











THE  
BENGAL  
CATHOLIC HERALD.

---

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

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VOLUME XVIII.

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# CONTENTS.

## ORIGINAL.

	Page.
.....	1
Missions, ... ..	52, 304
Appeal to Convocation shown to be im-	345, 357
icable, ... ..	291
Anniversary of the Queen's Birth Day, ...	137
Annual of a Chinese Catholic Priest for	274
Calcutta Mission, ... ..	235
— of the Catholic Missionaries for	274
Assam, Thibet, &c. &c. ... ..	235
— of Catholic Missionaries at Bombay,	235
IV.—Biographia Britannica Literaria;	
or, Biography of Literary Characters of	
Great Britain and Ireland. Anglo Sax-	
on Period. By Thos. Wright, M. A.	
London: 1842.—Dublin Review, Au-	
gust, 1843,—71, 87, 101, 115, 127, 141,	
155, 169, 183, 198, 211	
V.—1—The Apostolical jurisdiction and	
succession of Episcopacy in the British	
Churches. By the Rev. Wm. Palmer,	
M. A. London: 1840.—2. Origines Li-	
turgica, or Antiquities of the English Ri-	
tual, &c. By the Rev. Wm. Palmer, M.	
A. Oxford: 1832.—Dublin Review,	
August, 1841, ... ..	1, 15, 29, 43, 57
rt. V.—The British Critic and Quarterly	
Theological Review, Number LXVII.	
July MDCCCXLIII. Article the first:	
“The Synagogue and the Church.” Dub-	
lin Review. Aug. 1843,—225, 239, 253,	
27, 281, 295, 309, 323, 337, ... ..	351
V.—Synodalia; a Collection of pro-	
ceedings of Convocations &c. in the Pro-	
vince of Canterbury from 1547 to 1717,	
with notes Historical and Explanatory by	
ward Cordwell D. D. Principal of St.	
John's Hall, Oxford University Press,	
1843, ... ..	331
Calcutta, ... ..	53
Female Catholic Orphanage, Free Schools	
and Widows' Asylum, 10, 23, 38, 53, 66, 78,	
109, 124, 137, 150, 165, 179, 192, 208,	
235, 249, 263, 275, 291, 304, 319, ...	349
—Right Rev. Bishop Hartmann,	
Ascot Sunday, ... ..	348
The Right Rev. Dr. ... ..	37
Alms, ... .. 79, 97, 150, 180, 208, 235,	305
Alms, ... ..	304
Cathedral, ... ..	291
Male Orphanage, ... ..	135
Mission at Assam, Lassa and Thi-	
bet, ... ..	207, 274
Mission in Holland, ... ..	290
Mission in Thibet, ... ..	79
Alms Fund, ... ..	53, 66
Alms Fund, Eastern Sunday Collec-	
tion, ... ..	193, 235
Alms, ... ..	118

	Page.
Correspondence.—Letter of “a Convert,”	51
Devotion to the Blessed Virgin Mary	
(translated from a recent Pastoral Letter	
of Cardinal de Bonald), ... ..	200, 212, 227
Dinapore, New Chapel at, ... ..	22
Divisions of the Bengal Vicariate into the	
two Vicariates of Eastern and Western	
Bengal, ... ..	197
Election of Wardens for the Catholic Ca-	
thedral, ... ..	37
Extract of a Letter from the Lady Superi-	
orress of the Presentation Convent Tuam,	
to His Grace the Most Rev. Dr. Carew,	
V. A. B., ... ..	65
— from Bishop Olliffe, to	
His Grace the Most Rev. Dr. Carew	
V. A. B., ... ..	65
— of the Right Rev. Dr.	
Wiseman, to His Grace the Most Rev.	
Dr. Carew, V. A. B. ... ..	136
Extract from a Lecture “on the Charity	
produced in the same by the Catholic	
Doctrine,” by Father Lacordaire, ... ..	163
Female Orphanage, Intally, ... ..	360
Perozepore, ... ..	248
Flowers of Heaven, Connexion between	
Religion and Morality, 4, 21, 35, 74, 90,	
104, 127, 131, 144, 159, 187, 202, 214,	
229, 256, 270, 284, 299, 312, 324, 340,	
354	
Fort William, ... ..	163
— Catholic Chapel, ... ..	291
Gorham Versus the Bishop of Exeter, ...	330
History of the Life, Writings and Doctrines	
of Martin Luther, 2, 16, 30, 44, 53, 72,	
88, 102, 116, 128, 142, 170, 184, 199, 212,	
226, 240, 254, 268, 282, 296, 310, 338,	
352	
Hydrabad, ... ..	318
Intally Convent and Female Orphanage, ...	3
Law and Police Courts, ... ..	330, 344
Letter of the Right Rev. Dr. Borghi, to	
His Grace the Most Rev. Dr. Carew,	
Archbishop, V. A. B., ... ..	136
Lives of the Queens of England, from the	
Roman Conquest; with Anecdotes of	
their Courts. By Miss Agnes Strick-	
land, A. D. 1100,—6, 22, 36, 51, 62, 75,	
92, 106, 119, 133, 159, 173, 188, 215, 229,	
243, 256, 286, 316	
Loss and Gain. By Rev. Mr. Newman.—	
The Result of Private Judgment, 8, 18,	
32, 49, 61, 76, 127, 134, 146, 162, 176,	
190, 203, 233, 246, 259, 272, 288, 302,	
315, 328, 343, 357	
Mission of Dacca, ... ..	94
— of Mednipore, ... ..	95
— (The New) of Assam and Thibet, ...	96
— of Thibet, ... ..	148



	Page.
Number of Communions administered under the Paschal time viz. from Ash-Wednesday to Trinity Sunday in the following Churches and Chapels of the Apostolic Vicariate of Western Bengal, A. D. 1850.,	319
O'Connell Memorial, ...	291
Pastoral Instructions for Lent, A. D. 1850. To the Faithful of Bengal. Patrick by the Grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, V. A. B., ...	85
— (Lenten) of the Right Rev. Bishop Oltze, A. D. 1850, ...	99
— Instruction for Lent A. D. 1850., To the Faithful of the Patna Vicariate,	113
Pastoral Instruction for Lent, A. D. 1850, to the Faithful of the Patna Vicariate, Anatar's, by the Grace of God, and the favor of the Holy See, Bishop of Derbe, and Vicar Apostolic of Patna, to the Faithful entrusted to his spiritual care, wishes, peace, and Blessing in our Lord Jesus Christ, ...	113
Pius P. P. IX. for future Remembrance, Proclamation of the Faith, 53, 66, 137, 150, 166, 305, ...	198
Saints and Sinners. By O'Neil Daunt, Esq., 3, 17, 30, 46, 77, 93, 107, 122, 135, 147, 160, 174, 190, 204, 217, 231, 245, 257, 271, 287, 301, 314, 326, 342, ...	349
Sketch of the Malay Peninsula. By the Rev. Mr. Barbe, Missionary Apostolic, 108, 123, 247, 259, 273, 289, 302, 317, 329, 340, ...	356
State of Ireland. The Right Rev. the Bishop of Clonfert. (Extract of a letter from Dr. Derry, to His Grace the Most Rev. Dr. Carew, V. A. B., ...	360
313, 325, 341, ...	78
St. Vincent De Paul's Seminary, ...	355
St. Thomas' Church, ...	65
— Assam Mission, ...	304
Subscription for the Bengal Catholic Female Orphanage, at Akyab, ...	319
Subscriptions for Do. ....	304
Subscriptions in behalf of the Poor of Shrule, County Mayo, ...	23
Subscription for the new Mission at Assam; Thibet, &c. ...	f92
The Bombay Catholic Standard, ...	291
The History and Fate of Sacrilege. By Sir, Henry Spelman, a Protestant, and continued by two Priests of the Church of England to the present time, 5, 18, 31, 48, 68, 73, 90, 103, 117, 129, 143, 161, 175, 189, 216, 230, 244, 270, 285, 299, ...	332
The Month of Mary, ...	318
The Priesthood in the Church No. II, set forth in two discourses. By William Holinson Whittingham, Bishop of Maryland. Second Edition, with a preface and additional notes. Baskin's, Knight and Colburn, ...	155
Thoughts on the Anglican Church, can the Protestant Episcopal Church be called Catholic, (From the U. S. Catholic Miscellany), 7, 19, 33, 44, 53, 75, 92, ...	105

	Page
Whites' Confutation of Church of Englandism, translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London, 4, 20, 34, 45, 63, 74, 91, 104, 118, 130, 144, 156, 172, 187, 201, 213, 228, 241, 255, 269, 283, 296, 311, 339, ...	35

## SELECTIONS.

Address of the Fathers of the Seventh Council of Baltimore, ...	6
A piece of Legal Advice, ...	75
A Juvenile Criminal, ...	2
A letter to his Grace the Duke of Argyll, on the subject of his Grace's Speeches as chairman of the late Annual Meeting of the Edinburgh Bible Society, held at Edinburgh on the 27th of Nov. and, by adjournment, on the 4th inst. By the Right Rev. Bishop Gillis Edinburgh: Boyle London: Burns 1849, ...	11
Anglican Bishop not infallible, ...	16
A Shipwreck on the coast of Africa, ...	1
Belgium, ...	2
Big Blunder of Sir Christopher Wren, ...	17
Bombay, ...	28, 30
California and the Rapparees, ...	23
Catholic affairs in Dominica, ...	322
— Church, Camp Poona, ...	137
— Intelligence, ...	275
— Missions in California, ...	340
Ceylon, ...	27
Civil Rights of Religious, ...	178
Collection for the Pope, ...	41
Controversy, (on) ...	177, 219
Conversions, ... 42, 84, 97, 134, 148, 165, 179, 191, 203, 219, 234, 248, 262, 274, ...	319
— of England, Catholic Record, ...	180, 207
Correspondence between the Bishop of La Rochelle and the Reverend Father Newman on the Essay on development, ...	26
Death of the Superioress of Baggot, St. Convent, ...	12
English Protestantism. The Church in danger, ...	4
— Veneration for the Reliques of Robbers, Murderers and Adulterers, ...	204
Foreign Summary, ...	252, 181
France, ...	38, 166, 227, 266
— Consecration of the Bishop of Orleans—Père Lacordaire—The Daughters of St. Vincent, ...	83
Germany, ...	187
Gorham Case, (The) ...	...
— Catholicism on Infidelity, ...	260, 7
— Important Meeting of the Clergy, ...	...
Greek Marriages, ...	...
Hepworth Dixon's Prisons, ...	...
Historical Parallels—Splains and with Monitory Men, ...	...
Ignorance of the Greek Clergy, ...	...
Interesting Strangers, ...	...

	Page.
Ireland,...	38
— 84, 140, 149, 165, 192, 208, 235, 238, 249	238, 249
Irish College in Rome and Paris,...	223
Italy, ... .. 154, 166	154, 166
— Rome, ... .. 10	10
Kamschatka Kotzelures' Travels origin of its name; Deities of the Kamschatkans, 13, 28, 56	13, 28, 56
Letter from the Bishop of Meath—Means for founding a University, ... .. 208	208
London, ... .. 81	81
Loretto Convent, Bavaria, ... .. 221	221
Madras, ... .. 14	14
Manchester, ... .. 140	140
Mormonism—state of Deseret, ... .. 66	66
New South Wales, ... .. 138	138
Portugal, ... .. 181	181
Protestant Missionaries in India, ... 69, 125, 249	69, 125, 249
Protestantism, ... .. 25	25
Punjab (The), ... .. 350	350
Quackery and Superstition in the 10th Century, ... .. 139	139
Religious Items, ... .. 238	238
Review.—Development of Protestantism and other fragments; Reprinted from the Dublin Review and Tablet. London: Richardson and son, ... .. 40	40
— The final appeal in matters of faith, a Sermon preached in St. George's Catholic Church, southwork London on Sunday the 17th of March 1850, by the Right Rev. Dr. Wiseman, Bishop of Melipotamus, V. A. L. London Richard and son, ... .. 319	319
— Recollections and experiences during a Parliamentary Career from 1833 to 1848. By John O'Connell, Esq., M. P., in two volumes, London: Bently 1849 ... .. 79	79
Roman Catholic Supremacy, ... .. 112	112
Rome, ... .. 64, 84, 124, 164, 210	64, 84, 124, 164, 210
— Order of St. John of Jerusalem, ... 166	166
Secret consistory of His Holiness, ... 220	220
Self Destruction of the Protestant Church, or her Articles, Canons and Book of Com-	

	Page.
mon Prayer, giving a Death-blow to each other. Addressed to all those of her Clergy who presume to attack the Catholic Church by the Rev. John Perry, 321	321 362
Scotland, ... .. 27	27
Sir Robert Kane and the University of Louvain, ... .. 194	194
Slave Trade, ... .. 236	236
Spain, ... .. 187, 222	187, 222
Sunday Railway Travelling, ... .. 294	294
Switzerland, ... .. 154	154
The Anglican Church, ... .. 249	249
— Anglican Stable of Oxford, ... .. 306	306
— Church in Piedmont, ... .. 364	364
— Catholics of Holland, ... .. 53	53
— Irish assizes—state of Crime, ... .. 280	280
— Jews in Abyssinia, ... .. 125	125
— Life and Death of Margaret O'Flithrow, the Martyr of York. Now first published from the original Manuscript, and Edited by William Nicholson London: Richardson and son 1849, ... .. 23	23
— Nuns at Cambridge, ... .. 322	322
— Papal State, ... .. 626	626
— Protestant Ministers and the Catholic Clergy of Jersey, ... .. 82	82
— Provincial, ... .. 364	364
— prison scene of the Revolution, ... 278	278
— Rich Church and the Poor Clergy, ... 280	280
— rival Churches of Exeter and Canterbury, ... .. 333	333
— Speech of M. DeMontalembert, ... 41	41
— Tamarind Tree, ... .. 236	236
— University of Louvain—Refutation of Sir Robert Kane, ... .. 150	150
Toleration, ... .. 11	11
Torture of Prisoners, ... .. 70	70
Visit of the Bishop of Dubuque to Ireland, 67	67

POETRY.

A Child's first impression of a Star, ... .. 10	10
The Penitent's Prayer, ... .. 29	29
Nature, ... .. 38	38
Never hold Malice, ... .. 166	166





# THE CATHOLIC HERALD.

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

No. 1.]

CALCUTTA: SATURDAY, JANUARY, 5, 1850.

[VOL. XVIII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ORIGINES LITURGICÆ, OR ANTIQUITIES OF THE ENGLISH RITUAL, &c. BY THE REV. WILLIAM PALMER, M. A. OXFORD: 1832.—*Dublin Review*, August, 1841.

(Continued from our last.)

But, to follow Mr. Palmer in this his erratic course, would furnish to our readers neither information nor amusement. We shall hasten, therefore, to the communion service, the second part of which, answering to the canon of the mass in the Latin, and the anaphora of the liturgy in the eastern Churches, will, on account of its superior importance, claim particular attention.

This service begins with the Lord's Prayer, and a short preparatory petition, borrowed from a different office in the Roman and Saxon missals: after which the minister is ordered to recite the Ten Commandments, to each of which the people answer by a prayer, soliciting pardon for past transgressions, and grace to keep the commandments in future. To this we make no exception. It is in perfect keeping with that humble and penitential tone, which we have already observed, that the revisors of the book sought to infuse into its offices. Still it is a novelty,—a form, of which no man, we believe, before Mr. Palmer, could discover the faintest vestige in the services of antiquity. His sight, however, is more acute: he boldly maintains that he "can trace this part of the Anglican liturgy to the apostolic age." But how does he trace it? 1. He tells us that "the law and the prophets" (in other words, the books of the Old Testament,) "were read in the synagogues; and there can be no doubt that from the Lord and his apostles the whole Church received the custom of reading the Scriptures in their public assemblies." This may be very true; but how it

shows that they always read the Ten Commandments at the beginning of the liturgy, he does not condescend to explain. 2. He adds, that the author of the apostolical constitutions represents the liturgy of the eastern Church as beginning with the law of Moses.\* This we are forced to deny. What does Mr. Palmer understand by the law of Moses?—for to us he seems by that term sometimes to mean the Ten Commandments, sometimes the books of Moses,—but what does he here understand by the law? The Ten Commandments? But the author of that liturgy does not so much as allude to them. The Pentateuch? That, indeed, he mentions, not however as the beginning of the liturgy, but as the first by position among the books of the Old Testament.† By what distortion of vision Mr. Palmer could be led into this mistake, it is not for us to explain. 3. He has still another precedent in store. "A portion of the Decalogue was read in the Church of England in Lent, beginning thus: *God spake these words,—"Honour thy father and thy mother," &c.*" For this he refers to the Sarum missal,

\* Ibid.

† The original is as follows: "Let the reader standing aloft read the Books of Moses and of Joshua, the son of Nave, and of the Judges, and of the Kings, and of the Paralipomena, and of the Return. . . . Then let one sing the psalms of David, and the people follow. After that let our Acts (the impostor speaks in the name of the apostles), let our acts be read, and the epistles of our helper, Paul. Then let a deacon, or priest, read the gospels which I, Matthew, and John, have delivered to you, and which the helpers of Paul, Luke, and Mark have left to you." (Cotel. Const. Apost. i. 261.) Every one must see that the lessons here mentioned were extracts from some one or other of all the books of Scripture.

and might equally have referred to the Roman, in which it is the lesson for the mass of Wednesday in the third week of Lent (Ex. xx. 12-24): and was plainly selected for that day, that the lesson might be in conformity with the gospel, in which our Saviour quotes the commandments,—“Honour thy father and thy mother.” Thus Mr. Palmer refers to a lesson affixed to a single week-day in the year, as a precedent for one of weekly and almost daily recurrence;—a lesson consisting of the second table of the Decalogue, with much additional matter, as a precedent for one consisting of both tables, without any additional matter; to a lesson which is read consecutively without interruption, to authorise one that is broken into ten fragments, with an answer at the end of each fragment. He adds, that “the lesson was followed by a response, which is not unlike our own.\*” Now, this response is the Gradual, consisting of verses taken from the book of Psalms; the Anglican response is a new composition by the Reformers themselves. The supposed resemblance between the two is invisible to us; but let the reader rub his eyes, and, after comparison, judge for himself. The Gradual in the missal runs thus:—“*Have mercy upon me, O Lord, for all my bones are sorely vexed: heal me, O Lord, for my soul is sorely troubled.*”—Ps. vi. 2, 3. The response in the communion service is this: “*Lord, have mercy upon us, and incline our hearts to keep this law.*” Yet, according to Mr. Palmer, the latter “is not unlike” to the former!

