to Messieurs, the Members of the Central Councils, at Lyons and Paris, by MGR. PALLEGOIX, Vicar Apostolic of Siam.

Paris August 3, 1854.

Gentlemen,

(Concluded from our last)

"20 Religious Women, Schools, and Catechists—Our nuns, who are called *servants of the Mother of God*, are natives. They take vows which they renew every three years, and live in community, subject to a rule appropriate to the climate and the character of the country. All the time that is not occupied in the exercise of their functions, is employed in making mats, weaving linen or silk stuffs, which they sell, and the proceeds of which go to the support of the community. We have twenty-five religious women, divided into four convents, if we may be allowed to apply this name to houses built partly of planks. It not unfrequently happens, that the labour of these poor women does not support them, and the Mission is then obliged to supply their necessities; and they are so much the more deserving of this support, as they are engaged in the gratuitous education of our little girls. Besides, the attention which they devoted to the schools, they also instruct the catechumens of their sex, and prepare them for baptism; they also manifest a most admirable disinterestedness in serving the Missionaries and the churches. Some of them are very clever, not only in the preparation of pills and other medicaments, but also in the appropriate application of these medicines. We have consequently established among them the pharmacy of the Mission, for the use of the indigent sick, and to supply our coadjutors of both sexes with the means of introducing themselves among the pagans, and thus be enabled to baptize the children who are in danger of death.

"Our schools are small rooms open to every wind. Morning and evening, the children are assembled by the sound of the tambour. They are taught reading, writing, singing, the first elements of arithmetic, and special attention is devoted to the catechism. It is a pleasing consolation to listen to these groups of little ones, singing their prayers with devotion and fervour. What a difference is remarkable between our schools and those of the Talapoins. Out of every hundred little pagans who have spent twelve years at the pagoda, there are scarcely ten who know how to read and write; most of them are still only learning the alphabet. All the Christian children of both sexes, from their infancy, are bound to attend the classes until they have received confirmation, and made their first communion. Unfortunately, we have not been

able hitherto to establish schools, except in the capital, and at Chântâbun, for want of means; the other provinces are still deprived of this blessing.

"Fifteen catechists who are paid monthly fifteen francs each, occasion to the Mission an annual outlay of nearly £120. But, when we consider the assistance which they render to the Mission, their ministrations appear not only important but indispensable. In fact, surrounded by a suspicious people, how would the Missioner be able to introduce himself into the pagan families and preach to them the true religion? Now, this intercourse which we ourselves cannot establish, becomes an easy task to the catechists, who supply our places, and as soon as they meet with a pagan favourably disposed, they bring him to the priest, who having exhorted and encouraged him, admits him among the catechumens. When a certain number of souls has been gained over by these means, who is to teach them their catechism and their prayers? This duty also devolves upon the catechist. No sooner has a small congregation been formed, than a catechist is required to preside over the ceremonies of religion, to supply the place of the absent priest at the death-bed scene, and the funeral rights, to superintend and direct the neophytes, to maintain them in piety and peace, and gradually complete their religious education, which has only, as it were, been just commenced.

"21. *Missionary Life.*—At Bângkôk, the Missionaries always wear the cassock, live in old houses built of boards, and, like the people of the country, take neither bread nor wine. Cold water, and tea without sugar, are the only beverages they taste. In the capital, it is easy to obtain subsistence at a small cost, since provisions are plentiful, but when travelling in the provinces, we have to endure the greatest privations. Before setting out, we are obliged to prepare a store of salted eggs, dried fish, long pepper, and especially some kâpi.

"These provisions sometimes fall short, and we are then obliged to eat anything that comes in the way, snails, frogs, crabs, cresses, tamarinds, tender leaves, wild fruit, bamboo sprouts, the flesh of buffaloes, dogs, alligators, crocodiles, the boa, yellow snakes, which are in reality serpents, bats, monkeys, silkworms, crows, the skin of the rhinoceros. But however much the Missioner may be distressed, he never need want food, provided he carry a good gun. In half an hour, whilst he is saying his office, his attendants go a shooting in the fields and woods whence they return loaded with game, such as peacocks, swans, pelicans, wild ducks and geese; for game, especially all kinds of aquatic birds, are abundant in this country.