Having thus, to his own conviction, but not we suspect, to the conviction of his readers, traced the use of the Decalogue in the liturgy, through the Sarum missal, and the apostolical constitutions, to the age of the apostles, he finds himself engaged in two other inquiries arising out of the same office: 1. whether, as is the case with this part of the communion service, it was the practice of antiquity to read one and the same lesson throughout the year? or, 2, to read it without a title to precede, but with a response to follow it. The first he attempts to trace to a copy of an Irish liturgy mentioned by O’Connor,† and perhaps to the liturgy of the Christian Indians of Malabar, according to a conjecture of Le Brun: for the second he persuades himself that he has found a precedent in the office for the eve of Pentecost in the Sarum missal.‡ • If our readers

\* Orig. Lit. ii. 34.

† Orig. Litur. ii. 30 It was probably one of those copied for the use of travellers, who said mass daily during their journey.

‡ Ibid. p. 34. Mr. Palmer might have found the origin of it in the Gelasian Sacramentary. It was, however, more properly speaking, part of the office of baptism. The regular time for administering baptism was the eve of Easter-day or Pentecost; and, while the priests were catechising the persons to be baptized, these lessons were read to

have a taste for solemn trifling and unsatisfactory research, they may turn to the discussion of these subjects in the pages of Mr. Palmer: we shall pass them by, as also his comments on the prayers immediately following, that we may come at last to something which is really worthy of attention.

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

BY J. M. V. AUDIN.

(Continued from our last.)

Occam, Scot, Durand, however decried by moderns, were remarkable men in their generation; they assisted in improving the human mind, and prepared the way for the great discoveries of the sixteenth century. Luther was not always unjust to the scholastics; he asserted the claims of one of them, Peter Lombard, to the esteem and gratitude of the human race.\*

The cloisters have other claims on our gratitude. It was in the retirement of the convent, that the quarrels so frequent in Germany, between the nobles and their vassals, were often terminated: and we must do the monks the justice of saying, that the oppressed always found in their eloquent advocates. If, unfortunately, their voice was not always heard; if the prince sometimes appealed to the sword, then the cell of the monk became the asylum where the vanquished party found protection, consolation, and support, and where he remained until a reconciliation was effected between him and his lord. How often did the conqueror come to the cloister to expiate his triumph and his crimes, in sackcloth and tears! Let us not forget that the convent was the holy ark,† in which during the general shipwreck of literature, the Sacred Writings were deposited and protected from the hands of the barbarians. The first version of the Scriptures into German, were the work of the monks: Otfried, of Wissemburg, versified the New Testament and the Psalms in the tenth century:—Raban Maurus and Walfrid translated all the Scripture into German. For the biblical translations of Augsburgh and of Nuremberg of the fifteenth century, we are indebted to those religious,—to those

occupy the attention of the people. See Sac. Gelas, ed Muratori, l. 347, 363.

\* Ein Sehr. weisiger Mann, und eines feines Verstandes, und habt. viel treffliches geschrieben.

† JOHANN FRICK, in the preface: Ueber die neub Lutherische Ulme Bibel.

monks whom the reformers treated so rudely, and of whom one of them said:—"When we want to represent the devil, we take a monk."\* And yet it was these poor devils of monks that gave to the German world Hutten, Me- lauchton, Luther, Erasmus, Agricola,—and pleiades of literati in the sixteenth century!

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

### RELIGIOUS PERSECUTION.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote thy of brother's eye."—St. Matthew, viii. 3, 5.

"The Edinburgh Review, No. 53, in an article entitled 'Toleration of the Reformers,' contains the following remarkable avowal:

"It was not possible," says the reviewer, 'for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government in the first instance, and, if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child. If the Government had followed the directions of the clergy, the Catholics would have been extirpated by the sword. \* \* \* Everybody knows that the martyrdoms were numerous and cruel; but perhaps the comparative mildness of the Catholic church is not so generally known. Knox has investigated the matter with commendable diligence; but has not been able to muster more than eighteen 'Protestant' martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1559, when the Catholics had no longer the power to persecute..... It is, indeed, a horrid list; but far short of the numbers, who, during the 22 years immediately previous to the revolution, were capitally executed in Scotland for the 'wicked error' of separation from the worship of the Protestant Episcopal church.'

"Knox, commenting on the assassination of Cardinal Beaton, says, 'These are the

works of our God, whereby he would admonish the tyrants of this earth, that in the end he will be revenged of their cruelty, what strength soever they make in the contrary.' (Knox's Hist. p. 65).

"Archbishop Craumer, who was one of the leaders of the English Reformation, was a noted persecutor; but as I have here to do with principles and not with actions, I shall pass by his persecuting deeds, and confine myself to the principle he inculcated on King Edward VI. in order to procure the burning of Joan Knell and George Van Parre, two Anabaptists; namely, that 'princes being God's deputies, ought to punish impieties against Him.' (Bishop Burnet, part ii. book i. p. 111.) This principle, observe, was solemnly inculcated by the Protestant primate of the Church of England, on the boyish Head of the Protestant Church; and it is one which would sanction the persecution of all religionists who differ in their faith from the ruling power.

"Archbishop Abbot was so fully convinced of the religious obligation of persecuting men on the score of religion, that he warned James I. against tolerating Catholics, in the following terms: 'Your Majesty hath propounded a toleration of religion. By your act you labour to set up that damnable and most heretical doctrine of the Church of Rome, the whore of Babylon, and thereby draw down upon the kingdom and yourself God's heavy wrath and indignation.' (Rushworth's Collectanea, vol. i.)

"John Fox, the celebrated martyrologist (some of whose martyrs, by the bye, deserved death for their crimes and rebellions, while others were alive many years after the dates of their fabricated martyrdoms), asserts, in his *Acts and Monuments*, that the assassins of Cardinal Beaton were instigated to that act by the Spirit of God, as sanctioning, and inciting to, murder.\*

"Again; we have another example of the sanguinary teachings of the *Protestant Rule of Faith*, in the massacre of the English Royalists by the triumphant Puritans after the battle of Naseby. The divines opened their bibles—their 'private judgments' quickly discovered authority therein for the commission of murder; and accordingly they preached up murder. They quoted the text, 'Thine eye shall not pity, and thou shalt not spare;' and a hideous massacre was the ne-

\* Wir Lutheraner bilden den versucher Satanam under der Gestalt eines Mönchs, mit seiner Kutte ab: CHRISTIAN THOMASUS zu Halle in den kurzen Lehrsätzen von der Zauberei. 35, 31, pp. 44, 45. HERDER, in his preface on *Legends and the "Historical Magazine of Protestant Missions,"* have given honourable testimonies to the German monks.

\* Speaking of Archbishop Beaton's murder, Fox writes,—"He was slain in his own castle of St. Andrew's, by the just revenge of God's mighty judgment, by the hands of Lech and other gentlemen, who, by the Lord stirred up, brake in suddenly into his castle upon him, and in his bed murdered him, crying out, 'slay! slay! slay me not! I am a priest.'"—*Acts and Monuments*, p. 1272.

cessary consequence. Hear Bishop Burnet (i. 40).

“ Upon this occasion many prisoners that had quarter given them, were murdered in cold blood. The preachers thundered in their Pulpits against all that were for moderate proceedings, as guilty of the [Puritan] blood that had been shed. ‘Thine eye shalt not pity, and thou shalt not spare’ were often inculcated after each execution.

“ And that inculcation was most effectual :

“ ‘The enemy’ says Clarendon, ‘left no manner of cruelty unexercised that day; and in the pursuit, killed about one hundred women, whereof some were the wives of officers of quality.’ Clarendon, ii. 509.

( To be continued. )

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

( Continued from our last. )

### PRUDENCE.

A great man, according to the world, when invested with power, presents a melancholy spectacle, if he be destitute of this interior light, which borders on second sight. He knows not things either in their causes or effects; he mistakes his position, which soon becomes untenable; and not unfrequently does he compromise the interests confided to his care. His policy is undecided and irresolute, and is ever prone to extremes: if he advances, it is without protection; and if he retires, it is in confusion. These imprudent men are the scourge of their party, which, while they endeavour to serve, they most effectually injure: their elevation is one of inauspicious omen, and their administration is fruitful in misfortunes.

Men in high station are very accessible to flattery, and readily believe that they possess extraordinary talents; hence they easily dispense with the counsel of their inferiors; and should these presume to give a salutary, but unasked, advice, it is sure to be rejected with insult and disdain. Those benevolent counsellors, who suggest the redress of grievances, from the existence of which serious danger is apprehended, should remember that there are many men, whom it is perilous to surpass in wisdom, and that self-love may easily be roused to tempestuous violence. The kings of Persia were above this puerile vanity, which wishes only to receive light from its own lamp, however flickering its flame may be: they permitted every one to give them advice,—after having, however, first taken the precaution to keep all impertinent intruders out of

the way. The casual counsellor was seated before the monarch, on a wedge of gold, which he brought away with him, if his advice was deemed good: but if he gave utterance to a foolish counsel, he was rewarded with the bastinado.\*

In reading the lives of the Fathers, how deep are the sentiments of respect with which we feel ourselves penetrated! What extraordinary prudence did these men of faith, of firmness, and of genius, display in all their acts! What super-human fore-sight! What talent in detecting the secret toils laid for the simple flock that had been so often decimated! These designs were in the hearts of the pagan princes, and of their idolatrous senate, as in a deep well; but the prudent pastors of the Christian flock drew them from their concealed depths. Then did our brethren aspire to what they called “rose-crown of martyrdom;” they ran to the amphitheatre, begging of God, that the lions might not spare them. Like the warriors of Sparta, they stood not so much in need of any one to excite, as to moderate, their zeal; and this was done with admirable prudence by the bishops, who forbade them to denounce themselves at the Roman tribunals; and told them, that sanctity of life ought to precede their voluntary martyrdom, which, otherwise, would lose all its merit. These exhortations of an enlightened prudence arrested the transports of enthusiasm: none aspired to the palm of confessor, who had not before been long practised in all good works, and the aureola of martyrdom was only permitted to encircle the brows of the just.

( To be continued. )

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

( Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London )

*The twenty-second Article examined.*

( Continued from our last. )

Wherefore the same St. Augustin, in another work, saith:—“ Supplications for the souls of the dead are not to be neglected. The Church offereth them for all who die in the Christian and Catholic communion, even for those whose names are not mentioned in the general commemoration, in order that such as have not parents or children, relatives or friends, to attend to those concerns, may have them offered for them by the one pious and

\* Histoire Univer. Anquetil,

common mother."\* And in the last chapter of the same book, he thus concludes: "Since this is the case, let us not imagine that they avail the dead for whom we feel concern, unless we solemnly offer in their behalf the Sacrifice of the Altar, or prayers, or alms deeds—though these things be not available to all the persons for whom they are offered, but to such only as secure, while in this life, the advantage of their being rendered beneficial to them. And as we cannot discern which these are, we must offer them for all Christians, in order that none be neglected, to whom those benefits can and ought to extend. For it is better that they be superfluous as regards those, whom they neither injure nor serve, than that they should be wanting to such as they relieve. Yet each performeth those duties the more diligently for his own friends, that the same may in turn be done for himself by his."†

And St. Chrysostom, treating on this subject, saith—"It was not in vain *Ordained by the Apostles*, that in celebrating the tremendous mysteries, mention should be made of the dead; for they well knew that much benefit would thence accrue to them. For when God beholdeth the whole assembly of the people standing with hands uplifted to heaven, the sacerdotal choir also, and the venerable Sacrifice lying on the altar, how can our prayers for the deceased fail to prove efficacious with Him? But this we say, indeed, of such as have departed in the faith."‡

Read, brethren, the ancient liturgies of James, Basil, Chrysostom, Ambrose, Gregory the First &c; and in them you will find prayers and the sacrifice of the altar offered for the dead. And for what other end, we ask, were they offered, but to relieve the souls in Purgatory?—as we have already shewn from St. Augustin, when explaining the doctrine and sense of the Catholic Church on this subject. Nay indeed, so perfect was the concurrence of the Catholics of antiquity regarding this doctrine, that one thousand two hundred years ago, Arius was (as Epiphanius§ and Augustin|| relate) accounted a *heretic*, for teaching, that prayers or oblations were not to be offered for the souls departed this life.

(To be continued.)

\* August. tom. 4. lib. de cura pro mortuis, ad Paulinum, 4.

† Ibidem, c. 18.

‡ Chrysost. tom. 4. comment. in Philip. c. 1., ser. 3. oral, exhortat.

§ Epiphani. contra hæreses, lib. 3.—Tom. 1. contra heriun, hæres. 75.

|| August. tom. 6. lib. de hæresibus ad Quodvultdeum, ser. 52.

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

### SECTION II.

#### *Sacrilege among Heathens after the Christian era.*

DIOCLESIAN and Maximianus\* having divided the empire between them, this enjoying the west, and the other the east, they united themselves again in raising the greatest persecution that ever was against the Christians, putting priests and people to death, seventeen thousand persons by sundry torments, in thirty days, confiscating their goods, burning the books of holy Scripture, razing and utterly subverting their churches, altars, and places of prayer and divine worship. Having continued in this fury about twelve years, they grew at last to be troubled in mind; and in one day, Maximianus at Milan, in the west, and Dioclesian at Nicomedia, in the east, of their own accord renounced the empire, and betook themselves to a private life: Dioclesian choosing Galerius for his successor, and Maximianus, Constantius† for his. But Maximian afterwards repenting,‡ endeavoured with his son Maxentius to re-assume the government, and was therefore by the commandment of Constantine put to death; and Dioclesian, after long discontentment, slew himself. Yet for a further revenge of the horrible persecution and sacrilege, God sent a grievous plague and famine (as Eusebius reporteth)§ over all the world.

Certain Arians, (A. D. 356) by an edict of Constantius the emperor, attempt to expel Athanasius from the bishoprick of Alexandria; and in rifling the church, a young man laboureth to pull down the bishop's seat, when suddenly a piece thereof falling upon him, rent out his bowels, so that he died the next day save one. Another, bereaved of his sight and sense for the present, was carried forth, and recovering about a day after, remembered nothing of what he had done or suffered. But these accidents stayed the rest from proceeding farther.||

Julianus, (A. D. 362) president of the east part of the empire, and uncle to Julian the emperor (both apostates), with Felix the treasurer, and Elpidius, keeper of the privy purse, all persons of high dignity, come to Antioch, by commission from the emperor, to carry

\* EUSEB. viii. 1. seq.

† CARION. Chron. p. 194 (ed. 1580).

‡ OROSIUS. vii. 25.

§ ix. 8.

|| S. ATHANAS. ad Monach. 848 D. (ed. Paris. 1627.)



from thence the sacred vessels to the emperor's treasury. They enter that goodly church, and Julian going to the holy Communion-table, defileth it; and because Euzoius offered to hinder him, he gives him a box on the ear, saying, "That God regarded not the things of Christians." Felix also, beholding the magnificence of the sacred vessels, (for Constantine and Constantus had caused them to be sumptuously made,) "Lo, (quoth he) in what state the Son of Mary is served!" Presently the bowels of Julian rotted in his body, and the dung which formerly went downwards, now passeth upwards through his blasphemous mouth, and so ended his life. Felix is stricken suddenly with a whip from heaven, casteth his blood day and night from all parts of his body out at his mouth, and for want of blood so dieth presently.\*

Chrysostom saith that Julian burst asunder in the midst; and Ammianus,† that Felix died suddenly (*profluvio sanguinis*) of a gushing out of blood.

What became of Elpidius, Theodoret doth not mention; but Nicephorus‡ reporteth, that though the third blasphemer was not so suddenly punished, yet being at length apprehended amongst them that aspired to the government (*tyrannidem*), he was stripped of all he had, and suffering much misery in prison, died loathsomely, accounted as a cursed and detested person.§

A.D. 433. Divers bondmen of a great person, not enduring the severity of their master, fly into the church at Constantinople,\* and with their swords do keep the altar, refusing to depart from it, and do thereby under the Divine service divers days together. but having killed one of the clerks, and wounded another, they at last killed themselves || This happened a little before the Council of Ephesus, where Nestorius was condemned, and was a *praludium* to those evils, as it is said in Socrates, that then followed in the church :

Nam sæpè signa talia dari solent,  
Cum sacra fœdum templa polluit acelus.

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.  
(Continued from page 316.)

### MATILDA OF SCOTLAND.

Like her saintly predecessor, Matilda fully verified the primitive title bestowed by the

Saxon on their queens, *Blasfdige*, or the giver of bread. Her charities were of a most extensive character, and her tender compassion for the sufferings of the sick poor carried her almost beyond the bounds of reason, to say nothing of the restraints imposed on royalty. She imitated the example of her mother, the saintly Queen of Scotland, both in the strictness of her devotional exercises, and in her personal attentions to those who were labouring under bodily afflictions.\* She went every day in Lent to Westminster Abbey, barefoot, and clothed in a garment of haircloth; and she would wash and kiss the feet of the poorest people, for which, according to Robert of Gloucester, she was once reproved, not without reason, by a courtier. He had his answer, however, as our readers will perceive from the following curious dialogue:—

"Madam, for Godde's love is this well ado  
To handle such unclean limos, and to kiss so?  
Foul would the king think it this thing he wist,  
And right well avise him ere he your lips kist."  
"Sir, sir!" quoth the queen, "be still. Why say you so?  
Our Lord himself example gave for to do so."†

On another occasion, her brother Alexander the Fierce, King of Scotland, when on a visit to the court of her royal husband, entering Matilda's apartment, found her on her knees engaged in washing the feet of some aged mendicants, on which she entreated him to avail himself of the opportunity of performing a good and acceptable work of charity and humiliation, by assisting her in this labour of love for the benefit of his soul.‡

The warlike majesty of Scotland smiled, and left the room without making any reply to this invitation. Perhaps he was conscious of his want of skill as an assistant at a pediluvium party; or it might be that he had seen too much of such scenes during the life of his pious mother Queen Margaret, and feared that his sister would carry her works of benevolence to extremes that might prove displeasing to the tastes of so refined a prince as Henry Beauclerc.

But to do Matilda justice, her good works in general bore a character of more extended usefulness; so much so, that we even feel the benefit of them to this day in the ancient bridge she built over "my Lady Lea," Once being, with her train on horseback, in danger of perishing while fording the river Lea at Oidford during a high flood, in gratitude for her preservation she built the first arched bridge ever known in England, a little higher up the stream, called by the Saxons *Bow Bridge*, still to be seen at Stratford-le-Bow. "after London Bridge has been broken down."

\* THEOD. Eccl. Hist. lib. iii. cap. 11, 12.

† LIB. xxvii. Lib. x. cap. 29.

‡ SÆMEX. ANN. 862, 116.

§ SOCR. viii. 33. NICHEN. AN. 34, 35. EVAG. i. 2, 45.

\* Weaver. † Robert of Gloucester. ‡ M. Paris.  
§ Bow, from *bogen*, an arch, a word in the German language, pronounced with the g sounded like y brings it close to the Anglo-Saxon.

Bow Bridge was built at the head of the town of Stratford, and Channel's Bridge over a tributary stream of the Lea, the way between them being well paved with gravel. She gave certain manors, and a mill called Wiggin Mill, for ever, towards keeping in repair the said bridges and way.\* She also built the bridge over the little brook called Channel's Bridge.

Matilda founded the hospital at St. Giles in the Fields, and also Christ Church,† which stood on the very spot now called Duke's Place, noted as the resort of a low class of Jews.

This excellent queen also directed her attention to the important object of making new roads, and repairing the ancient high-ways that had fallen into decay during the stormy years which had succeeded the peaceful and prosperous reign of her great uncle, Edward the Confessor. By this means travellers and itinerant merchants were greatly facilitated in their journeys through the then wild and perilous country, which, with the exception of the four great Roman ways,‡ was only intersected with a few scattered cart-tracks through desolate moors, heaths, and uncultivated wastes and woodlands. These public benefits, which Matilda the Good conferred upon the people from whose patriotic monarchs she derived her descent, were in all probability the fruits of her regency during the absence of her royal husband in Normandy; for it is scarcely to be supposed that such stupendous undertakings could have been effected by the limited power and revenues of a mere queen-consort.

(To be continued.)

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

*From the U. S. Catholic Miscellany.*

More than once, my dear —, you have called my attention to the peculiar phraseology lately adopted by some of our friends of the Protestant Episcopal Church, in speaking of themselves as "the Catholics," while they affect to call us "Romanists;" and a few days since you also put into my hands, as having a bearing on this subject, a pamphlet which they profess to hold in high admiration, entitled "Catholic Truths and Roman Fallacies." My views upon these matters I have expressed

to you fully in conversation; but for the purpose of enabling you to consider them more thoroughly you request that I would commit them, or at least the substance of them, to writing. With this request I feel it a duty to comply.

In the beginning of the sixteenth century it may be said that there was but one visible church in the civilized world. The Greek division of Christians was not to be found out of the Russian and Turkish dominions. In Asia there were scattered Armenian, Nestorian, and Eutychian Christians; in the south of Europe there was a small sect called Waldenses, and in England there yet remained some of the followers of Wickliffe, or of the sect called Lollards. But the great body of Christendom was thoroughly united in the profession of the same faith, in the administration of the same sacraments, and in the observance of the same rites, and all acknowledged the same form of church government, over which presided, as the visible head on earth, the bishop of Rome. In the year 1517, was published in Wittenburg, in Germany, a book written by Martin Luther, containing ninety-five short theses on the nature of indulgences, and the errors of the questors, that is to say, of the persons employed to dispose of indulgences. This book gave rise to angry disputations, and the combatants becoming excessively heated, the dispute extended itself to other topics connected with religion, and doctrines were then broached on the part of Luther avowedly new, but alleged to be founded on the true interpretation of the Scriptures. The consequence was a severance from the main body of a considerable portion who at first called themselves Gospellers and Reformers, but who afterwards, however, split amongst themselves into different subdivisions, under different appellations, took the distinctive name of "Protestants." The main body retained the ancient name of Catholics.

For some time after these dissensions, the Protestant doctrines made little progress in England. Indeed the English king (Henry VIII) entered into the controversy as a champion of the ancient faith against Luther, and obtained from the Pope, in acknowledgment of his Catholic ardor and zeal, the title of "Defender of the Faith," a title still claimed by the English monarch. But a violent quarrel took place afterwards between the king and the Pope, because of the refusal of the latter to sanction Henry's divorce from his queen Catharine, and Henry contrived to obtain in 1531, from the convocation of the English clergy, an acknowledgment that he was "the chief protector, the only and supreme lord, and as far as Christ would allow,

\* Hayward's Three Norman Kings. † Pennant.  
 ‡ Which mighty works were of infinite use to our ancestors much later than the Norman era. Robert of Gloucester speaks of their utility in his day, and says,  
 "Think ways by mony a town do wend."

the supreme head of the Church." This submission of the English church to the king's dominion was afterwards, and without any regard to the remarkable qualification with which it was accompanied, treated as absolute, unconditional, and complete. On the third of November, 1534, by an act of parliament, (*Stat. 26, Hen. VIII, ch. i.*) it was enacted and declared "that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reported the only supreme head on earth of the Church of England, called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of supreme head of the same church belonging and appertaining; and that our said sovereign lord, his heirs and successors, shall have full power and authority from time to time to visit, repress, reform, order, restrain, and amend all such errors, heresies, abuses, offences, contempts, and enormities, whatever they be, which by any manner of spiritual authority or jurisdiction, might or may lawfully be reformed, repressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's kingdom, and for the conservation of the peace, unity, and tranquillity of this realm, any usage, custom, foreign authority, prescription, or any thing or things to the contrary notwithstanding." By this statute "the Church of England" was necessarily severed from all other Christian churches, and converted to all intents and purposes into a political establishment—its faith, its rites, its discipline, were surrendered to the dominion of the king. He was authorized from time to time to define and to decide what was true doctrine, and what heresy or error—to correct and reform as his judgements or caprice should dictate whatever might be deemed abuses—to exercise every and "any manner of spiritual authority and jurisdiction"—any thing whether in Christ's law, or any where else to the contrary notwithstanding. The Church was impiously given to Cæsar. It was not expected, nor intended, that any persons other than British subjects, should be affected by this delegation of ecclesiastical power. The objects of the statute were first to make the Church of England a separate and distinct establishment from the great Church of Christendom, and secondly, to subject this separate establishment to the absolute rule of the English monarch.

Upon the doctrinal points which had severed the Protestants from the Catholic world,

the king took part against the Protestant teachers, and he caused many who espoused and preached their doctrines, to be put to death as impious heretics. In May, 1539, he caused to be enacted the statute "for abolishing diversity of opinions in certain articles concerning Christian religion," the statute commonly known as the statute of the six articles (*Stat. 31, Hen. VIII, ch. xiv.*) in which the Catholic doctrine respecting the real presence in the eucharist, the Catholic discipline of receiving the sacrament under one form, the celibacy of the clergy, and the sanctity of vows of chastity, the celebration of the mass, and the practice of special or auricular confession, are all sanctioned as parts of the faith or discipline of "the Church of England," and severe punishments denounced against all who shall dare to gainsay them. Afterwards, while Henry lived, the book put forth by his authority, under the title of "A Necessary Doctrine and Erudition for a Christian Man," but more usually styled "The King's Book," was the standard of orthodox faith in England.

## LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

### CHAPTER VIII.

(Continued from our last.)

Charles said, that somehow he did not like this mode of arguing; it seemed dangerous; he did not see whither it went, where it ended. Presently he said abruptly, "Why do you think there are more difficulties in the Church of Rome?" "Clearly there are," answered Carlton; "if the Articles are a crust, is not Pope Pius's Creed a bone?" "I don't know Pope Pius's Creed," said Charles; "I know very little about the state of the case, certainly. What does it say?" "Oh, it includes infallibility, transubstantiation, saint-worship, and the rest," said Carlton; "I suppose you could not quite subscribe to these." "It depends," answered Charles slowly, "on this,—on what authority they came to me." He stopped, and then went on: "Of course I could, if they came to me on the same authority as the doctrine of the Blessed Trinity comes. Now, the Articles come on no authority; they are the views of persons in the sixteenth century; and it is not clear how far they are, or are not, modified by the views of the nineteenth. I am obliged, then, to exercise my own judgment; and I candidly declare to you, that my judgment is unequal to so great a task. At least, that is what

troubles me, whenever the subject rises in my mind; for I have put it from me." "Well, then," said Carlton, "take them on *faith*." "You mean, I suppose," said Charles, "that I must consider our Church *infallible*." Carlton felt the difficulty; he answered, "No, but you must act *as if* it were infallible, from a sense of duty." Charles smiled; then he looked grave; he stood still, and his eyes fell. "If I *am* to make a Church infallible," he said, "if I *must* give up private judgment, if I *must* act on faith, there is a Church which has a greater claim on me than the Church of England." "My dear Reding," said Carlton with some emotion, "where did you get these notions?" "I don't know," answered Charles; "somebody has said that they were in the air. I have talked to no one, except one or two arguments I had with different persons in my first year. I have driven the subject from me; but when I once begin, you see it will out."

They walked on awhile in silence. "Do you really mean to say," asked Carlton at length, "that it is so difficult to understand and receive the Articles? To me they are quite clear enough, and speak the language of common sense." "Well, they seem to me," said Reding, "sometimes inconsistent with themselves, sometimes with the Prayer-book; so that I am suspicious of them; I don't know *what* I am signing when I sign, yet I ought to sign *ex animo*. A blind submission I could make; I cannot make a blind declaration." "Give me some instances," said Carlton. "For example," said Charles, "they distinctly receive the Lutheran doctrine of justification by faith only, which the Prayer-book virtually opposes in every one of its Offices. They refer to the Homilies as authority, yet the Homilies speak of the books of the Apocrypha as inspired, which the Articles implicitly deny. The Articles about Ordination are in their spirit contrary to the Ordination Service. One Article on the Sacraments speaks the doctrine of Melancthon, another that of Calvin. One Article speaks of the Church's authority in controversies of faith, yet another makes Scripture the ultimate appeal. These are what occur to me at the moment." "Surely many of these are but verbal difficulties, at very first glance," said Carlton, "and all may be surmounted with a little care." "On the other hand, it has struck me," continued Charles, "that the Church of Rome is undeniably consistent in her formularies; this is the very charge some of our writers make upon her, that she is so systematic. It may be a hard, iron system, but it is consistent." Carlton did not wish to interrupt him, thinking it best to hear his whole difficulty; so

Charles proceeded: "When a system is consistent, at least it does not condemn itself. Consistency is not truth, but truth is consistency. Now, I am not a fit judge whether or not a certain system is true, but I may be quite a judge whether it is consistent with itself. When an oracle equivocates, it carries with it, its own condemnation. I almost think there is something in Scripture on this subject, comparing in this respect the pagan and the inspired prophecies. And this has struck me too, that St. Paul gives this very account of a heretic, that he is 'condemned of himself,' bearing his own condemnation on his face. Moreover, I was once in the company of Freeborn (I don't know if you are acquainted with him), and others of the Evangelical party; and they shewed plainly, if they were to be trusted, that Luther and Melancthon did not agree together on the prime point of justification by faith; a circumstance which had not come into the Article-lecture. Also I have read somewhere, or heard in some sermon, that the ancient heretics always were inconsistent, never could state plainly their meaning, much less agree together; and thus, whether they would or no, could not help giving to the simple a warning of their true character, as if by their rattle."

(To be continued.)

## CORRESPONDENCE.

Letter of "a Convert."

(Concluded from our last.)

It is the universality, unity, perpetuity and stability of the Church, expressed by the appellation of "*Roman Catholic*," which inspire its members with such unbounded confidence in its truth. When a Catholic has been taught to extend his view beyond the boundaries of his native land and to take a survey of the whole Christian world; when combining the past with the present, he sees a religion beginning with Christ, and descending in one unbroken succession to the present day; when he contemplates the Church founded on an immoveable rock, which becomes the centre of a circle, widening through every age, like the waves of a ruffled surface, till it embraces in its pale all the nations of the known world; when he beholds the spouse of Christ, looking down from her proud eminence on the wreck of all human things, scattering the blessings of religion from shore to shore, and guarding them from age to age for her obedient children, whilst those who forsake her, like sheep that have left their fold, wander for a time in restless uncertainty, till at last they are seen no more; when

sees her in the midst of the rudest assaults of earth and hell, still resting securely on the promises of him who cannot fail, as confident of the future protection of heaven as she is secure of the present, *her* confidence becomes his own; and if at that moment he beholds some consequential member of a modern sect, cased from head to foot in the armor of misrepresentation and abuse, advancing towards him and hurling his little spear, or striking his pettish hand against the rock of the Church, he cannot repress the feeling at least of *pity*, which is only increased by the anger and vexation of his disappointed foe.

The "Popish wiseacres" very well know that many a wiseacre of "blood-bought Protestantism" has proved himself to be a "lying prophet," and G. M.'s interpretation of prophesy regarding the downfall of Babylon will be fated to be placed to the same account,—the word of God says "that no prophesy of the Scripture is of any private interpretation." 2nd St. Peter I. 29, and let G. M. read, mark, learn and inwardly digest the following reproach from the same high authority—"I have not sent these prophets," says the Lord, "yet they ran: I have not spoken to them, yet they prophesied."—Jeremiah XXIII. 21.

With reference to my communication published by you in your issue of 1st Sept. last, the doughty G. M. thought proper to make a lame effort to "become" as he says "the advocate of the *Advocate*"—Vide *Calcutta Christian Advocate* of the 22nd.—I will with your leave Mr. Editor beg to notice his advocacy in my next and then I will take my leave of the Rev. Mr. G. M. of the "Union Chapel-House."

Your obdt. servant,

29th Nov. 1849.

A CONVERT.

To His Grace the Most Rev. Dr. Carew.

MY DEAR LORD ARCHBISHOP,—Your Grace will I am sure; be very much gratified to hear that we have received a most generous present for the Orphan Children. Mrs. Carbery has kindly sent us 72 neat Straw Bonnets, 10 pieces of Merino and 1 piece of Black Stuff, for winter dresses. I need not say how very acceptable this present is to our poor Institution where it is so difficult to clothe such a number of poor helpless Orphans. Begging your Grace's Blessing,

I am my dear Lord Archbishop,

Your affect. and dutiful child,

M. J. CHRISTINA.

26th December, 1849.

### B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. J. Michael, through Rev. Mr. Kennedy, ... ..	Rs. 2 0
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Collected at St. John's Chapel Circular Road, and forwarded by Mr. J. F. Bellamy, ... ..		Rs. 16 0
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### Selections.

#### A CHILD'S FIRST IMPRESSION OF A STAR.

SHE had been told that God made all the stars  
That twinkled up in heaven, and now she stood  
Watching the coming of the twilight on,  
As if it were a new and perfect world,  
And this were its first eve. She stood alone  
By the low window, with the silken lash  
Of her soft eye upraised, and her sweet mouth  
Half parted with the new and strange delight  
Of beauty that she could not comprehend—  
And had not seen before. The purple folds  
Of the low sunset clouds, and the blue sky  
That looked so still and delicate above,  
Filled her young heart with gladness; and the eve  
Stole on with its deep shadows, and she still  
Stood looking at the west with that half smile,  
As if a pleasant thought were at her heart.  
Presently, in the edge of the last tint  
Of sunset, where the azure sky was mixed  
With the faint golden mellowness, a star  
Stood suddenly. A laugh of wild delight  
Burst from her lips, and putting up her hands,  
Her simple thoughts broke forth expressively—  
"Father, dear Father, God has made a star!"

### ITALY—ROME.

THE LATE REBEL GOVERNMENT.—A letter from Rome, of the 18th inst., makes the following statement:—It is known that to pay the political condottieri of the bands of Garibaldi, to recompense its partisans, and preserve its empire over the people, the Triumvirate made a prodigal disbursement of money, which it obtained partly by organised pillage. The plate of the monasteries, the sacred vases of the churches, the linen of the public establishments, the effects more or less precious of private houses, metal, gold, silver, copper wherever it was found, in the residence of the rich as in that of the poor, afforded it a large resource. Of these spoils some have disappeared, others have been recovered. Vessels and plate of the churches, marvels of the past, more precious by the merit of the work than by the magnificence of the

*matériel*, have been swallowed up by the melting pot, or are now travelling through the world. But those that have been recovered have been restored to the convents and churches. The furniture of the citizens was not spared; from one his beds, from another his chair, from another his kitchen utensils, another his sheets and napkins, were taken. The objects that have been recovered have been given to their proprietors. Nothing is more curious than to read the bills announcing these restorations. In the court-yard of the capitol the objects which have not been demanded, or which are so injured as to have no value, are piled up. Among them are broken balconies, rails, remains of carriages, statues, paintings, &c. This revolutionary museum shews that all was considered worth taking by the pillagers. And such was the admirable régime so much regretted by the Republicans of the eve, and vaunted as the awakening of the Italian people, to conquer their independence and to restore their nationality! The Roman Republic has, however, other claims to the admiration of the universe. It is the first Government which has knowingly and voluntarily coined false money. We do not speak of its paper; one can explain by necessity the thirty millions of paper money which it has put into circulation; but I refer to its pieces of copper covered with a small portion of silver, and issued to the amount of five or six millions of francs, and which are now the only current money. At this moment, in fact, the money of the Pope has disappeared; only that of the Triumvirate is in circulation. The pieces are well made, with the Roman eagle—the eagle which covered the world with its wings—and which must be surprised at the strange service to which it is reduced. The pieces of forty *baiochi* (forty sous) are almost as large as five franc pieces, and the rest in proportion. It must be admitted that kings guilty of having falsified the coinage have been outdone; but this is the law of progress.—*Constitutionnel*.