"Our journeys are generally performed in barques, on the river or along the canals. When we are obliged to travel by land, as there are neither horses nor carriages, the only plan is to go on foot, or in a cart drawn by buffaloes. These journeys are always attended with their privations and sufferings; sometimes, for instance you are devoured during the night by thousands of musquitoes, which prevent you from closing your eyes, and swarms of ants,

which are called here *first ants* (mât-foi), creep into your clothes, and by their smarting bite, soon rouse you into exertion. These little inconveniences are not unfrequently accompanied by serious perils. When travelling by water, we are obliged to be constantly on our guard against crocodiles, and when by land, the tiger is a no less formidable enemy. Sometimes, also, serpents will coil themselves unperceived in your mat, to share your bed and your sleep; on putting your hand into your pocket you may possibly lay hold of a scorpion, which pierces your skin with its venomous sting; sometimes, also, the barque will capsize, and your case is then almost hopeless if you cannot swim.

"But the Lord rewards us abundantly for all the sufferings that we endure for the promotion of His glory. On arriving among the congregation, which is the object of his visit, the Missioner is received as an angel from heaven. The neophytes prostrate themselves before him, shed tears of joy, and conduct him in triumph to the little chapel, where they all come to receive his blessing. The generosity of the neophytes has anticipated all his wants; vegetables, fruits, cakes, are soon abundantly supplied, so that it might almost seem that he were going to open a shop for the sale of these articles. The priest on his part, like a father surrounded by his children, responds to these demonstrations of joy and friendship. He opens his little travelling bag, takes out rosaries, images, and medals, which he distributes among them, and then appoints the exercises of the Mission. For a fortnight, or three weeks, a Chinese tam-tam convokes the faithful night and morning to mass, prayers, and instruction; a general communion at length crowns these days of salvation. The feast is terminated by a banquet, which recalls the memory of the love-feasts of the primitive Church, and towards evening the Missioner, having given his blessing, takes his departure, with his barque well stored with provisions, leaving his dear children grouped along the banks of the river. The oars cleave the waters, the little skiff glides along, to convey to some other flock spiritual consolation; and the neophytes, with sorrow depicted on their faces, look after it, till at length it disappears from their view.

"At Siam, the apostleship is seldom exposed to persecution, but the bishops have several times been thrown into prison and loaded with chains. Priests and Christians have died in dungeons, others have been mercilessly banished, and it is not yet six years since the late king, in a fit of passion, gave orders for all the churches to be destroyed, and all the Missioners expelled. Fortunately, his tyrannical mandates were but partially executed; and, thanks to the more moderate views of the new prince, the exiled priests have been allowed to return to their posts.

"22. *Character of the present Monarch.*—Prince Châo Fa was scarcely twenty years of age at the demise of his father. As the eldest son of the queen, he was the lawful heir to the throne; but one of his brothers, the son of another wife, and older than he, usurped the sovereign power, observing to the lawful heir, 'You

are not yet arrived at a sufficiently mature age; let me reign for a few years, and I will then restore to you the crown.' But having obtained possession of the throne, it appears that the usurper, finding it a pleasurable position, neglected to fulfil his promise. Prince Chão Fa, however, fearing that if he accepted any office in the government of the state, his brother might be tempted sooner or later, and under some specious pretext or other, to sacrifice his life, adopted the prudent course of retiring to a monastery, where he became a Talapoin. In this retreat, he applied himself sedulously to the study of the Sanscrit and Bali languages, history, geography, natural philosophy, chemistry, astronomy, and, finally, the English language. He also studied the Christian religion, and read attentively all the books issued from the press of our college. At the beginning of the year 1851, the king, having fallen ill, assembled his council, and proposed one of his sons as his successor. 'Sir,' replied they, 'the kingdom has already its master.' Exasperated at this reply, the monarch returned to his palace, and refused to appear again in public. This blow to his ambition served to increase the violence of his disease, and he expired on the 3rd April, 1851.

"On the very same day, in spite of the intrigues of the son of the deceased king, whose plots the prime minister ably defeated, prince Chao Fa relinquished his yellow habit, and was proclaimed under the name of *Sândét Phra, Páramandar Máhá Máng-Kút, His Majesty the king who wears a great crown.* (I refrain from enumerating his other titles, which would occupy a whole page). I wrote to him, to congratulate him on his happy accession, and presented him with a pretty picture enclosed in a glass shade. This portrait afforded him great pleasure, as it was that of the Emperor Louis Napoleon. He sent me a gracious reply, accompanied by a small sealed purse, containing several pieces of money of the coinage of his reign, and a box full of flowers of gold and silver. At my solicitation, His Majesty sent orders to Singapore, recalling the Missioners who had been banished two years before, to the number of five; they were transported by vessel of the royal navy, and arrived at Bàngkòk on the 29th July, 1851.