### TOLERATION.

Not the least useful quality in Mr. Macaulay's 'History of England,' is the impression it will convey, that *toleration* in matters of religion was a thing quite unknown in past time; that in point of fact, the party or sect who attained the upper hand was intolerant of those over whom it had achieved a victory. We say it is useful to know that such was the case; because the descendants of parties persecuted are apt to forget that their ancestors were persecutors in turn. Thus in Scotland we hear much of the persecutions of the Puritans in the seventeenth century; no doubt these persecutions were most atrocious; but spiritual pride in reference to these dark proceedings will be lessened by the reflection that the Puritans themselves, English and Scotch, acknowledged when in power, no principle of toleration. Mr. Macaulay sets us right on this important subject in the following luminous passage:—

'The Puritans ought to have learned, if from nothing else, yet from their own discontents, from their own struggles, from their own victory,

from the fall of that proud hierarchy by which they had been so heavily oppressed, that in England, and in the seventeenth century, it was not in the power of the civil magistrate to drill the minds of men into conformity with his own system of theology. They proved, however, as intolerant and as meddling as ever Laud had been. They interdicted, under heavy penalties, the use of the Book of Common Prayer, not only in churches, but even in private houses. It was a crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art, and curious remains of antiquity, were brutally defaced. The parliament resolved that all pictures in the royal collection which contained representations of Jesus or of the Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stone-masons to be made decent. Against the lighter vices the ruling faction waged war with a zeal little tempered by humanity or by common sense. Sharp laws were passed against betting. It was enacted that adultery should be punished with death. The illicit intercourse of the sexes, even where neither violence nor seduction was imputed where no public scandal was given, where no conjugal right was violated, was made a misdemeanour. Public amusements, from the masques which were exhibited at the mansions of the great, down to the wrestling-matches and grinning-matches on village greens, were vigorously attacked. One ordinance directed that all the maypoles in England should forthwith be hewn down. Another proscribed all theatrical diversions. The play-houses were to be dismantled, the spectators fined, the actors whipped at the cart's tail. Rope-dancing, puppet shows, bowls, horse-racing, were regarded with no friendly eye. But bear-bating, then a favourite diversion of high and low, was the abomination which most strongly stirred the wrath of the austere secretaries. It is to be remarked that their antipathy to this sport had nothing in common with the feeling which has, in our own time, induced the legislature to interfere for the purpose of protecting beasts against the wanton cruelty of men. The Puritan hated bear-bating, not because it gave pain to the bear, but because it gave pleasure to the spectators. Indeed he generally contrived to enjoy the double pleasure of tormenting both spectators and bear. Perhaps no single circumstance more strongly illustrates the temper of the precisians than their conduct respecting Christmas-Day. Christmas has been from time immemorial, the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season all hearts not

utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and of the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year. Where there is much enjoyment, there will be some excess; yet, on the whole, the spirit in which the holiday was kept was not unworthy of a Christian festival. The Long Parliament gave orders in 1644, that the 25th of December should be strictly observed as a fast; and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavoured with roasted apples. No public act of that time seems to have irritated the common people more. On the next anniversary of the festival formidable riots broke out in many places. The constables were resisted, the magistrates insulted, the houses of noted zealots attacked, and the proscribed service of the day openly read in the churches.

All severities produce a reaction: the English threw off Puritanism in disgust; the Scotch acquired an equal antipathy to Episcopacy. Philosophically speaking, both were wrong: it was neither the principles of Puritanism nor of Episcopacy that were to blame: it was the ignorance of the age; and it is only against this species of ignorance that war should now be waged.—*Chambers's Edinburgh Journal.*

### SHIPWRECK ON THE COAST OF AFRICA.

(From the Daily News, November 7.)

The *Messenger du Midi* of the 30th ult. relates the following account of the shipwreck of the brig *La Lucie*, of Adge, on the coast of Africa. The narrator is one of the men who were the heroes of this lamentable story.

"On the 27th of June last the new polacca brig, the *Lucie*, of 215 tons burden, and manned by a crew of eight persons, including the captain, M. V. Lavialle, left the port of Algiers in ballast, with beautiful weather, bound for Gorea and Gambia, where a cargo of *arachides* awaited it, destined for Marseilles. On the 13th of July, at 10 o'clock p. m., the weather was dreadful; the sea threatened to swallow up the vessel, and a tremendous leak was soon sprung. Several manœuvres to caulk the seams were tried in vain; the two boats used in these operations were hurled against the side of the brig, and several of the crew narrowly escaped drowning. Exhausted by fatigue they resolved to await the dawn. When daylight appeared, however, it only served to show the panic-stricken mariners the fearful position in which they were placed;—the *Lucie* was wrecked on the coast of the great desert of Sahara, which was the very antipodes of its course. The sea still raged with the utmost fury. Various manœuvres were tried, but without any result. It was necessary to re-

nounce them, and to resort to other measures. Each man then made a parcel of his clothes; a sail served for the preservation of a small quantity of provisions; the mainmast was cut down, and on this frail piece of wood eight men, variously laden, reached the shore, not without having experienced the most cruel sufferings. Having landed, the mariners raised a tent with the sail, and reposed from their long fatigues until the morning of the 15th of July, when they began their march along the coast, towards St. Louis of Senegal, more than 100 leagues distant from the site of their shipwreck. They were dejected and depressed in spirits, and tears filled their eyes. On the evening of the third day's march their scanty supply of water failed them, and it was then resolved (horrible to relate) that their common urine should be collected in a glass bottle, and this was for four days their only beverage. But the fifth day the bottle received nought but blood and salt water provided the place of urine. Eight days had already elapsed since these unhappy wretches had bid adieu to the *Lucie*. In this arid country, the soil of which was burning sand, no vestige of humanity had yet appeared to rekindle hope in their hearts. The captain, however, still uttered expressions of encouragement and consolation. On the morning of the ninth day, Cape Blanco presented itself, and the travellers descried two Moors, who by signs gave them to understand that they were near a habitation where they would be favourably received. 'Courage!' cried our sailors, who directed their steps towards the spot. They soon reached a wretched cabin, whence a Moor emerged, and, with loud vociferations, laid hands on the small quantity of provisions that still remained to them. The eight sailors allowed themselves to be robbed without resistance. Hope had given way to despair. They resumed their toilsome march, and soon afterwards were assailed by a band of Moors who stripped them of everything.

"This Arab band drew a circle around them, and conducted them, as prisoners, amidst shouts and the most unintelligible howlings, to a neighbouring settlement. Having reached this spot in a dying state, the unfortunate mariners were ordered to kneel. They did so, and the infant Moors, excited by their mothers, cast whole handfuls of sand into their eyes by way of allaying the existing irritation. A vehement discussion next arose, and a council of savages was convened to decide the fate of the captives. The women more ferocious than the men, and insisted on a sentence of death, which was brutally pronounced by the council. Towards night, it was decided, by drawing straws, to whom the victims should be surrendered. Meanwhile, however, the tender sex retired; and the male Moors, having scouraged the naked mariners to the very verge of death, made signs to them to escape by flight. The prisoners offered up a momentary prayer to Almighty God, and then, staff in hand, resumed their journey, without knowing whither to go. After a toilsome journey during the whole night, our fugitives found themselves at sunrise, on the sea shore exhausted by hunger, fatigue, and sickness, the eight unfortunates fell upon the sand and went to sleep. On awaking,

the captain, Lavielle, and three of the seamen detached themselves from their companions on a journey of exploration, to discover a less dangerous route. Alas! the consequences of this courageous resolve were disastrous, for the four men never reappeared. Two hours after their departure the four remaining seamen saw that they were pursued by the Moors; they concealed themselves, but in vain. They were dragged from their lurking place, and again most cruelly maltreated, the fair sex, as before, displaying by far the greatest ferocity. The only habiliments that remained to them—their shirts—were taken from them, they were stripped stark naked, mercilessly bastinadoed, and abandoned to their fate.

At nightfall a fearful tempest mended the aspect of affairs; the fiery wind was suffocating, and one of the sailors perished, whilst his companions passed the night literally buried in the sand. At daybreak the survivors resolved to return to the site of the wreck, in the hope of finding some nourishment on board the vessel.

“After four days’ march they found the articles of dress which they had scattered along the road on the day when they abandoned the *Lucie*, and so reclothed their weary and bruised limbs. Another of the seamen died on the route, but on the fifth day the remainder reached the site of the shipwreck. The two surviving seamen went on board, but, alas! the natives had anticipated them, and plundered the brig of every article. They had now struggled against famine and fatigue for 10 days, and resolved to await death—that blessed benefactor of unfortunate man. In the interim, however, a white spot was descried in the distance; it proved to be a vessel in full sail. A signal was hoisted by the two seamen, and at length, after much delay, the captain (fearing that it was a mere stratagem of the Moors to decoy him into their hands) sent a shallop ashore, and rescued the dying wretches. The vessel proved to be the Spanish ship *Adam*, commanded by Captain Francisco *Devega*, and employed in the fishing trade on the coast. The gallant *Devega*, having heard the recital of the rescued ones, made every effort in his power to discover the men who had been cast ashore, but in vain. On the fourth day the *Adam* cast anchor off the Canary Isles, and towards the middle of September the unfortunate Frenchmen were despatched to Cadiz in a Spanish government steamer, whence they took passage to Marseilles. They arrived at the latter port on the 12th of October, and embraced their families with tears of thankfulness and joy. It is hoped that the French government will make a fitting acknowledgment to the gallant Captain *Devega* for his noble conduct.”

## KAMSCATKA. KOTZEBUE'S TRAVELS.

### ORIGIN OF ITS NAME; DEITIES OF THE KAMSCHATKANS.

(Continued from our last.)

The several races of Kamtschatkans frequently waged war with each other; caused either by

the forcible abduction of the women, or a deficiency in hospitality on their occasional interchange of visits, which was considered an insult to the guest, demanding a bloody revenge.

Their wars were seldom carried on openly; they preferred stratagem and artifice; and the conquerors practised the greatest cruelties on the conquered. If a party was so beleaguered as to lose all hope of effectual resistance, or of securing their safety by flight, knowing that no mercy would await a surrender, their warlike spirit did not desert them; they first murdered their women and children, and then rushed furiously on the enemy, to sell their lives as dearly as possible. Their weapons were lances, and bows and poisoned arrows.

To treat a guest with the utmost politeness, and leave no cause for hostility, the host was expected to heat his subterranean dwelling till it became almost insupportable: both parties then cast off all their attire, an enormous quantity of food was before the guest, and the fire was continually fed. When the visitor declared that he could no longer eat, or endure the heat of the place, all that courtesy required had been done, and the host expected a present in return for his hospitality.

At such entertainments the *moucho-more*, a deleterious species of mushroom, was usually introduced, as a mode of intoxication. Taken in small quantities, it is said to excite an agreeable hilarity of spirits; but if immoderately used, it will produce insanity of several days' duration. Animated by these enjoyments, the host and guests found mutual amusement in the exercise of their peculiar talent of mimicking men and animals.

The children when grown up showed little affection for their parents, neglected them in old age, and did not even consider it a violation of filial duty to kill them when they became burdensome. They also murdered their defective or weakly children, to spare them the misery of a languishing existence. They did not bury their dead, but dragged the corpse into the open air, by a thong tied about the neck, and left it a prey to dogs; under the belief, that those devoured by these animals, would in another world be drawn by the best dogs.

The mode of solemnizing marriages among the Kamtschatkans was tedious, and on the part of the bridegroom, attended with many difficulties. A man who wished to marry a girl went to the house of her parents, and without farther declaration took his share in the domestic labours. He thus became the servant of the family, and was obliged to obey all their behests, till he succeeded in winning the favour of the girl and her parents. This might continue for years, and even in the end he was liable to be dismissed, without any compensation for his trouble. If, however, the maiden was pleased, and the parents were satisfied with him, they gave him permission to catch his beloved; from this moment the girl took all possible pains to avoid being alone with him, defended herself with a fishing-net and numerous girdles, all which were to be cut through with a stone knife, while all the family were upon the watch to rescue her at once.



first outcry: the unfortunate lover had probably no sooner laid hands upon his bride than he was seized by her relations, beaten, and dragged away by his hair; yet was he compelled to conquer and overpower her resistance, or to continue in unrewarded servitude. When, however, the catching was accomplished, the fair one herself proclaimed the victory, and the marriage was celebrated.

The present Kamtschatkans are an extremely good-natured, hospitable, timid people; in colour and features nearly resembling the Chinese and Japanese. They all profess the Christian religion; but secretly retain many of their heathen customs, particularly that of killing their deformed children.

(To be continued.)

#### MADRAS.

We learn that the Roman Catholics of H. M. 34th Foot just before the departure from Secunderabad of the Head Quarter Division of that Regiment, presented their Clergy with an Address, expressive of their sorrow at being separated from Pastors for whom they must ever feel the warmest attachment and gratitude for the zealous assiduity with which the priests have at all times administered to their spiritual wants, and endeared themselves to the men by their kindly bearing, and the affectionate interest they have always manifested in the welfare of their flock. The Reverend gentlemen are said to have evinced much emotion at receiving this gratifying mark of respect and regard and their reply was most appropriate, as after touching on various matters they entreated the Roman Catholic Soldiery henceforward to live steady and sober lives, conducting themselves both as good Catholics and good Soldiers of Her Majesty the Queen. Bishop Murphy has allowed one of the Priests at Secunderabad, the Rev. Mr. Hampden, to accompany the Head Quarter Wing of the Regiment to Masulipatam.—*United Service Gazette*, Dec. 18.

**DEATH OF THE SUPERIORESS OF BAGGOT-STREET CONVENT.**—It is with exceeding great regret we have to record the death of Mother Mary Cecilia Marimon, late Superioress of the Convent of Mercy, Baggot-street, which sad event occurred on the 15th inst., in the 47th year of her age, after a short but severe illness, which she bore with true Christian patience. This holy lady who has been so distinguished for her great charity and zeal, had the happiness of seeing several new foundations of the institute established through her exertions, not only in Ireland and England, but also on different parts of the Continent and in the New World. The solemn Office and High Mass for the repose of her soul took place on Monday last, at eleven o'clock, in the chapel of the Convent, and was attended by nearly fifty clergymen from the different parts of the city and county. The Rev. Dr. Doyle sung the Mass, assisted by Rev. P. E. Farrelly, as Deacon, Rev. Mr. O'Dwyer, as Sub-Deacon, and Rev. Dr. Quinn, Master of the Ceremonies. Immediately after the Mass, the body was conveyed to the burial ground at the rear of the Convent, preceded by the procession of the

Clergy, and followed by about forty of the religious sisters, whose sorrowful countenances indicated how much they felt the loss they have sustained, but which must, if possible, be still more severely felt by the numerous poor for whom she provided protection and relief, and who could always with confidence look to her as a tender and affectionate mother. Surely a life spent in such holy and charitable labours must be entitled to participate in that encomium—"Precious in the sight of the Lord is the death of his saints."—*Tablet*.

**ST. VINCENT OF PAUL.**—The apprentices patronised by the Society of Saint Vincent of Paul at Paris having forwarded to his Holiness, their modest offering in aid of the collection of Peter's Pence, the Holy father has designed to address to the President of the Society a brief which we reproduce here:—"Dear Son,—Salvation and apostolical benediction: We have received with the letter which you have addressed to us of the 28th of last May, your report on the edifying work of the patronage of St. Vincent of Paul, founded in favour of youth. We find this work meritorious and worthy of praise; and we sincerely felicitate you, dear son, as also the young brethren, on the devoted care which you have bestowed upon it. But that which entirely rejoices our hearts, and surpasses all expression, is the filial devotion of your apprentices, who, on the first intelligence of the cruel afflictions which we have experienced, have forgotten their own cares, and have taken on their poverty the task of conferring a gift on us. We are touched by these little children; and we embrace them all in the tenderness of a paternal heart. May the Lord spread over them the abundance of his benedictions and recompense them for their admirable generosity. To call down on you and on your patrons the heavenly graces, and to bestow upon you a testimony of our affections, we give you, dear Son, from the bottom of our heart, our apostolic benediction as well to all your confraternity as to your apprentices, who are not less dear to us than you are. Given at Gaëta, the fourth year of our Pontificate, Pius IX., Sovereign Pontiff."—*Times*.

**GOVERNMENT APPOINTMENTS IN THE ESTABLISHMENT.**—"Every Churchman," says the *Guardian*, "must, of course, have observed what the aim of the present Government has been in its Episcopal appointments; not excluding, we are sorry to say, the last one of Dr. Hind's, an amiable man, we believe, and one on whom personally we have no desire to make the smallest reflection; but still evidently appointed to his Bishopric simply and solely because he is of the school of Dr. Whateley and Dr. Hampden. Such a steady, uniform aim at occupying the whole Episcopal bench with the laxest and loosest theology of the day—an aim never lost sight of in any single case, but going straight to that, as its end—does necessarily excite the serious alarm of many Churchmen; for they say, what is there to prevent these appointments from going on till the whole bench is filled with this school, and there is not a Bishop in the Church who is not an avowed Latitudinarian? What is there to stop this course of things?"—*Tablet*.

# THE CATHOLIC

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

No. 2.]

CALCUTTA: SATURDAY, JANUARY, 12, 1850.

[Vol. XVIII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ORIGINES LITURGICÆ, OR ANTIQUITIES OF THE ENGLISH RITUAL, &c. BY THE REV. WILLIAM PALMER, M. A. OXFORD: 1832.—*Dublin Review*, August, 1841.

(Continued from our last.)

I. The canon of the mass, the anaphora of the Greeks, was always introduced with that prayer of joy and thanksgiving which begins with the words, “It is very meet and just,” &c.; to which the people answered by chanting the seraphic hymn from the prophet Isaiah, “Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory;” and the hymn with which the Jews welcomed the Redeemer at his entry into Jerusalem, “Hosanna in the highest: blessed is he that cometh in the name of the Lord: hosanna in the highest.” Thus the reformers found it in the ancient liturgies, and thus they allowed it to remain in the first edition of the book of Common Prayer. But in the second, three years afterwards, the hymn “Hosanna” had disappeared, and its place was supplied with the words, “Glory be to thee, O Lord most high.” The alteration was trifling: what could be the motive? Of that, Mr. Palmer very wisely says nothing; he is content to defend it, by appealing to three ancient liturgies,—the Clementine, the Alexandrian, and the Ethiopian,—none of which, if we may believe him, ever contained the hymn Hosanna: not that he supposes it to have been thrown out on their authority—for two of them, we believe, were unknown to the revisors—but because the omission of the hymn in these liturgies shows that it was not of universal use in the Church. But did they really omit it? There is no proof of such omission in the Alexandrian, for the rubric orders “Holy, holy, holy Lord,” to be sung, meaning probably the whole of the usual res-

ponse; and in the other two, instead of being entirely suppressed, it is only removed to another situation equally appropriate—the general communion. The true cause of its suppression in the Anglican service, will be found in the change which had been lately wrought in the archbishop’s theological notions respecting the eucharist. He knew that this hymn had hitherto been used as an introduction, to the “awful and unbloody sacrifice; as an announcement that the Redeemer himself was about to descend on the altar, in the name of the Lord; as an address of welcome presented to him by his grateful disciples:

Hosanna in the highest: blessed is he that cometh in the name of the Lord: hosanna in the highest.” To this that prelate had no objection in 1548; but then he had not been schooled by the foreign emissaries of Calvin. At the revision of the book in 1551, his eyes had been opened: he could no longer reconcile such language with the new doctrine that the consecrated elements were only figures of the body and blood of Christ; and for that reason he directed or consented that the hymn should be erased from the corrected form.

II. Here it should be observed, that in the original book a rubric was prefixed to the prayer of thanksgiving, directing that “a little pure and clean water” should be mixed with the wine in the cup. In this, the framers of the ritual were certainly justified by the uniform practice of the Christian world. The mixture of the water with the wine is enjoined or noticed in every orthodox liturgy: it is

mentioned by the most ancient Christian writers in different parts of the globe;—by St. Capriau in Africa, by the Pseudo-Clemens in Egypt, by Irenæus in Gaul, and by Justin Martyr in Palestine. It was one of those practices which, though not recorded in Scripture, were retained, according to St. Basil, in the celebration of the most holy mysteries, because they were known by unwritten tradition.\* But after the bursting forth of the new light, this very circumstance was thought a sufficient reason for their condemnation. The mixture of water with the wine was suppressed by a new rubric. Mr. Palmer does not attempt to trace the suppression to any ancient liturgy: that he fairly gives up. He is rather inclined to deny the suppression altogether, and very gravely argues that the new rubric is silent on the subject;—that, if it does not direct, so neither does it prohibit, the admixture of water. This is truly amusing. Can he be ignorant that the object of the correction was to abolish the ancient practice? and that the act of uniformity forbade “the use of any rite, ceremony, order or form . . . . . of celebrating the Lord’s supper openly or privately than is mentioned or set forth in the said book”?† The fact is, that the rubric has operated as it was meant to operate, and that this ancient practice is in consequence totally abolished in the modern Church of England.

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

BY J. M. V. AUDIN.

(Continued from our last.)

Luther, then, entered the convent, with an imagination highly excited by the sudden death of his friend, and oppressed with fear lest the earth should open beneath his feet, and he should fall, like Alexis, into the hands of God. This vision, for a long time, disturbed his slumbers, during which he appeared to hear the voice of death admonishing him to do penance. Luther, although as yet he had not tasted of worldly pleasure, and was pure and innocent, believed himself to be a great sinner. To avert the anger of God, he fasted, and practised the austerities of an anchorite of Thebais. Above all, he feared the demon, and it was only by constant pray-

er, that he succeeded in banishing him from his imagination. Strange thing! Luther never thought of excluding the spirit of darkness from his creed: he never, even for a moment, doubted on the subject. He looked upon him as a fallen angel, who after his fall, is permitted by God, to tempt man, to lead him astray, and to struggle with the angel of light, until the soul should be detached from the body. Follow the drama of the reformation, personified in Doctor Martin; the first part in it is always assigned to the devil; the second to Luther, who loves to be eclipsed by Satan, and who stands in need of him, whenever he has to explain any abstruse matter. At every step of the reformer’s progress, you see Satan. It is Satan who moves and acts in Eck, Emser, Hochstræet,—in all his adversaries. It is Satan who inspires bishops, archbishops, and cardinals;—who dictates to Leo X., his bulls,—to the Emperor Charles V., his edicts,—to the archbishops of Mayence and Cologne, their mandates,—to the Sorbonne at Paris, and the universities of Leipsic and the Erfurth, their theological decisions. Satan has established his seat at Rome, the new Babylon: he governs the counsels of Duke George of Saxony, and troubles the head of Henry VIII. of England. It is Satan who seized alive both on Munzer the anabaptist, and Zwingle the sacramentarian; and who drove the peasants of Thuringia to revolt. He strangled Geolampadius, who thought differently from Luther on the Eucharist. Satan invented the sacrament of matrimony, the monastic life, celibacy, fasting, extreme-unction, the mass. Satan is always sure to appear, like the God invented by the Greeks, whenever the mystery cannot naturally be unravelled: and it is he who furnished Luther in his dreams, with the best argument against private Masses. These apparitions will frequently occur in the reformer’s life. “Sometimes,”—says one of his disciples, Manlius,—“his head would reel after one of these diabolical visions, which flitted before him: he would faint, and the physician would be called in, to restore him from these swoons, by dropping into his ears some oil of almonds.”\*—Callot might have caught inspiration from the writings of Luther, and found in them a temptation still more diabolic than that of St. Anthony.

To return to the convent, where Luther, for the first time, triumphed over the assault of Satan: it was prayer that aided him to achieve the victory. His conventual life was that of a veritable cenobite.—“If ever,” said he, “an Augustinian friar went to heaven by

\* Εἰς τῆς ἀγράφου διδασκαλίας παραλοβόντες.

—S. Bas. de vita sancto, iii. 55.

† Stat. of Readin, iv. 130.

\* Leti communes, No. 2.

the convent door, I, at least deserved to enter. This is a testimony which all my brethren will confirm. I fasted, watched, mortified myself, and practised cenobitical rigours, even so far as to endanger my health. Our enemies will not believe us; they speak only of the sweets of a monastic life and know not what it is to have a strong temptation to encounter."<sup>a</sup>

His novitiate was particularly severe: his superiors perceived his tendency to pride, and tested his vocation by trying humiliations. Luther was obliged to sweep the dormitories,—to open and close the gates of the Church,—to wind the clock,—and go, with a sack over his shoulders, through the streets to beg alms. Brother Augustin, for such was his name, murmured: but the university of Witteuberg interfered, and put an end to these trials, which, it was feared would make him lose courage.†

(To be continued.)

## SAINTS AND SINNERS

By W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

### RELIGIOUS PERSECUTION.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."—St. Matthew, viii. 3, 5.

"In the year 1643, King Charles the First desired a cessation of the Irish war. The private judgments of the English Lords and Commons, however, instructed them to fear lest abstinence from bloodshed should incur the wrath of God. Take the following testimony from Rushworth. (vol. v. p. 557.)

"The Lords and Commons have reason to declare against this plot and design of a cessation of arms, as being treated and carried on without their advice; so also because of the great prejudice which will thereby redound to Protestant religion, and the encouragement and advancement which it will give to the practice of Popery, when these rebellious papists shall, by this agreement, continue and set up with more freedom their idolatrous worship, their popish superstitions, and Romish abominations in all the places of their command, to the dishonouring of God, the grieving of all true Protestant hearts, the dissolving of the laws of the Crown of England, AND TO THE PROVOKING OF THE WRATH OF A JEALOUS GOD." (See also Journals of the House of Commons, iii 248.)

"Now, in order that the reader may have an adequate notion of the vigorous means

whereby this Protestant assemblage of legislative divines were desirous to 'avert God's wrath,' let me quote from Clarendon (II. 323) the following description of the state of the persecuted Catholics, as given by that self-same Protestant parliament:

"The rebels (!) were now brought to their last gasp, and reduced to so terrible a famine, that like cannibals they eat one another, and must have been destroyed immediately, and utterly rooted out, if, by the Popish counsels at court, the king had not been persuaded to consent to the cessation!"

"What a topic for Protestant regret! A diabolic persecution which had actually driven its famished victims to the frantic desperation of cannibalism, was suspended for a short season by the armistice: the scourge was stayed, and the Catholics were not quite rooted out: whereupon the Protestant parliament upbraided the king with incurring God's wrath by his criminal tolerance!"

"Let it be well noted, that this edifying exhibition of Protestant theology was not made by a few obscure fanatics in a corner—it emanated from the Protestant consciences of the legislative body, the Lords and Commons of England.

"But the English Lords and Commons were not the only theologians who looked upon his Majesty's suspension of the *cannibal* persecution of the Irish Catholics, as being eminently criminal in the eyes of the Almighty. There was another grave body of practitioners in private judgment—the general assembly of the kirk of Scotland—who fully sympathised in the censure pronounced by the English Parliament on Charles' remissness. They presented an address to Charles, in which he is solemnly assured, 'that his concluding the cessation of arms in Ireland' is a portion of 'the guilt which cleaveth fast to his majesty;' and which guilt, they further assure him, unless repented of, cannot but involve himself and his posterity under the wrath of the ever living God.

"Thus did the Protestant consciences of a national synod of grave divines, impel them to regard the everliving God in the light of a sanguinary fiend—gloating with delight and approbation upon *massacre by famine*, and ready to pour out the vials of his vengeance upon those who should mitigate the persecution!"

"It is curious to observe the sacred horror of tolerating each other which Protestant churches have evinced. You are familiar with the persecution of the Presbyterians by the Prelates in Scotland. The Presbyterians,

when they got the upper hand, were afraid of some terrible visitation of God's vengeance, should they tolerate prelacy. In 1703, the commission of the General Assembly of the kirk presented an address to the Duke of Queensberry, (the royal commissioner), in which the following passage occurs:

"We do, therefore, humbly beseech, yea, we are bold in the Lord and in the name of the church of God, to obtest your Grace, and the most honourable estates, that no such motion of any legal toleration to those of the prelatical principle be entertained by the parliament. Being persuaded, that in the present case and circumstances of this church and nation, to enact a toleration of those in that way (which God of his infinite mercy avert) would be to establish iniquity by a law, and would bring upon the promoters thereof, and upon their families, the dreadful guilt of all these sins, and pernicious effects both to the church and state that may ensue thereupon."

"So much for presbyterian tolerance of prelacy.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

### SECTION I.

#### *Sacrilege among Christians.*

In the time of Childebertus, king of Paris, and son of Clodover the first, his brother Tetricus besiegeth Montclere, the chief city of Avernia, which Childebertus, his brother, had taken from him. A knight then hearing that divers citizens had carried their goods into the church of S. Julian, leaveth the siege, and, with his followers, breaking open the doors, taketh all away. But God, the just Revenger of sacrilege, struck them all incontinently with madness;\* where he admonisheth soldiers, by this example, to take heed of sacrilege; and thereupon addeth another example.

Signalus, (saith he) governor of the Avernians, found this to be true; for, puffed up with a desire of enlarging his patrimony and dominion, after he had wrung many things from the inhabitants, he took also from the church of S. Julian, the town of Bulgrate, which Tetricus had given unto it; and being presently stricken mad, recovered not his senses till he had left the town again unto them, and made a recompense for that he had taken.

A.D. 508. Some of the Burgundians, with a great power, besiege *Brivatensem Vicum*, the town of Brivat, killing many, and taking many prisoners, do also carry away *ministerium sacrosanctum*, the implements of the church. Passing over the river, as they were dividing the captives, one Hellidius coming from Vellavum [le Velay] suddenly upon them with his company, slew them all save four, and rescued the captives. The four that escaped carried with them into their country a dish, and a pitcher or water-pot (*urceum*) called Anax. The dish they divided amongst themselves into four parts, but the pitcher they presented Gundebard, their king, for his favour. The queen, finding the silver they had brought, sent it back to the place from whence it was taken, with other presents added unto it.\* Shortly after this Gundebard and the Burgundians are overthrown by the Franks and Goths, and their country divided amongst their enemies.†

(To be continued.)

## LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

Charles stopped; presently he continued: "This too has struck me; that either there is no prophet of the truth on earth, or the Church of Rome is that prophet. That there is a prophet still, or apostle, or messenger, or teacher, or whatever he is to be called, seems evident by our believing in a visible Church. Now common sense tells us what a messenger from God must be; first, he must not contradict himself, as I have just been saying. Again, a prophet of God can allow of no rival, but denounces all who make a separate claim, as the prophets do in Scripture. Now, it is impossible to say, whether our Church acknowledges or not Lutheranism in Germany, Calvinism in Switzerland, the Nestorian and Monophysite bodies in the East. Nor does it clearly tell us what view it takes of the Church of Rome. The only place where it recognises its existence is in the Homilies, and there it speaks of it as Antichrist. Nor has the Greek Church any intelligible position in Anglican doctrine. On the other hand, the Church of Rome has this *prima facie* mark of a prophet, that like a prophet in Scripture, it admits no rival, and anathematizes all doctrine counter to its own. There's another thing. A prophet of God is

\* S. GREGOR. TURON. De Miracul. S. Julian. 7. 8.  
† BARON. ANN. 508, 33, 34.

of course at home with his message; he is not helpless and do-nothing in the midst of errors and in the war of opinions. He knows what has been given him to declare, how far it extends; he can act as an umpire; he is equal to emergencies. This again tells in favour of the Church of Rome. As age after age comes, she is ever on the alert, questions every new comer, sounds the note of alarm, hews down strange doctrine, claims and locates and perfects what is new and true. The Church of Rome inspires me with confidence; I feel I can trust her. It is another thing whether she is true; I am not pretending now to decide that. But I do not feel the like trust in our own Church. I love her more than I trust her. She leaves me without faith. Now you see the state of my mind." He fetched a deep sharp sigh, as if he had got a load off him.

"Well," said Carlton, when he had stopped, "this is all very pretty theory; whether it holds in matter of fact, is another question. We have been accustomed hitherto to think Chillingworth right, when he talks of Popes against Popes, Councils against Councils, and so on. Certainly you will not be allowed by Protestant controversialists to assume this perfect consistency in Romish doctrine. The truth is, you have read very little; and you judge of truth not by facts, but by notions; I mean, you think it enough if a notion hangs together; though you disavow it, still, in matter of fact, consistency is truth to you. Whether facts answer to theories, you cannot tell, and you don't inquire. Now I am not well read in the subject, but I know enough to be sure that Romanists will have more work to prove their consistency than you anticipate. For instance, they appeal to the Fathers, yet put the Pope above them; they maintain the infallibility of the Church, and prove it by Scripture, and then they prove Scripture by the Church. They think a General Council infallible, *when* but not *before*, the Pope has ratified it; Bellarmine, I think, gives a list of General Councils which have erred. And I never have been able to make out the Romish doctrine of Indulgences." Charles thought over this; then he said, "Perhaps the case is as you say that I ought to know the matter of fact more exactly before attempting to form a judgment on these subjects; but, my dear Carlton, I protest to you, and you may think with what distress I say it, that if the Church of Rome is as ambiguous as our own Church, I shall be in the way to become a sceptic, on the very ground that I shall have no competent authority to tell me what to believe. The Ethiopian said, 'How can I know, unless some man do teach

me?' and St. Paul says, 'Faith cometh by hearing.' If no one claims my faith, how can I exercise it? At least, I shall run the risk of becoming a Latitudinarian; for if I go by Scripture only, certainly there is no creed given us in Scripture." "Our business," said Carlton, "is to make the best of things, not the worst. Do keep this in mind; be on your guard against a strained and morbid view of things. Be cheerful, be natural, and all will be easy." "You are always kind and considerate," said Charles; "but after all,—I wish I could make you see it,—you have not a word to say by way of meeting my original difficulty of subscription. How am I to leap over the wall? It's nothing to the purpose that other communions have their walls also."

(To be continued.)

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

From the *U. S. Catholic Miscellany*.

(Continued from our last.)

Henry died in 1546, and the crown, and with it, as an inseparable appendage, the supreme dominion of the English Church, descended to Edward his son, then a child of nine years of age. His uncle Somerset, who acted as protector of the realm, and guardian of the infant king, was attached to the Protestant doctrines. Under his influence, and that of his associates, a liturgy for the use of the English church was established by act of parliament in January, 1548. (*Stat. 2 and 3, Edward VI. ch. i.*) called "The Book of the Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church after the use of the Church of England," and it was ordained that all ministers of the church within the realm, should use the same, and no other in this divine service. The changes in this book from the ancient liturgy, conformed in many respects to the views of the reformers. In 1552, in the name and by the authority of the young king, *this* book was reformed, amended, and explained, and by act of parliament (*Stat. 5 and 6, Edw. VI. ch. i.*) the book of Common Prayer, and the administration of the sacraments, was commanded to be "accepted, received, used, and esteemed, in like sort and manner," and with the same penalties as had been enacted with respect to that established four years before, and which was now superseded. In the same year, by the authority of the king, was published "A Collection of the Articles of Religion," forty-

two in number, which had been compiled by Archbishop Cramer, then laid before a committee of bishops and divines, and after approval by them, sanctioned by the king. Edward died in 1553, at the age of sixteen years, and at the time of his death, this book of the forty-two articles was the standard of English orthodoxy.

Mary, who ascended the throne in July, 1553, was a Catholic, and in less than six months after she began to reign by act of Parliament, (*Stat. 1. Mary, Session ii*), all the statutes on the subject of religion passed since the death of her father, were repealed, the first and second book of the "Common Prayer," were prohibited to be used, and in lieu thereof it was enacted that such forms of divine worship and administration of the sacraments should be received and practised as had commonly been used in the last year of the reign of Henry the Eighth. In the next year all the articles and provisions of every kind, made in his reign for severing the Church of England from the See of Rome, were repealed, and the Church of England was re-admitted into the unity and bosom of the great Christian Church (See *Stat. 1 and 2, Phil. and Mary, ch. viii*). This was the state of religion in England, when Mary died in November, 1558.

Elizabeth, her successor, either hesitated or affected to hesitate between the Catholic and the Protestant religions. This, however, did not continue long, for in February, 1559, by *Stat. 1, Eliz., ch. i*, all the laws made in the preceding reign on the subject of religion, were repealed, and those in the reign of Henry the VIII, and Edward the VI, were re-enacted, and it was required that all bishops, ministers, &c., should take an oath "that the Queen's Highness is the only supreme governor of this realm, as well in all spiritual or ecclesiastical things or causes as temporal; and by the second chapter of the same statute, the book of Common Prayer is again modified and commanded to be used in all the churches and chapels throughout the kingdom, and every person was bound on Sundays and holidays to attend during the time of Common Prayer, preaching, or other service of God there to be used and ministered. All the bishops but one—and a large portion of the clergy refused to take this oath, and for that cause all who refused were ejected from office, and others more compliant, were, by royal authority, appointed in their stead. The power of parliament was resorted to in order to cure all defects and irregularities in this violent course, and by *Stat. 8, Elizabeth, ch. i*, the substituted bishops were declared to be bishops rightfully made, any statute, law, canon, or other thing to the contrary, notwithstanding. In January,

1562, the forty-two articles of religion, established under Edward, were revised and amended, and what have since been termed the thirty-nine articles, were promulgated in lieu of them, as the creed for the nation. Thus—and by the authority of the king and of the parliament, was ultimately fashioned, "The Church of England, as by law established," and this is its proper style and title as given to it by its authors.