"In the month of February, 1852, having resolved to undertake a voyage to Europe, I communicated to the king, in a letter, the project I had formed. His Majesty replied that he wished to see me before my departure, and appointed me an audience. On the 28th February, at the hour agreed upon, prince *Amarak (immortal)* sent me his finest barque, mounted by fifty rowers in full uniform; I entered it with four of my Missioners, amidst the sound of bells and tambours. The principal Christians, in barques with flying pendants, accompanied us, and in a brief space we were at the palace gates. After having passed through several interior enclosures and courts, we were introduced into the great audience chamber. In this room, we found nearly fifty mandarins prostrate with their faces to the ground. The king, dressed in a robe white silk (the colour of mourning) and holding in his hand a pretty sword cane, advanced

to receive us, extended his hand, and having conducted us to a table surrounded by elegant chairs, he seated himself in an arm chair. The conversation was held partly in Siamese and partly in English. His Majesty, who had before him a small desk, wrote with his own hand the commissions with which he wished to entrust me; after which, the royal pages, crawling on their knees, offered us cigars, and we began to smoke. The king asked me if I was going to see the President of the Republic, and on receiving my affirmative answer, requested to be remembered to him. 'Do you also intend to visit the Pope?' 'Yes, Sir, I hope to have the happiness of so doing.' 'Can I not write a letter to him?' 'His Majesty, then, I will write to him.' Having addressed himself in turn to each of the Missioners, the Prince held a long conversation with us on the subject of religion, and said amongst other things, 'Persecution is a bad system; I am resolved to allow every one the free exercise of his opinions.' He further added, 'Whenever you succeed in making a number of converts in any particular locality, take care to acquaint me with the circumstance, and I will place over them Christian magistrates; by this means, they will be secured against the vexatious measures of pagan governors.' At last, when we were about to withdraw, he made me a present of a purse of piastres, to assist me, said he, in paying the expenses of my journey, and we took leave of the monarch with a hearty shake of his hand. A few days after this audience, I wrote to the Prince, requesting him to allow an old Annamite priest, who had been a prisoner in Oambogia, to accompany me. This additional favour was at once granted, and the King sent me at the same time his letter to the Pope, the address of which (in English) was expressed in these terms: *His Most Venerable Holiness, Pope Pius the Ninth.*

"Last November, I had the honour to present to the Sovereign Pontiff this royal missive. His Holiness was both surprised and delighted, and had it read without delay. The King thus expressed himself: 'Having learnt from the papers the return of your Holiness to the city of Rome, we take advantage of the voyage of the Bishop of Mallos, our friend, to offer you our congratulation, and to enter into friendly relations, which it is our earnest desire to cultivate in future. We hold the Catholic religion in the greatest esteem, and are resolved to afford to our Christian subjects a special protection. With respect to Buddhism, which we ourselves profess,' added he, 'it has been corrupted by so many fables and absurdities, that we are inclined to believe that its reign is almost at an end.' This admission afforded the Holy Father great satisfaction, and he exclaimed, 'This is perhaps a prediction! His Holiness has already replied to the King of Siam, and sent him, as a pledge of friendship, a precious mosaic, representing one of the churches of Rome.'

"23. *Propagation of the Faith in Siam.*—In 1830, this Mission comprised only about two thousand Christians; at the present time, their number has increased to seven thousand. Our

principal conversions are among the Annamites, and especially the Chinese. I ought to observe, with respect to the latter, that one portion of them take up their abode in the country, whilst others, after having realised a small fortune, return to their native country. Hence it is, that the Missions of Canton, Kouei-techou and the island of Hainan, contain among their Christians a great number of Chinese who have been converted and baptised at Siam. Almost all the Siamese women, who are married to Chinese neophytes, become Catholics as well as their children; and there is no doubt that, when the present King fulfils the promise which he has made, of giving his people full liberty on this point, a great number of Siamese will no longer hesitate to embrace the Gospel.