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

### ON INDULGENCES.

#### SECTION THE SECOND.

The word of God clearly demonstrates that Christ gave to his apostles, and their successors, the power of using the keys of the kingdom of heaven, for the advantage and edification of his church.\* And as it appertains to this power to enjoin condign satisfaction on penitents; so it appertains to the same to remit, on reasonable grounds, the *satisfactory* punishment, either entirely or in part—and this is called granting an indulgence.

The apostle Paul exercised this power of indulgence, when he said: "To him that is such a one this rebuke is sufficient, that is given by many: so that contrariwise you should rather pardon and comfort him, lest perhaps such a one be swallowed up with over much sorrow."† By these words the apostle commands, that some portion of the rigorous penance enjoined on the incestuous Corinthian be remitted him; lest, perhaps, drawn into despair by too great austerity of punishment, he might abandon the Christian religion. This pardon or forgiveness, therefore, which the apostle mentions, was in reality nothing more or less than the granting of an indulgence, respecting which he again subjoins: "And to whom you have pardoned any thing, I also. For what I have pardoned, if I have pardoned any thing, for your sakes have I done it IN THE PERSON OF CHRIST. That we be not over-reached by Satan: For we are not ignorant of his devices."‡ When the apostle uses

\* Matt. xvi. 19.; xviii. 18.; xiii. 10.

† 2 Cor. ii. 6, 7.

‡ 2 Cor. ii. 10, 11.

these words, "in the person of Christ," he thereby signifieth that he received from Christ, and exercised in the stead of Christ, this power of granting pardons or indulgences; just as he before testified, that it was in the name of Christ he had delivered up this same fornicator to Satan.\*

And that such is the sense of these words, the testimony of St. Chrysostom plainly proves: "For," says Chrysostom, "not because he is worthy, or hath shewn sufficient repentance; but because he is weak, doth the apostle say—I think him worthy of pardon. And for the same reason he also adds—'Lest perhaps such an one be swallowed up with over much sorrow.' But this language declares the Corinthian's vehement repentance, which Paul did not suffer to grow into despair." And a little after, Chrysostom subjoins: "For it was not as one perfect, who had purified himself, that the apostle said—'I have received him;' but it was on the contrary, because he felt apprehensive of his falling into a state still more grievous. By the example which the apostle here sets, we are taught that the penance must be regulated, not only according to the nature of the sins, but also according to the disposition and habits of the sinner: for the apostle took all these considerations into account in the instance before us."†

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

### PRUDENCE.

If the tree of faith was watered by the blood of martyrs, it was the prudence of its apostles that made its young roots strike deep into pagan soil. We must not imagine that our religion had only to show itself in the cities of Gaul, and in the dark forests of the North, in order to convert the people who had not lost their barbarism by contact with Roman civilisation. After the conversion of Constantine, the gods of the emperors, as they were called in Gaul, were quickly effaced from the memory of the conquered nations: but the worship of trees, of rocks and fountains, which had spread even to the polar regions,

maintained its ground for many ages, notwithstanding all the efforts of the bishops and of apostolic missionaries. The example of their ancestors, habits acquired in infancy, and local customs, offered an obstinate resistance to every effort made for their conversion. Something was to be conceded to national prejudices; and what could not be abolished was to be purified and preserved. The majestic oaks, which had lent their shade to the idolatrous ceremonies of paganism, were not felled; but in the hollow of their trunks, which the rain had excavated, was placed the image of some saint. A cross surmounted the druidical fountains; and the people naturally invoked the intercession of a saint, where they had before adored the genius of the fountain, or of the grove. The instructions of St. Gregory the great are a masterpiece of prudence. "Tell Augustin," writes the aged pontiff, "the result of my long reflections on the conversion of the English. We must not destroy the temples of their idols, but only the idols themselves: bless the enclosure, purify it, construct altars, and enrich them with relics. These temples, are justly taken from the service of demons and transferred to that of the true God. Then the people, seeing their temples respected, will be better disposed to abjure their ancient errors; and, acknowledging the true God, they will continue to frequent the accustomed places. I am informed that they are in the habit of immolating oxen in honour of their gods; some change must be made in these solemnities. On the anniversary day of the consecration of a church, or of the birth of a martyr, let tents be made with the branches of the trees that are around the ancient temples, now become the houses of the true God; and let feasts be celebrated of a religious character, that the people may no longer immolate their oxen to the demon, but to the true God, and thus render thanks to the Divine Dispenser of all good gifts, for the blessings they enjoy. In thus condescending somewhat to them, we shall render them more docile to the interior joys of religion; and it would be impossible to destroy their ancient customs all at once. If you wish to gain a lofty summit, you must mount by successive and slow steps, and not defeat your purpose by too adventurous leaps."

"A mind capable of such moderation," says M. Lherminier, "deserved the empire of the world."

(To be continued.)

\* 1 Cor. v. 4, 5.

† Chrysost. tom. 4. comment. in 2 Cor. c. 2., homil. 4.



## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last.)

## MATILDA OF SCOTLAND.

Henry the First, be it remembered, was placed on the throne by the Saxon division of his subjects, who were the commons of England, and by them he was supported in his regal authority against the Norman aristocracy, who formed a powerful party in favour of his elder brother's pretensions to the crown of England. The moral and political reforms with which Henry commenced his reign, and, above all, the even-handed measure of justice which he caused to be observed with regard to all who presumed to infringe the laws, gave great offence to many of those haughty nobles who had been accustomed to commit the most flagrant crimes with impunity, and to oppress their humbler neighbours without fear of being arraigned for their misdeeds. The establishment of the equitable laws which protected the wives and daughters of Englishmen from insult, the honest trader from wrong and robbery, and the poor from violence, were attributed to the influence of Matilda, whom they insultingly styled "the Saxon woman,"\* and murmured at the virtuous restraints which her presence and authority imposed upon the court.† The conjugal affection which subsisted between the royal pair excited withal the ridicule of those who had been the profligate associates of the bachelor king, William Rufus, and it was universally displeasing to the haughty Norman peers to see the king's gracious demeanor towards the hitherto oppressed and dispirited English portion of his subjects, for whom his amiable consort was constantly labouring to procure a recognition of their rights. "The malice of certain evil-minded men," says Eadmer, "busied itself in inventing the most cutting raileries on King Henry and his wife of English blood. They nicknamed them Leofric and Godiva, and always called them so when not in the royal presence.‡ It is probable that Warren, the disappointed suitor of Matilda, and his kinsman Mortimer, and others of the audacious Norman *quens*, who had previously exercised their wit in bestowing an offensive *sobriquet* on Henry before his accession to the throne, were among the foremost of those invidious detractors, who could not endure to witness

the wedded happiness of their sovereign and the virtuous influence of his youthful queen.

(To be continued.)

## NEW CHAPEL AT DINAPORE.

To His Grace the Most Rev. Dr. P. J. Carew, Archbishop V. A. B.

RIGHT REV. SIR,—Praying God to continue to you Grace and health, I beg humbly to congratulate you and offer my Christmas and new years compliments. I am induced on this occasion to trouble your Lordship on behalf of the new Roman Catholic Chapel now in course of erection at this station, as the funds for that purpose, from the paucity of Catholics at the station, are so very inadequate, and nothing has, as yet, been received from Government, so that we will, without aid from other quarters be obliged ultimately to leave off in the middle of our good work.

I am aware there must be many calls on your Lordship's charity and should therefore not have troubled you, but for the necessity of the case. The building heretofore in use being Kutchia and little better than a shed, has from last years rains suffered so severely and is now in such a state, that it is neither decent nor safe to perform Divine service in it.

Under these circumstances whatever Subscription you may be pleased to honor me with, will be thankfully received and gratefully remembered by.

My Lord,

Your most obedt. servant,

F. PHILIP M. A.

R. Catholic Chaplain of Dinapore  
Dinapore, 2nd Jan. 1850.

We publish the preceding letter in the hope, that its perusal will induce those of the Catholics of Calcutta, who can afford it, to lend their co-operation to Rev. F. Philip's most praise-worthy undertaking.

To His Grace the Most Rev. Archbishop Carew, V. A. of Bengal.

MY LORD,—I have the pleasure to enclose an order for Rs. 100, for the Bengal Catholic Orphanage.

Ever soliciting your blessing and prayers.

I remain,

My Lord,

Yours faithfully,

J. J. SHILLINGFORD.

Kolassy Factory.  
Purneah, 5th Jan. 1850.

\* Thierry. † Eadmer. ‡ Ibid. Thierry.

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Selections.

*The Life and Death of Margaret Clitherow, the Martyr of York.* Now first published from the Original Manuscript, and Edited by William Nicholson. London: Richardson and Son. 1849.

Mr. Nicholson has rescued from obscurity a grave and instructive narrative of the heroic martyrdom of a woman in the reign of Queen Elizabeth. It had been written by her Confessor, the Rev. John Mush, and is now for the first time made public. Mr. Nicholson shall tell its story in his own words:—

It will be proper to add, that the original of the present manuscript is in the possession of Mrs. Clitherow's representative in the paternal line, Peter Middleton, Esq., of Stockeld Park, Yorkshire; and that the most scrupulous care has been exercised in preparing the narrative for the press to furnish the public with a faithful transcript thereof. The *ipsissima verba* of the Rev. Father, even at the risk of encountering on that account critical, not to say hypercritical censure, have never sustained any material alteration or omission, save in those instances where the long series of years, elapsed since the pious author wrote, has rendered his occasional expressions, *nervous as they are and significant, unpleasing to modern ears and refinement*, or his honest indignation whilst recording atrocities then fresh in memory, betrayed him into a warmth of language which, however well deserved, were he now living, he would, we feel assured, be the first to expunge. No extraneous vehemence, no

bitter reprobation, are needed to brand Mrs. Clitherow's tormentors as they merit.—Preface, pp. 16, 17.)

We must express our unfeigned regret that Mr. Nicholson thought it right to modernise, in some unknown instances, the language of the original. This is surely not justice to Mr. Mush, and will disappoint most of his readers; nor does it satisfy the conditions by which editors are usually held to be bound when they concern themselves with MSS. It was competent for Mr. Nicholson to write a new life of the Martyr, and use the manuscript as his authority so far as he pleased; but we hold it to be a most grave error—to say nothing more—to publish documents unfaithfully. Of course in this case Mr. Nicholson has not destroyed the sense of the original, nor changed it to serve any irregular purpose, and is therefore liable only to a charge of erroneous judgment. It is to be remembered, too, that "modern ears and refinement" are not always the best standard by which we can measure either the language or the acts of holy men and holy women.

The mockery of a trial to which she was subjected, is thus recorded by her biographer:—

Her indictment was read, that she had harboured and maintained Jesuit and Seminary Priests, traitors to the Queen's Majesty and the laws, and that she had heard Mass, and such like. Then Judge Clinch stood up and said, "Margaret Clitherow, how say you? Are you guilty of the indictment, or not? The Martyr being about to answer, they commanded her to put off her hat, and then she said boldly, with a mild and smiling countenance, "I know of no offence whereof I should confess myself guilty. The Judge said, "Yes, you have offended the Queen's Majesty's laws, forasmuch as you have harboured and maintained Jesuits and Priests, enemies to her Majesty." The Martyr answered, "I neither know nor have harboured any such persons. God defend (forbid) I should harbour or maintain those which are not the Queen's friends." The Judge said, "How will you be tried?" The Martyr answered, "Having made no offence, I need no trial." They said, "You have offended the statute, and therefore you must be tried;" and often asked her how she would be tried. The Martyr answered, "If you say I have offended, and that I must be tried, I will be tried by no one but by God and your own conscience." The Judge said, "No, you cannot so do, for we sit here, quoth he, "to see justice and law, and therefore you must be tried by the country." The Martyr still appealed to God and their consciences. Then they brought forth two chalices and divers pictures, and in mockery put two vestments and other church gear upon two lewd fellows' backs, and in derision the one began to pull and haul the other before the Judges and Council, scoffing and holding up a piece of bread, and saying to the Martyr, "Behold thy God, in whom thou believest." Then they asked how she liked the vestments. The Martyr said, "I like them well if they were on their backs that know how to use them to God's glory and honour, for which they were made." Then Judge Clinch stood up and asked her, "In whom

believe you?" "I believe," quoth the Martyr, "in God." "In what God?" quoth the Judge "I believe," quoth the Martyr, "in God the Father, God the Son, and God the Holy Ghost; in these Three Persons and One God I fully believe, and that by the death, passion, and mercy of Christ Jesus I must be saved." The Judge said "You say well;" and said no more. After a while the Judge said to her again, "Margaret Clitherow, how say you yet? Are you content to be tried by God and the country?" The Martyr said, "No." The Judge said, "Good woman, consider well what you do; if you refuse to be tried by your country, you make yourself guilty and accessory to your own death, for we cannot try you but by order of law. You need not fear this kind of trial, for I think the country cannot find you guilty upon the slender evidence of one child." The Martyr still refused. They asked her if her husband were not privy to her doings in keeping Priests. The Martyr said, "God knoweth I could never get my husband in that good case that he were worthy to know or come in place where they were to serve God." The Judge said, "We must proceed by law against you, which will condemn you to a sharp death for want of trial. The Martyr, said cheerfully "God's will be done: I thank God that I may suffer any death for this good cause." Some of them said, seeing her joy, that she was mad, and possessed with a smiling spirit (a laughing devil.) Mr. Dodd also railed against her on the Catholic Faith and Priests; so did the other counsellors also; and Mr. Huristons' openly before them all said, "It is not for religion that thou harbourest Priests, but for wh—d—m;" and furiously uttered such like slanders, sitting on the Bench.

The Bench rose that night without pronouncing sentence against her, and she was brought from the hall with a great troop of men and halberds, with a most cheerful countenance, dealing silver on both sides the street, to John Trewe's house on the bridge, where she was shut up in a close parlour.

The same night came to this Martyr, as she was praying upon her knees, a Parson Whiggintee, a Puritan preacher of notorious qualities, and ministered talk unto (harangued) her, as their fashion is. The Martyr regarded him nothing or little and desired him not to trouble her: "for your fruits," quoth she, "are correspondent to your doctrine." And so he departed. All that night she remained in that parlour.—(Pp. 150—155.)

We transcribe also the history of her martyrdom: heretical persecutors are just the same as their Pagan predecessors.

The place of execution was the tolbooths, six or seven yards distant from the prison. There were present at her martyrdom the two sheriffs of York, Fawcett and Gibson; Frost the minister; Fox; Mr. Cheek, his kinsman; with other of his men, four sergeants, which had hired certain beggars to do the murder, three or four men besides, and four women.

The Martyr coming to the place, kneeled her down and prayed to herself. The tormentors bid her pray with them, and they would pray

with her. The Martyr denied, and said, "I will not pray with you, nor shall you pray with me: neither will I say 'Amen' to your prayer, nor shall you to mine." Then they willed her to pray for the Queen's Majesty. The Martyr began in this order: First, she prayed for "the Catholic Church, then for the Pope's Holiness, Cardinals, and other Fathers which have charge of souls, and then for the Christian princes in the world." At which words the torturers interrupted her, and willed not to put her Majesty among that company; yet the Martyr proceeded in this order: "and especially for Elizabeth, Queen of England, that God may turn her to the Catholic Faith, and after this mortal life she may receive the blessed joy of heaven;" "for I wish," quoth she, "as much joy to her Majesty's soul as to mine own." The sheriff Gibson, abhorring the cruel deed, stood weeping at the door. Then said Fawcett. "Mrs. Clitherow, you must remember and confess you die for treason." The Martyr answered. "No no, Mr. Sheriff, I die for the love of my Lord Jesus;" which last words she spoke with a very loud voice.—*Tablet.*

#### GREEK MARRIAGE.

*Greek Marriage in Manchester.*—On Thursday morning last a marriage, according to the rite of the Greek church, took place at the Greek church, Lloyd-street, Great Ducie-street. As this is the first marriage according to these rites which has taken place in Manchester, it may not perhaps be uninteresting to give a brief account of the ceremonial. The bridegroom was Mr. S. N. Frangopolo, of Bankside, Higher Broughton, and the bride was Miss Agelasto, of Marseilles. It is usual among the Greeks, as with us, for the wedding party to proceed to church from the house of the bride; but in this instance the party went from the house of the bridegroom, with whose family the bride had been staying. The ceremony takes place about mid-day; in this case it was at about eleven o'clock. The bride and bridegroom are accompanied to church by a groomsmen and a bridesmaid; and also by a person called a Combaro, who fills, as we shall see, a very important place in the proceeding. There may indeed be more than one Combaro; but this is not usual. Then, of course, besides, there are the friends of both parties, who, though present at the service, are merely bystanders, and take no part in it. On the party reaching the church the principal Priest advances towards them, and, taking them by the hand, leads them up to a square table placed in the middle of the church. The lady stands on the left hand of the bridegroom, and on the other side of each stands the bridesmaid or groomsmen, as the case may be, with a lighted taper in his or her hand. The friends stand round. While on the other side of the table, his back towards "the temple" (the specially sacred part of the church,) and his face towards the west, stands the principal Priest; near him stands the Dean, an inferior Priest, ready to assist him in the reading of parts of the ritual. On the table is a tray, in which are placed a copy of the New

Testament, an image of the Virgin Mary, two coronals of flowers, and two rings. The bride and bridegroom having been led up to the table the Priest begins to read the ritual. On arriving at a particular prayer the two rings are placed upon the New Testament. On the conclusion of the prayer the Priest takes up one of these rings, and after making with it the sign of the cross upon the Testament, he presents it to the bridegroom, saying, "The servant of God, Mr. M., is betrothed to the servant of God, Miss N., in the name of the Father, of the Son, and of the Holy Ghost.—Amen." He next presents the ring with the same words to the bride and then a second time to the bridegroom, this time placing the ring upon his finger. He next takes up the second ring, and after crossing it upon the Testament, goes through the same ceremony with it, beginning and ending with the bride, upon whose finger this ring is placed. Then the friend called the Combaro, takes the ring off the finger of the bride, and places it on that of the bridegroom, and the ring from the bridegroom's finger upon that of the bride; and this he repeats twice, so that in the end, the ring which was on the bridegroom's finger remains on the bride's, and vice versa. This concludes the betrothal, which is in general performed immediately before the marriage; although in cases where parties are betrothed when very young, years may elapse between the two ceremonies. However, where as in this case, the ceremonies are immediately consecutive, prayers follow the changing of the rings, and while the prayers are offering, the Priest places the two coronals on the Testament in the same way as the two rings were before placed there. On the conclusion of the prayers he performs with the crowns exactly the same ceremonies as before with the rings, repeating the same words with the exception of the word "married" instead of "betrothed," and ending by placing one of the crowns upon the head of the bride, and the other upon that of the bridegroom. A portion of the ritual follows. When the Priest comes to a passage in this which speaks of the parties as being united, the Combaro takes the little finger of the right hand of each, and links them together; and the bride and bridegroom remain thus united during the remainder of the service. The Priest then leads the bridegroom and bride, with the Combaro or Combaros, twice round the table, stopping at each of the four sides. Meanwhile there is some singing by a single voice, the only part of the ceremony into which music enters. The parties having resumed their former places the Priest presents a little wine to the bridegroom and bride, with appropriate words accompanying it. We have not been able to ascertain the meaning of this part of the ceremony, though it probably has some reference to the wine at the marriage of Cana. The fifth chapter of St. Paul's epistle to the Ephesians, in which the apostle dwells upon the relative duties of husbands and wives; and the chapter of St. John's gospel, narrative of the marriage feast of Cana, in Galilee, with the miraculous conversion of water into wine, are then read; and these are followed by a single prayer. Any of those present may then kiss the

bride and bridegroom. It is seldom, however, that any but the relatives or intimate friends avail themselves of this privilege. The full ceremony would consist in kissing both the face and the crown; but the kissing of the crown being the material part, the former is often omitted. Another short prayer is then offered up, which concludes the marriage service. The bride and bridegroom, with their parents and two witnesses, then sign the marriage registry, after which the whole party return to the house from which they started in the morning, where they partake of cakes and wine, and the day is generally closed by other festivities.—*Manchester Guardian*.