“ On the other hand, the American Missioners have already been established at Bangkok twenty-seven years. Some of them administer medicinal remedies, others are engaged in preaching or in keeping small schools, which are by no means in a flourishing condition; but their great and principal aim is to print and distribute versions of the Bible in the Siamese and Chinese languages. They have four printing-presses at work; their expenses are enormous; their Bibles are in circulation throughout the land, and yet I have been assured, that during these twenty-seven years, they have not baptised twenty-seven Chinese; and even the few converts they have made, are in most cases persons employed in their service. The Siamese cannot understand how a man can be a priest and at the same time married. Hence, they never call the ministers *phra* (priests), but always *khru* (masters), or *mo* (doctors). Moreover, our six families of ministers are divided into three different sects, and it may easily be imagined that their contradictory doctrines are not calculated to inspire any great degree of confidence.

“ 24. *Christian Children in Slavery under the Pagans.*—I conclude this narrative with details relative to a subject of a deplorable nature. I should wish that all those who read these lines may be profoundly moved, and share with me the grief which I feel on witnessing this evil. A father, we will suppose, has four or five children attending the schools and the church, and receiving instructions for their first communion. This man is suddenly exposed to a reverse of fortune, or falls seriously ill; having no longer the means of supporting his family, he contracts debts, he borrows from the Pagans at a ruinous interest. In the course of two or three years, a merciless creditor comes and seizes on his poor children, who, overwhelmed with tears, are torn from the paternal abode, and placed under a barbarous master. Thus situated, with the husband on the one hand and the wife on the other, both seeking to prevent these innocent creatures, if they find them offering up a prayer to their God, the rattan is sure to be applied to their backs. They are not allowed to go to church, even once a year; for if the poor slave is known to have gone there on a Sunday, he is beaten and thrown into chains. A system of rigorous treatment com-

pels the girls to respect the bonzes and make to them their offerings, and the boys are sent to the pagoda, where they receive a pernicious education, and at length they are in some instances made Talapoins. Thus it is, that so many souls, who in their tender years were so interesting, are lost both for time and eternity. We have several hundred children in this deplorable state, and who are anxiously looking forward to their deliverance. How often they have come to see me, imploring me to deliver them, as they express it, from the hands of the demon! I have induced the more affluent of the Christians to ransom as many as possible, but there are still many who are expecting in vain their deliverance. I shall have the honour to submit to the consideration of the members of the Councils of the Work, a plan which I have long had in contemplation and by which, without any great expense, not only these poor Christian children might be delivered, but a great number of Pagan children might be converted in the Gospel, and be of the greatest service in propagating the faith in Siam.

“ J. BAPTISTE, *Bishop of Mallos, Vicar-Apostolic of Siam, of the Congregation of Ioréign Missions.*”

BOMBAY.

AMONG our Selections will be found an Extract from the *Bengal Catholic Herald* on Lord Elphinstone our present Governor. Our readers will perceive that His Lordship is not the man, whom the *Bombay Gazette* would make appear—viz, the Patron of the Schismatic Party. The Great kindness which Archbishop Carew experienced at His Lordship's hands shews the spirit which actuates our Governor. To this we may add, that the extremely kind and courteous reception with which Bishop Hartmann met at the Government House at a select dinner party given by Lord Elphinstone, is a thorough refutation of all the surmises which have been indulged in by some partial newspapers.—*Bombay Examiner, 1st June.*

ROME.

The Holy Father Pope Pius IX pronounced to the Cardinals in the Consistory of the 7th April an allocution, the subject matter of which has not as yet been published. But it is said to have had for its object chiefly the religious affairs of Portugal and India.—*L'Univers.*

LONDON.

The following passage occurs in the Lenten Edict of his Eminence the Cardinal Vicar of this city; “ A glance at the deplorable condition of the present period is enough to fill us with dismay at the view of the still more gloomy future which threatens. Well founded apprehensions of wars of the most destructive kind; in-

sufficient harvests, mostly followed by calamitous scarcity; the dread of approaching pestilence with whose ravages we are but too well familiar in these lands; associations of ill-disposed men, enemies of God and man, whom we now behold, regardless of the general hatred and execration in which they are held, issuing forth in crowds from the secret clubs, and menacing in the most outrageous and yet crafty way the lives of quiet citizens, at the same time that by the most infamous writings they are labouring to overturn all Christian society and Government, all this forms a picture at which any one who keeps his faith and his religion in his heart may well shudder, and, like the prophet, lay his mouth in the dust and ask with trembling: Is there any hope left?"