### PROTESTANTISM.

ANGELICAN ADVERTISING CURATES.—We take the following advertisements, almost at random, from the *Eccelesiastical Gazette*. They serve to shew the cant phrases by which the various sects in the Establishment recognise each other, "Earnest-minded," always means a Puseyite of the first water; "Church principles," a moderate Puseyite; "Sound Church principles," a Puseyite who may be depended upon as having no Rome-ward tendencies, although "high;" "Church of England principles," one of the High and dry school; "Bona fide Church of England principles," makes assurance double sure; the candidate is out-and-out "High-and-dry." But we proceed with our quotations:—

"Wanted, a Curacy, with a comfortable house, and prospect of permanency, by a married Priest, of independent income, and holding no extreme views; or he would have no objection to hold a living for a minor. The advertiser would be willing to enter upon duties immediately, or wait until a given time, whichever be agreed upon. A sole charge preferred and unexceptionable references offered."

"Wanted, a sound Evangelical Churchman, as Curate in a small healthy, agricultural village, situated on the road between Northampton and Bedford, the incumbent being non-resident. The parsonage, plainly furnished, with garden, orchard, and suitable offices, is offered as part of the stipend."

"A Curacy is wanted, by an unmarried clergyman, in Priest's Orders, of *Bona fide* Church of England principles. He is thirty-eight years of age, has a strong voice, and can bring very high testimonials. A preference would be given to the sea-coast, and a small furnished house taken as part of the remuneration."

"A Curate, of sound Church principles, is wanted for a new parish in the diocese of Manchester. Stipend, 80l. per annum. A title can be given if desired."

"Wanted, a Curate, in Priest's Orders, and of private means, in a mining district, near Birmingham, of Evangelical sentiments, without extreme opinions; an energetic preacher, with a good voice; the incumbent being about to leave for the benefit of his health. He offers a large furnished house, rent and taxes free, and the parsonage, or a small stipend. The house contains three sitting-rooms, six bedrooms, &c., with

pleasure and kitchen gardens, shrubberies, &c. stables, gig-house &c. There is also an assistant Curate to share the duties of the parish."

"A Curate, in Priest's Orders, whose doctrinal views are in accordance with those of the Archbishops of Canterbury and York, is wanted to assist the incumbent of Maryport, Cumberland. The stipend, 100*l.*, is paid by the Pastoral Aid Society."

"Madeley, Salop.—Wanted, to assist the resident Vicar, an earnest, faithful, Evangelical Curate, who will labour to win souls to Christ. He must be accustomed to extempore speaking, cottage lectures, and schools. Stipend, 100*l.* per annum."

"A clergyman desires the assistance of a fellow-labourer in the cure of 10,000 souls, and can only offer 100*l.* per annum. As his coadjutor will be in every respect his equal before God and man, he seeks one who requires no surveillance but the eye of their common Master, and who works from a principle of love in that Master's service. As the fullest confidence should exist in such a connection, the fullest personal information will be given and required."

"A Curate is wanted for a large agricultural parish in South Devon. Stipend, 70*l.* A title might be given. An earnest-minded man, free from party spirit, and of sound doctrine, is required."

**PRIVATE AND UNAUTHORISED FAST DAYS.**—The correspondent of the *Oxford Herald*, who is always well informed on matters relating to Anglicanism, announced a short time ago that, failing an order for a public fast day from the State or the Bishops, certain High-Church clergymen were determined on taking the law into their own hands and "enjoining such an observance on their parishioners." And we notice in the public papers that in several instances (as at Islington) this has actually been done. We beg to draw the attention of the Bishop of London to the following (the 72nd) Canon of the Anglican Church. "No minister or ministers shall, without the licence of the Bishop of the Diocese first obtained and had under his hand and seal, appoint, or keep, any solemn fasts, either publicly or in any private house, other than such as by law are, or by public authority shall be appointed; nor shall be willingly present at any of them under pain of suspension for the first fault, of excommunication for the second and of deposition from the ministry for the third."

**WHAT PROTESTANTS THINK OF APOSTATES.**—(From the *British Banner*.)—Father Ventura has fallen like a star from heaven. This man's recent address electrified the Continent, and was read by the Liberals in the language of every nation in Europe. Men, enthusiastic and sanguine, but by no means inferior—men among ourselves, have viewed it as the instrument of an earthquake which was to shake the Papedom to its foundations. Father Ventura has issued the following recantation:—"I, the undersigned, having learned to-day only, by the *Giornale Romano*, that my *Discours pour les Morts de Vienne*, pronounced and printed at Rome at the end of November, 1848, has been placed among the number of prohibited works; knowing what

the Church has a right to expect from an obedient child in such a case, particularly if he is an Ecclesiastic; deeming myself obliged to give an example of perfect obedience to the judgments of the Apostolic See; having always declared that I desired to subject all my writings to the judgment of the Sovereign Pontiff, and being anxious to prove the truth of such declaration without being constrained or counselled by any one, but yielding solely to the sentiments which are suited to every true Catholic I here, freely, and of my own movement, declare that I fully accept the said decree of condemnation against the writing mentioned above, without restriction or reserve. Furthermore, I regret and condemn all and every of the doctrines, maxims and expressions, and words that in that writing, or in any other of mine, have been found and may be found, in contradiction to the tenets of the Holy Catholic, Apostolic, and Roman Church. Finally, I declare that I hope, with the help of Divine grace, to die in that holy Church in which I have been born and in which I have lived, ready for that object to endure everything and make every sacrifice.—GIOACHINO VENTURA, of the Order of the Regular Theatin Clerks.—Montpellier, Sept. 8." Such is the end of Father Ventura! As to the matter of "grace to die in the Catholic Church," we do not think he will require much; and as to his advancing the cause of liberty, and of man, of which he spoke in words of fire, we perceive that now there is nothing to be hoped for. *The Protestant converts of modern times, for the most part, are men of straw, both in Ireland and upon the Continent. They have, almost to a man, proved mere popinjays, reeds, rushes, things of nought. They have once and again excited hopes and expectations, and just as frequently have they disappointed those who have trusted in them.—Ibid.*

**ADMISSION TO A CATHOLIC CONVENT.**—On Saturday two young ladies went through the ceremony of "taking the veil," or entering upon their novitiate, previously to being professed as nuns, at the new convent of the Good Shepherd, the second Catholic institution of the kind in Hammersmith. One of the ladies, says a correspondent, "whose name did not transpire, is from Guernsey, and entered as a lay-sister. The other, Miss Ryder, is highly connected, and as we were informed, is a convert to the Catholic faith. Amongst the friends who attended to witness her separation from the world, were the Hon. Mrs. S. Murray, the Hon. Miss Frazer, and the Honourable Miss Methuen. Her brother and sisters were also present. Being assembled at one side of the chapel, adjoining the convent, and the nuns, about twelve in number, being ranged at the door facing the altar, the young ladies proceeded to turn to the threshold of the sanctuary, where a *prie dieu* were prepared for them, and kneeling down a hymn was chaunted by a choir of girls from the cloisters to the Virgin Mary, whose nativity the Catholic Church that day celebrated. The Right Rev. Dr. Wiseman, assisted by the Rev. Mr. Philips, chaplain to the convent, the Rev. Mr. Searle, and the Rev. Mr. Guidez, then said a low mass, at which

the two noviciates and the entire community received the sacrament, and afterwards assuming his episcopal insignia, delivered a lengthened exhortation to them on the necessity of walking in the footsteps of the blessed Virgin, who, though the chosen of God, had to bear a life of trials and anxieties ending in fearful anguish.—*Sun.*

**THE PAPACY AND CIVILISATION.**—"I am far from joining," says the Roman correspondent of the *Chronicle*, "in the indiscriminate invectives which the great majority of English polemical writers and travellers in Italy have directed against the Papal Government of former days. It was always the munificent patron of science and learning, and under its auspices the arts of peace flourished, whilst the larger portion of Europe was immersed in ignorance and barbarism. The Leos, the Pauls, the Clements, the Benedicts, the Gregories, have left memorials of their grandeur, upon which the rudest of mankind cannot look unmoved. I speak not merely of the glorious fanes which they reared for the service of religion, and in which the great architect of the universe is worthily worshipped, but of edifices and ordinances of public utility and civic beneficence, which prove that the Pontiffs always attentively regarded the wealth and comfort of their subjects, and were often the zealous friends of industrial progress. In spite of all the assertions to the contrary which I have read in the books of English tourists, who take their ideas of the Papal States from what they see on the road between Civita Vecchia and Rome regard the Roman agriculture as equal or superior to the vaunted rural economy of Tuscany. Throughout all the eastern and northern provinces, where nature has not, as in the west, frustrated the efforts of industry, or churlishly stinted its rewards, the face of the country every where bears the marks of skilful and careful cultivation. The neatly-divided fields and plots, the well-trimmed fences, the absence of anything like slovenliness in the appearance of the rich and teeming crops, would do no discredit to the foremost agricultural science of our own country, though the Romans work with a much less complicated machinery than is now the fashion in England. I am well aware that I should tread on dangerous and delicate ground if I approached the terrible questions of thrashing machines, or bullocks versus horses; but after all, these are matters of mere expediency, to be regulated by the circumstances of each particular country. The well-built towns, mostly perched on the crests of the hills (a memorial of feudal times), have an air of statelyness and grandeur, especially from a distance, which I have never seen matched elsewhere. Nature, indeed, has been lavish of her gifts to Italy; in no country of the world are all the substances which best subserve public commodity found in greater abundance, though coal and iron, the great staples of manufacture, may be deficient. In one particular we have a lesson to learn from the urban economy of the Romans. Fountains of the purest and coolest water embellish the public places of the cities, and gurgle through the

streets in living rills that allay the virulence of the summer heats, and supply the first want of life in a plenty that may well be envied by the inhabitants of cities like London, whose store of water is drawn from filthy streams, and tainted by the rapacity of monopolising companies. The fountain of Trevi, at Rome, forms a monument to Benedict XIV., nobler than his restoration of the Lateran; and the Acqua Paola may well incite the devout Catholic to bless the memory of Paul Borghese."—*Tablet.*

### SCOTLAND.

**A Wealthy Witch.**—The following curious particulars have been communicated to us regarding a supposed witch, who lived near the seat of the far-famed Maggie Lauder, and died only a few days ago:—Martha More was a woman well advanced in years, and had been long in the practice of calling at Anstruther and the neighbouring villages, where she received a half cod from the fishers, who fully believed in the supernatural powers of Martha, and were persuaded that good luck depended upon giving her a cod when she came to the boat's side. A short time ago Martha was taken ill, as was reported from cholera, and died in a few days. The news of her death produced a deep sensation, many of the fishermen lamenting that they would never again have an opportunity of giving poor Martha a lucky half cod. When the funeral was over, her house was cleaned out, and, among other things, her chest was examined, when, tied up in one bag, 2,000 sixpences were found; in another, 1,020 shillings; in another, 9 gold sovereigns, and in another, 7*l.* in bank notes. After finding this every hole and corner were earnestly searched, and such was the success that in addition to the above, 40*l.* were discovered, making in all 157*l.*, which Martha had saved by her lucky half cods which she got from the superstitious fishermen. It is also worthy of observation, that although Martha had no friends before her death, not even so much as a feeling neighbour to attend her deathbed, friends and relations are now pouring in, showing how nearly they are related by blood to Martha More.—*Montross Standard*  
—*Atlas for India, Nov. 7.*

### CEYLON.

The following communication will have much interest for our Roman Catholic readers, especially those who have connexions in the Island of Ceylon:—

"The island of Ceylon is now divided into two apostolic vicariates altogether distinct and independent of each other. The southern division is called the vicariate apostolic of Colombo, and the northern is called the vicariate apostolic of Jaffna; the latter is placed under the exclusive spiritual charge of the Right Rev. Dr. Bettachini heretofore coadjutor, Bishop in the Island, the former remains under the spiritual charge of the Right Rev. Costanzo Antonio, heretofore Vicar Apostolic of the island of Ceylon, to whom, in consequence of his great age

and growing infirmities a coadjutor has been just appointed by the Holy See in the person of the Rev. J. M. Bravi, a Spanish missionary in the Island of Ceylon since August, 1845. Mr. Bravi's bulls arrived a few weeks ago. His appointment is very acceptable to the old Bishop and the Portuguese clergy, and it is confidently hoped that it will have the effect, which (according to the pastoral published by the old Bishop on the occasion) it was designed to have of extinguishing every hope in the future archbishops of Goa of being ever able to regain ecclesiastical authority in the island of Ceylon. There is a party in the island of Ceylon headed by Dr. Misso very clamorous for the appointment of a British Vicar Apostolic to Colombo. Pope Gregory XVI. appointed in 1842 the Rev. Dr. Russell, Professor of Ecclesiastical History in Maynooth College, vicar apostolic of the island of Ceylon. But Dr. Russell declined the appointment, and a necessity was imposed on his Holiness of making early provision for the spiritual government of the island in the person of the present vicar apostolic, Caetano Antonio, who though not quite acceptable to Dr. Misso and some English Catholic settlers, was always faithful and well deserving of the Holy See. The friends of the Catholic religion now expect that Dr. Misso and his friends will hail with joy the appointment of Dr. Bravi, and seek to be reconciled to the mother church, as his opposition can no longer be available to the accomplishment of his wishes for the bettering of ecclesiastical affairs in the island of Ceylon."—*Madras U. S. Gazette, December 21.*

## KAMSOCHATKA. KOTZEBUE'S TRAVELS.

### ORIGIN OF ITS NAME; DEITIES OF THE KAMSOCHATKANS.

(Continued from our last.)

We were gratified with a bear-hunt, which produced much sport, and gave us the satisfaction of killing a large and powerful bear. This animal is very numerous here, and is consequently easily met with by a hunting-party. The usually timid Kamsochatkan attacks them with the greatest courage. Often armed only with a lance and knife, he endeavours to provoke the bear to the combat; and when it rises on its hind legs for defence or attack, the hunter rushes forward, and, resting one end of the lance on the ground, plunges the other into its breast, finally dispatching it with his knife. Sometimes, however, he fails in the attempt, and pays for his temerity with his life.

The following anecdote evinces the hardihood of the bears. Fish, which forms their chief nourishment, and which they procure for themselves from the rivers, was last year extensively scarce. A great famine consequently existed among them, and instead of retiring to their dens, they wandered about the whole winter through, even in the streets of St. Peter and St. Paul. One of them finding the outer gate of a house open, entered, and the gate accidentally

closed after him. The woman of the house had just placed a large tea-machine,\* full of boiling water, in the court, the bear smelt to it and burned his nose; provoked at the pain, he vented all his fury upon the kettle, folded his fore-paws round it, pressed it with his whole strength against his breast to crush it, and burnt himself, of course, still more and more. The horrible growl which rage and pain forced from him, brought all the inhabitants of the house and neighbourhood to the spot, and poor bruin was soon dispatched by shots from the windows. He has, however, immortalized his memory, and become a proverb amongst the town's people, for when any one injures himself by his own violence, they call him "the bear with the tea-kettle."

(To be continued.)

## BOMBAY.

The Archbishop of Malabar (deputed to this place by the Holy See to investigate the cause of complaint in this Vicariate Apostolic) arrived last evening at about 6 o'clock, accompanied by the Right Revd. Monsignor Bernardino of Mangalore, and the Reverend Fathers Michael Anthony of St. Aloysius Gonzaga, and Augustin M. de Jesus. Their Lordships and the Missionaries, immediately after landing proceeded to the House near the Fort Catholic Chapel, prepared for them by the parishioners of the Church of N. S. D. Esperanca.