BADEN.—The Government of Baden feels itself now in such a predicament as to be willing to retrace its steps, but at the expense of the Episcopal Honor of the Archbishop. But the Archbishop has declared to the Government that he had merely acted on his Episcopal duties; that he had always been faithful in his duties to the state, and that he must solemnly protest against the imputations of having attempted to form a plot against the public order, as alleged by the Government in its decree of the 25th March revoking the ordinance of the 7th November.—*L'Univers*

Letters from Rome dated 18th April give it for certain, that England and France have joined themselves to give the best counsels to this unhappy country, viz, to reconcile the cabinet of Turin with the Holy See and to send the revolutionary emigrants and chiefs away.—*Ibid.*

VIENNA.—The Archbishop of Vienna has ordered public prayers for the approaching marriage of the Emperor. Besides himself forty Bishops will be present at the solemnity. The Emperor has addressed a letter to the Minister of the Interior expressive of its Majesty's desire that all the feasts, illuminations etc. intending to be made on the occasion of his marriage throughout his Dominions, shall be omitted, in consequence of the impoverished state of the country, and that the sums to be spent for such purposes, should be applied to the relief of poor.—*L'Univers.*

FOREIGN CATHOLIC AFFAIRS.

ROME.

We take the following details from Roman correspondence in the *Univers*, under date March 31st:—

"We believe ourselves able to announce that the solemn benediction of the servant of God, Germain Cousin, shepherdess of Pibrac, in the diocese of Toulouse, will be celebrated with all the usual solemnity in the basilica of Saint Peter's on the 7th of May next, the third Sunday after Easter. Unforeseen circumstances can alone delay it.

The elevation of the servants of God to the honours of Catholic worship was in all times a great and beautiful thing. In our days these

ceremonies are still more important, and that which we announce, by renewing for France the long-interrupted chain of her national festivals, has an altogether special importance.

The state of the Beata who is proposed to us as a model and advocate, the glorification in her person of poverty, lowliness, and sufferings, the need of a celestial and efficacious protection required by our fields, ravaged as they are by unknown diseases, and of which science cannot find the remedy, all concurs to impress upon the solemnity which Saint Peter's of Rome will see on next 7th of May, that providential character which is one of the laws and one of the benefits of these great Catholic manifestations.

At the same time that the humble shepherdess enters into possession of the title of Blessed, another child of France, if not by birth, at least by the possession of his glorious remains, receives that of Venerable. The intrepid Confessor of the Christian name, the Martyr whom the African land is preparing to adopt as one of its patrons and protectors, is decorated by the Holy See with this first honour and this first privilege, the first fruits and guarantee of higher honors and more extended privileges.

The cause of the Algerine Martyr has been welcomed at Rome with the most lively sympathy. The Holy Father, in order clearly to testify the interest with which it inspires him, has deigned to grant very rare and very precious dispensations. Contenting himself for the ordinary process with the verbal report and the written informations presented by the Bishop of Algiers, he has been pleased to order *de plano*, on the advice of a commission of five Cardinals, and without other formality, the introduction, as our readers are aware, confers on the servant of God who is the object of it the title of Venerable. We may then, from henceforth, call by this name Geronimo, the Algerine Martyr.

One day, let us hope, we shall be enabled to call him Blessed, and to invoke his intercession. The Bishop of Algiers applies to the conduct of this affair a zeal which insures its success. But the prudence of the Church surrounds these delicate questions with such wise delays and such rigorous trials, that probably some years will pass before we shall be enabled to say—"Blessed Geronimo, pray for us."

RUMOURS FROM ROME.

Here are a few interesting versions and facts from a correspondent of the *New York Freeman's Journal* in the Eternal City:—

"Since my visit to Rome I met several kind friends who have taken great pains in posting me up as to the Church ceremonies and other matters appertaining to religion. One gentleman in particular, has written to me out a programme of the different churches and days wherein the different festivals and ceremonies take place. I have had the pleasure here also to make the acquaintance of Mr. Heman the son of the poetess, whose works are so familiar to American lovers of song. He has been a resident of the "Eternal City" for about six years, and therefore knows everything that takes place;

he is also an author, and is the correspondent of a paper in London, I find Mr. Heman an invaluable companion, as he is never engaged more than half the day. He is a most exemplary Catholic, having been converted to the faith some seven or eight years ago.

"A few evenings since I attended a *soiree* at the residence of Mr. Cass, our Charge d'Affairs. The party was purely American, and given as a compliment to Ex-President Van Buren, who had been residing in Rome for some time. Among the guests were faces that I recognized as having seen in America. I am told that the Ex-President is enquiring very earnestly into the Catholic religion. He has had several conferences with Cardinal Wiseman, who is also here, and it is not unlikely that Mr. Van Buren may become a convert. There are a great many strangers here from all parts, but the English are in the ascendancy, by five to one of every other nation.

Dr. Ives and lady, of North Carolina, and Mr. Chandler Berrian, of New York, are here. Messrs. Ives and Berrian are, as you know, converts: Mrs. Ives not yet. Father Devlin of the Irish University, is also here, on a journey recruiting his health. He has, I believe, quite recovered, but is still a little thin. During Holy Week last year, there were no less than thirty thousand strangers in Rome—how they were accommodated, considering the inadequacy of the hotels and lodging houses, does not seem very clear. The resident population of the city is one hundred and seventy-two thousand. It has no less than 330 churches, nearly 7 000 priests, 2,000 friars, over 2,000 nuns, 72 cardinals, and any amount of students educated in every language from all parts of the earth. Of the 106 students in the Propaganda there are 20 Americans.

To give you an idea of St. Peter's would be impossible; so large, so grand so imposing, that every time I visit it, it seems greater than before. I have seen his Holiness three times since my sojourn in the city, once in St. Peter's, once in St. Mary Major, and one going out to take his daily ride.

On four different days of last Weeks I heard, in the Church of St. Andrew Dilla Valle, four sermons preached, respectively by Drs. Talbot and Manning (both English converts) by the Rev. Dr. Kirby, President of the Irish college, and by his Eminence Cardinal Wiseman. A great many strangers were in attendance, and the discourses produced an extraordinary effect. Ex-President Van Buren attended all of them.

—*Nation.*

—On Sunday, March 5th, on leaving the Papal Chapel, the Holy Father held, in this private apartment, the meeting of the chiefs of Religious Orders which we mentioned some time ago. The Decrees comprising the arrangements announced will soon be published.

—The Bishop of Gap has arrived in Rome.

—The Bishop of Algiers is negotiating the establishment at Hippo of a convent of Augustinian Monks, not Nuns, as we announced by an error of press.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at St. Thomas' Church on next Sunday morning the 18th June, immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each Week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

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

H. M., of <i>Burdman</i> , for May, ...	Rs. 20	0
Mrs. L. D'Souza, for ditto, ...	2	0
„ R. J. Carbery, fo- ditto, ...	2	0
Miss D'Rozario, for ditto, ...	6	0
Messrs. Thos. D'Souza and Co., for do, ...	8	0
Mr. P. S. D'Rozario, for ditto, ...	32	0
„ S. P. D'Rozario, for ditto, ...	5	0
„ R. J. Carbery, ...	4	0
„ N. O'Brien, for ditto, ...	2	0
„ G. B. Cornelius, for ditto, ...	2	0
Mrs. H. C. Lackersteen, for ditto, ...	5	0
Miss Lackersteen, for ditto, ...	5	0
Sergt. Ryan, thanksgiving offering for the recovery of Mrs. Ryan, from the effects of a dangerous accident, ...	25	0
T. D., thro' Mr. J. W. Robinson, ...	2	0
A Friend, through Mrs. Piaggio, ...	5	0
Madame Bonnaud, for May, ...	2	0
Mrs. J. Mendes, for ditto, ...	2	0
Mrs. Gilbert, for March, ...	1	0
Miss Carbery, for ditto, ...	1	0
Mr. P. Bonnaud, for May, ...	5	0
„ James Rostan, for ditto, ...	4	0
„ J. H. Rostan, for ditto, ...	1	0
„ T. Sinaes, for ditto, ...	1	0
A Catholic, through Rev. J. A. Tracy, for ditto, ...	3	0

Propagation of the Faith.

Contributions received for the Propagation of the Faith.

Chevalier O. R. Lackersteen and Associates, for May and June, ...	2	8
Mr. F. Greenway and Associates, for May, ...	2	6
Mr. James Rostan and Associates for June, ...	3	12
Mr. J. W. Robinson and Associates, for June, ...	3	8
H. M., of <i>Burdwan</i> , thro' Mrs. Gasper, for May, ...	5	0

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, JUNE 17, 1854.

[VOL. XXVI.]

NEWS BY THE TELEGRAPH.—The Mail of the 8th May arrived in Bombay on the 8th instant. Three instalments of the news have since reached Calcutta. The first two we have thrown into a form somewhat more intelligible than that which they originally assumed; the third we reprint verbatim:—

"No news had arrived in England from the Baltic. The Fleets in the Black Sea were blockading Sevastopol, and the outer batteries of that fortress had been destroyed. Sulina also on the Wallachian coast was blockaded by four English and French men-of-war. On land the Russians had evacuated Little Wallachia. The Russians had attacked Silistria several times, but it continued to hold out, and they had suffered in a skirmish at Turtukai. Ten thousand French troops under General Bosquet had arrived at Varna, and an English force was said to be marching in the same direction.

"In France troops were being concentrated in two camps one of 100,000 men on the shores of the Channel, and an other of 50,000 men near Marseilles. Reserves of troops also, were forming in England, and a transport fleet for the Baltic was required. The income tax is to be doubled during the continuance of the war.

"The day of humiliation on the 26th April, was observed throughout the country with unusual unanimity, and a considerable collection was made for the wives, and families of the soldiers who have been sent to the war.

"Parliament resumed its sitting on the 27th ultimo, when Lord Ellenborough enquired, whether there was any foundation for the report, that no suitable provision had been made for the Troops landed at Gallipoli. The Duke of Newcastle gave several conjectural reasons for believing these rumours to be unfounded.

"A conversation ensued, in which the conduct of the fleets in the Black Sea, was attacked by the Earl of Hardwicke, and Lord Clarendon. On the 28th, in reply to Lord Dudley Stuart, who inquired whether the Porte, and the Government of Servia had consented that the territory of Servia should be occupied by the Troops, Lord John Russell said, that no such occupation had taken place or was contemplated, except, in the case of an insurrection, or the entry of Russian Troops within that Province. Mr. Cobden having asked some questions, relating to the insurrection of the Greek Christians in Turkey, and our relations with the Court of Athens, Lord John Russell took the opportunity of saying, that the British nation; and that the outrage, and bloodshed which had been already committed, was another consequence of the unjustifiable conduct of the Emperor.

"A petition from Calcutta was presented to the House of Lords by the Earl Albemarle. The petitioners prayed for the establishment of a municipal corporation, (like those of England,) in the city to administer its affairs. On the 5th, in reply to Lord Riddlesdale, the Duke of Newcastle described the conduct of the Duke of Cambridge in a series of superlatives, and Lord Hardwicke hoped none of our Commanders would allow themselves to be urged on by attacks in the press; on which the Marquis of Clanricarde animadverted upon the conduct of the fleet, in having allowed the Russians to navigate the Black Sea after instructions to the contrary. The bombardment of Odessa on the 22nd ultimo, is the event of the day: nine steamers were engaged, and of those, if we are to credit a Vienna letter, four were damaged by the enemies' fire; further despatches spoke of the destruction of eight Russian vessels and one Austrian."

"Consols at 87.

"The obituary includes Dr. N. Wallich, Prof. Jameson, Lord Cookburn, Marquis of Anglesea, General Hall, Siran Montgomery, and Admiral Tisdall."

The most important item in this intelligence is that which refers to the formation of a camp on the west coast of France, and the demand for transports to the Baltic. These preparations can have but one meaning. It is to invade Russia. Our contemporaries have offered various conjectures as to the point of attack. Finland is to be restored to Sweden. St. Petersburg is to be destroyed. The coast fortifications are to be dismantled. We venture to differ from them all, to believe that the Ministry have a policy and a bold one, that Prince Adam Czartorisky has spoken the truth, and that Poland is the true object of the expedition. Riga is not impregnable, from thence to Poland Proper is scarcely two hundred miles, and the Poles once assured of assistance would paralyze the corps d'armee now concentrated round Warsaw. The freedom of Poland would be secured, a brave and energetic, though undisciplined people, would be interposed between Russia and the West, and the "household strife" of the Slav race might end once more in the triumph of the elder brother. This solution of the problem is not the less probable, because the restoration of Poland was among the fixed ideas of the elder Napoleon. He repented at St. Helena of his breach of faith with this people, as one of his three blunders.

The remainder of the intelligence speaks for itself. The forces are still marshalling. Russia is still moving to the South, and Mr. Gladstone still impressing on the people, that ready money payments are cheaper than long credit. The exact character, and probable result of the Russian movements on the Danube, will be found described in another column.—*Friend of India.*

IS THIS (THE UNITED STATES) A PROTESTANT COUNTRY?

(From the *Catholic Mirror*, Baltimore paper)

The affirmative to this question is not unfrequently assumed by the antagonists of Catholicity when attacking the Church upon either social or political grounds of opposition. We are not disposed to concede it in any unqualified acceptance of the terms, and we propose briefly to examine the issues involved in the question, and to indicate in what sense and to what extent we consider the proposition tenable.

First, then, in a religious point of view, is the United States a Protestant country? We suppose none will have the hardihood, with the return of the last census before their eyes, to claim the numerical superiority for any one variety of Protestantism, as incorporated in a denominational form, visibly organised and subjected to computation as per the official returns of Church membership. The statistics afforded by the census of 1850 are placed in the hands of all school children enjoying the use of Mr. Mitchell's elaborately prepared and extensively circulated school atlas, for the information until a later education, or perhaps the next census shall correct the proportional statements; and, without intending a general endorsement, we shall not, for the purposes of this article impugn their accuracy.

From the 4th and latest revised edition of that work we extract the following figures for the year 1850.—

CONSTANTINOPLE—The Greeks having been ordered to leave Constantinople. The Catholic or United Greeks have been suffered to remain, as innocent and harmless people.—*Ibid*

Total membership of seven denominations of Methodists	1,387,485
Total membership of eight denominations of Baptists,	1,035,197
Total membership of six denominations of Presbyterians, inclusive of German and Dutch reformed	558,654
Total membership of eleven remaining denominations, inclusive of Mormons and Swedenborgians	780,198
Total membership of Roman Catholics	1,980,000
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Total membership of all the above denominations	5,742,533
Population of the United States	23,256,972
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Balance not in connection with any Church	17,514,449
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Excess of Catholics over largest of Protestants	593,515
Excess of Catholics over one-third of total membership of thirty-three denominations	65,822

It may be proper to observe, that the Catholic Almanac for 1853, estimates the Catholic population of this country at the close of the preceding year, in the absence of complete returns at approximately 296,300 which very many regard as considerably below the actual aggregate. But the above statements are sufficient for our present position, and certainly do not appear to us to warrant the proposition in question, so far as Protestantism can be rendered visible and numera- ble. But suppose there were not a single Catholic on the soil of the country, the population, and the numbers of members of all other denominations remaining as at present, could this be fairly claimed as a Protestant country? We think not, so far as Protestantism is distinguishable from total irreligion, as is abundantly shown by the vast disproportion between those who are and those who are not in connection with any domination. Will the seventeen or eighteen millions of non-religionists above specified be claimed as giving a preponderance to Protestantism simply because they are not Catholics; It is true they include many of the loudest and most malignant declaimers against the Church—which unceasingly condemn irreligion and immorality—and large numbers, who are the first to claim this as an exclusively Protestant country, and to speak of the toleration granted to the Catholic Church and the generous permission accorded to her worship; but are these men, either making no profession of Christian belief, or acknowledging a mere ideal of Christianity, abstracted from all form and embodiments, to be enumerated as Protestants? To make this claim is to confess the charge so, frequently reiterated against Protestantism by our controversialists, viz, that it is a mere negation, a simple denial of Catholicity, having in itself nothing of an affirmative or positive character; not a system of doctrine and precept rival to Catholicity but a mere artificial union of opposition to the Church, slightly and temporarily cemented by the sole common idea which con-

stitutes its essence, namely, 'the protest' from which it derives its distinctive appellation.

If, then, Protestantism be distinct from irreligion, and of an affirmative character, this cannot be fairly considered a Protestant country in a religious aspect of the question.

Secondly, in a political and historical point of view. Upon these issues it is unnecessary to dwell in detail. The constitution of the United States has settled the question, so far as all the rights of citizenship, in relation to the federal union are concerned, and the question is not precisely whether one or more of the states may or may not, have been at some period, or even still remain, politically Protestant states. We are aware that the early New England colonies were originally Puritan politics, that Virginia, &c., were Protestant Episcopalian, that New Hampshire excludes Catholics from office, &c., &c., but we have also the gratification to know that the bigotry which dictated their politico religious exclusiveness is reprobated by the sentiment and opinion of the community and its condemnation permanently pronounced by the framers, acceptors, and anactors of that venerated instrument which gives form to our national existence. And while our Children learn to lip with reverence and affection the names of Calvert and of Carroll, we are not apprehensive of their being induced to conclude that either the state of Maryland or the United States are Protestant countries in reference to their historical origin.

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