A large number of the parishioners of the above Church immediately waited on their Lordships, and their pastor Father Michael; and after remaining with them for about two hours, they left the place perfectly satisfied, and with full hopes of seeing the dispute, which has afflicted their parish for about a year, brought to a close.—*Telegraph and Courier, Dec. 25.*

THE "STAND-BY" AGAIN OF CATHOLIC JURORS.—It is a subject of much surprise that no answer has yet been given to the complaints preferred in various quarters about the extraordinary circumstance of nine Roman Catholics having been struck off the special jury panel of forty-eight names appointed to try the case of "Caliman v. Cameron," a case of common trespass and assault, and in no wise mixed up with politics or religion. The act was done by Mr. Kemmis, the Crown solicitor; but no cause has been alleged for so very offensive a proceeding. Amongst the gentlemen thus told to "stand aside" are Captain Power (uncle to Mr. Power, of Gurtoon late M.P. for Waterford, step-son to Mr. Sheil, M.P.) Mr. Biancooni, the enterprising coach proprietor, three Roman Catholic magistrates, of the very first respectability, and other gentlemen of good family and property. Why so wanton and careless an exercise of authority should have been committed by the Crown Solicitor is most unaccountable. The anti-Government journals here are causing much notice to be taken of it, and the Castle organ has given no explanation of it.—*Correspondent of Daily News.*

\* A kind of urn in use throughout all Russia, called a Samovar, or self-boiler. It generally stands in the middle of the tea-table, and is furnished with a large kettle for water, and a space filled with fire to keep it boiling.

# THE CATHOLIC HERALD.

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

No. 3.]

CALCUTTA: SATURDAY, JANUARY, 19, 1850.

[VOL. XVIII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ORIGINES LITURGICÆ, OR ANTIQUITIES OF THE ENGLISH RITUAL, &c. BY THE REV. WILLIAM PALMER, M. A. OXFORD: 1832.—*Dublin Review*, August, 1841.

(Continued from our last.)

III. In former liturgies there occur, after the thanksgiving, a petition for the whole state of the Church, a commemoration of the blessed in heaven, and a prayer for the dead: not that all these uniformly occupy the same place with respect to the prayer of consecration, but that they always precede it, or follow it. In the first book of Common Prayer, this practice was carefully observed. Immediately after the *tersanctus*, the blessing of God was invoked on all ranks of men; praise was given to Him for the wonders of his grace in all his saints, “and chiefly in the glorious and most blessed virgin Mary, mother of his son Jesus Christ, our Lord and God;” and to his mercy were commended all other his servants which were departed hence, that they might obtain from Him mercy and everlasting peace. But by the divines forming the committee of revision, who considered such petitions in that particular part of the service as founded on the doctrine of sacrifice, and who contended that the liturgy was only a rite for the administration of the sacrament,—all these were swept away; and in their place was introduced a prayer preparatory to communion. The loss of the petitions Mr. Palmer laments. He can find no precedent for their absence in the ancient Church; but the prayer substituted in their place he seeks to justify, by comparing it with one occupying the same situation in the liturgy of St. Basil. We are surprised that he did not observe the striking contrast between them. The Anglican prayer is for those who presume to approach to *the Lord’s table*,—the

Basilian for those who have been called to *minister at the altar of sacrifice*.\* The two prayers, instead of being alike, have different objects, regard different persons, and spring from very different creeds.

IV We now proceed to another omission of still greater import. There exists nowhere else (we may say, that before the composition of the Anglican service there never did exist),—a Christian liturgy without an invocation or prayer that God would bless, sanctify and make, or send the Holy Ghost to bless, sanctify and make, the bread and wine the body and blood of Christ. How comes it that there is no such invocation in the present book of Common Prayer? It was there once, in these words: “With thy holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ.”† Why was this invocation blotted out? Mr. Palmer knows that it would be in vain to appeal to any ancient document, in favour of the suppression. Hence he tells us, that the invocation is unnecessary;—to pray for the end, is to pray for the means; and therefore the prayer that we may be made partakers of the Body and blood of Christ, virtually includes a prayer that the elements

\* Orig. Litur. ii. 131.

† The reader will notice the use of the sign of the cross in this prayer. That is now omitted. Can Mr. Palmer trace that omission to any ancient Liturgy?



may be made that body and blood.\* But the merit of such ingenious reasoning belongs to him alone: the Reformers have no claim to it. They expunged the invocation, because, in their opinion, it involved a falsehood,—namely, that the bread and wine were, after consecration, not, as they taught, mere figures, but the very body and blood of Christ.

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

He made his solemn profession in 1506, and received the priesthood the same year. It was a memorable day,—an epoch in his life, which he hastened to announce to his friends—"To day,"—he wrote to John Braun of Eisenach,—“I will say my first Mass: come to it. Poor young man! unworthy sinner! God, in the treasures of his mercy, has vouchsafed to call me to his service. I will endeavour to make myself worthy of his bounty, and—as far as is possible for duar, like me,—to accomplish his designs. Pray for me, my dear Braun, that my sacrifice may be agreeable in the sight of God.”

Hans Luther came to assist at the first Mass of his son, and to unite his prayers with those of Braun. “My father,” said Martin, “was not entirely satisfied: on the contrary, he was irritated against a son who had not feared to disobey him. The pestilence came, and carried off two of his children—I was confined by sickness to bed, and, as it was thought, near death. My superiors urged my father to let me embrace the monastic life, and consecrate myself to the altar. Hans hesitated; he had other views. They at length succeeded in overcoming his opposition, and he yielded a reluctant consent, ‘God grant’ said he, ‘That he may not have mistaken his vocation.’ When the day of my first Mass approached, I invited him; he came, and brought me twenty gouldes.” After the sacrifice, they sat down to dinner; Hans was beside his son, who hoped to hear from his mouth some words of congratulation. In the midst of the banquet the old miser suddenly rose, and turning to the doctors, professors of theology, and other friars, said: “Have you not read in the Scripture that father and mother are to be obeyed?” “Yes; it is so

written;” answered the guests.—The eye of Hans rested on Martin, who remained silent. They began to discourse on indifferent subjects; but the father continued in a loud voice: “Heaven grant that this may not be an illusion of the devil. Come let us drink and tittle, and may Martin love us a little better.” This was on the 2nd of May, the first Sunday after Easter. Luther had trembled while ascending the altar: on coming to the canon, he was seized with such a feeling of terror that he would have retired from it, had not the prior prevented him.\*

Luther's professor of theology was Karlstadt, who subsequently contrived, during more than fifteen years, to amuse the world with his apostasies,—with his buffoon imaginations,—and his affectation of the character of Apostle and Prophet. Hutten had given himself too much trouble to seek for extrinsic causes of this man's folly: it was innate in him. He was a weak minded creature, more worthy of pity than of indignation; one who relinquished truth for absurdity. He was a Catholic in 1518, a lutheran in 1521; an anabaptist in 1525, a sacramentarian in 1530. He changed his cassock, as well as his creed, to comply with some Scripture-text, of which he alone had discovered the hidden meaning; and ended by becoming a baker, in order to fulfil the divine precept:—“in the sweat of thy brow, shall thou eat thy bread!”

(To be continued.)

## SAINTS AND SINNERS

By W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

### RELIGIOUS PERSECUTION.

“Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.”—St. Matthew, viii, 2, 5.

“So much for presbyterian tolerance of prelacy.

“Now, to ascertain how far the Protestant principle or rule, of private judgment, has directly led the prelates and framers of the Church of England into persecuting doctrines, let us take from Leland's History of Ireland the following document, entitled, ‘The Judgment of the Archbishops and Bishops of Ireland concerning Toleration of Religion:—

“‘The religion of the Papists, say these prelates, ‘is superstitious, and idolatrous, their faith and doctrine erroneous and heretical; their church, in respect of both, apostate;

\* Orig. Litur. ii. 128, 9.

MARTIN—fol. 3. a. Colloquia Latine, t. 11. f. 13. 14. 6.

\* MARTIN LUTHER'S Leben, von Gustav. Pfiser.

tical. *To give them, therefore, a toleration, or to consent that they may freely exercise their religion and profess their faith and doctrine, is a grievous sin.* Signed Nov. 26, 1626, by Usher, Archbishop of Armagh, the Archbishop of Cashel, and nine other bishops.

"Now, we must observe that the above document contains the principle of persecution propounded as a conscientious obligation, and subscribed by the assembled Protestant prelacy of Ireland. They declare that to tolerate Papists is a grievous sin. How did they come to this conclusion? *By their private judgment*; or in other words, by the use of the ruling principle of Protestantism.

"Goodman, in his book *De Obedientiâ*, written at Geneva, says, 'It is a duty incumbent on all the people to see that idolators' (viz. Catholics) 'be punished, however great they may be, whether king, queen, or emperor. *If governors fall from God, to the gallows with them!*' (*ad furcas abripiant.*) This book is prefaced by Whittingham, who was subsequently dean of Durham, and who commends the work, and asserts that it was approved by the chief divines of the place.

"I shall now quote an Anglican canon or two.

"The 3rd Canon of the Church of England, in reference to the Book of Common Prayer, enacts that 'if any person shall preach, or by other open words declare, or speak anything in derogation or despising of the said book, or anything therein contained, let him be excommunicated, and not restored until he repent and publicly revoke his error.'

"The fifth canon says,—

"'If any shall affirm or maintain that there are within this realm other meetings, assemblies, and congregations than such as by the laws of this land are held and allowed, which may challenge to themselves the name of true and lawful churches, let him be excommunicated and not restored until he repent, and publicly revoke his error.'

"This, we must admit, is tolerably modest for a church that boasts of having discarded infallibility. She tells us she is fallible, and consequently liable to err; and proclaiming all the while her own liability to error,—lo! she condemns to all the pains of excommunication those persons who dare to assert that any church except herself is true and lawful; or who refuse to embrace the belief which she tells them, notwithstanding, may be possibly erroneous!!!

"Let Blackstone tell us what the pains of excommunication are.

"Firstly,—Deprivation of the Sacraments. When the penalty extends no farther than this, it is termed the lesser excommunication.

"Secondly,—Exclusion from the company of all Christians.

"Thirdly,—Disability to serve as a witness in any court.

"Fourthly,—Inability to bring an action either real or personal, to recover either lands or money due.

"Fifthly,—Liability to imprisonment in the county jail, at the instance of the bishop, if the offender refuses to abide by the sentence of the spiritual court.—(Blackstone's *Commentaries*, part iii. ch. vii. § i.)

"To resume our extracts from the Canons of the Church of England.

"The 62nd Canon enacts that the 'churchwardens, or questmen, or assistants, if they do, or shall know any man within the parish, or elsewhere, that is... a defender of Popish or erroneous doctrines... shall detect, and represent the same to the bishop of the diocese, or ordinary of the place, to be censured and punished' (Constitutions and Canons Ecclesiastical, treated upon by the Archbishop and Bishop, and the rest of the clergy of Ireland, and agreed upon in their Synod holden at Dublin, A. D. 1634)—Here we find the Anglican Church in Ireland solemnly embodying in her canons the principle of punishing Catholics for being Catholics.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

### SECTION I.

#### *Sacrilege among Christians.*

A. D. 634. Egfrid, king of Northumberland, sendeth an army into Ireland under the conduct of Bert;\* and wasting miserably that harmless nation, which then was a friend to the English, spared neither churches nor monasteries. The inhabitants resisted as they could, but rested not to call upon God with continual curses for revenge. And though those [that curse\*] cannot inherit the kingdom of God, yet it is to be thought of those that are justly cursed for their iniquity, that the vengeance of God doth therefore fall the sooner upon them; for this same king, this next year after, in a voyage against the Picts, was drawn into straits, and both himself and most of his army slain.

And in the eleventh year of king Ine (saith Hungingdon†) the Earl Berutus felt the cur-

\* BND. I. 4. c. xxvi. § 241. (Ed. Stevenson.)

† Spelman evidently read, by mistake, *malodicti* for *malodicti* in V. Bede.

† Lib. iv. p. 337, (ed. 1602.)

es of the Irish people, whose church he had destroyed, as his master had done before: for as king Egfrid, entering into the land of the Picts, was there slain; so he, entering it also to revenge his master's death, was likewise slain by them.

Circ. A. D. 710. Osred, king of Northumberland, being but eight years old when he began to reign, and reigning but eleven years, even thus young broke the monasteries, and deflowered the nuns, with much other wickedness: for which the just hand of God being upon him, as Bonifacius, archbishop of Mentz, and other bishops, assembled after in a German council, do testify by their epistle to Æthelbald, he was murdered by his kinsmen, Kenred and Osrick, and his kingdom usurped by Osrick, contrary to Osred's meaning, who had decreed it to Ceolwulf, brother of his father, as Bede reporteth,\* who saith farther, that his whole reign abounded with so many crosses of fortune, that no man knew either what to write of them, or what end they would have.†

(To be continued.)

### LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

"What is your view of the Thirty-nine Articles?" said the Vice-Principal, abruptly. "My view!" thought Charles; "what can he mean? my view of the Articles! like my opinion of things in general. Does he mean my 'view,' whether they are English or Latin, long or short, good or bad, expedient or not, Catholic or not, Calvinist or Erastian?" Meanwhile Jennings kept steadily regarding him, and Charles got more and more confused. "I think," he said, making a desperate snatch at authoritative words, "I think that the Articles contain a godly and wholesome doctrine, and necessary for these times." "That is the Second Book of Homilies, Mr. Reding, not the Articles. Besides, I want your own opinion on the subject." He proceeded, after a pause: "What is justification?" "Justification," said Charles, repeating the word, and thinking; then, in the words of the Article, he went on: "We are accounted righteous before God, but only for the merit of our Lord Jesus Christ, by faith, and not by our own works and deservings." "Right," said Jennings; "but you have not answered my question. What is Justification?" This was

very hard, for it was one of Charles's puzzles what justification was in itself, for the Articles do not define it any more than faith. He answered to this effect, that the Articles did not define it. The Vice-Principal looked dissatisfied.

"Can General Councils err?" "Yes," answered Charles. This was right. "What do Romanists say about them?" "They think they err too." This was all wrong. "No," said Jennings, "they think them infallible." Charles was silent; Jennings tried to force his decision upon him. At length Charles said that "only some General Councils were admitted as infallible by the Romanists, and he believed that Bellarmine gave a list of General Councils which had erred." Another pause, and a gathering cloud on Jennings' brow.

He returned to his former subject. "In what sense do you understand the Articles, Mr. Reding?" he asked. That was more than Charles could tell; he wished very much to know the right sense of them; so he beat about for the received answer. "In the sense of Scripture," he said. This was true, but nugatory. "Rather," said Mr. Jennings, "you understand Scripture in the sense of the Articles." Charles assented for peace sake. But his concession availed not; the Vice-Principal pursued his advantage: "They must not interpret each other, Mr. Reding, else you revolve in a circle. Let me repeat my question. In what sense do you interpret the Articles?" "I wish to take them," Reding answered, "in the general and received sense of our Church, as all our divines and present Bishops take them." The Vice-Principal looked pleased. Charles could not help being candid, and said in a lower tone, as if words of course "that is, on faith." This put all wrong again. Jennings would not allow this; it was a blind, Popish reliance; it was very well, when he first came to the University, before he had read the Articles, to take them on trust; but a young man, who had had the advantages of Mr. Reding, who had had three years at St. Saviour's College, and had attended the Article-lectures, ought to hold the received view, not only as being received, but as his own, with a free intellectual assent. He went on to ask him by what texts he proved the Protestant doctrine of justification. Charles gave two or three of the usual passages with such success, that the Vice-Principal was secretly beginning to relent, when unhappily, on asking a last question as a matter of course, he received an answer which confirmed all his former surmises, and sealed the speaker's fate.

"What is our Church's doctrine concerning the intercession of Saints?" Charles said that

\* Lib. v. cap. 24.

† Epist. apud MALMES. de Gest. Reg. Alb. i. 80, (ed. Hall.) Sed fusius apud BARON. in A. D. 745, num. 3.

he did not recollect that it had expressed any opinion on the subject. Jennings bade him think again; Charles thought in vain. "Well, what is your opinion of it, Mr. Reding?" Charles, believing it to be an open point, thought he should be safe in imitating "our Churches" moderation. "There are different opinions on the subject," he said: "some persons think they intercede for us; others that they do not. It is easy to go into extremes; perhaps better to avoid such questions altogether; better to go by Scripture; the book of Revelation speaks of the intercession of Saints, but does not expressly say that they intercede for us," &c. &c. Jennings sat upright in his easy chair, with indignation mounting into his forehead. At length his face became like night. "That is your opinion, Mr. Reding." Charles began to be frightened. "Please to take up that Prayer-book, and turn to the 22d Article. Now, begin reading it." "The Romish doctrine," said Charles,— "the Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of Saints". "Stop there," said the Vice-Principal; "read those words again." "And also invocation of Saints." "Now, Mr. Reding." Charles was puzzled, thought he had made some blunder, could not find it, and was silent. "Well, Mr. Reding?" Charles at length said that he thought Mr. Jennings had spoken about *intercession*. "So I did," he made answer. "And this," said Charles, timidly, "speaks of *invocation*." Jennings gave a little start in his arm-chair, and slightly coloured. "Eh?" he said; "give me the book." He slowly read the Article, and then cast a cautious eye over the page before and after. There was no help for it. He began again. "And so, Mr. Reding, you actually mean to shelter yourself by that subtle distinction between invocation and intercession; as if Papists did not invoke in order to gain the Saints' intercession, and as if the Saints were not supposed by them to intercede in answer to invocations? The terms are correlative. Intercession of Saints, instead of being an extreme only, as you consider, is a Romish abomination. I am ashamed of you, Mr. Reding; I am pained and hurt that a young man of your promise, good ability, and excellent morals, should be guilty of so gross an evasion of the authoritative documents of our Church, such an outrage upon common sense, so indecent a violation of the terms on which alone he was allowed to place his name on the books of this society. I could not have a clearer proof that your mind has been perverted; I fear I must use a stronger term, debauched, by the sophistries

and Jesuitries which unhappily have found entrance among us. Good morning, Mr. Reding."

(To be continued.)

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

From the U. S. Catholic Miscellany.

(Continued from our last.)

\* With the exception of the New England colonies, "the Church of England, as by law established," was upheld by law in all the English colonies and plantations on this side of the Atlantic. The king was its supreme head, and under him the government of it was vested in its archbishops, bishops, and priests, and the American colonies were for a long time ecclesiastical purposes declared to be a part of the diocese of the Bishop of London. The church was an integral part and parcel of the state, and when the dominion of England and of the English king was thrown off, the church also fell with it. It ceased to have existence here. But many of those who had been accustomed to the worship and rites observed in the Church of England, felt a natural attachment thereto. Under the influence of this attachment, a convention was held of certain clerical and lay delegates from different congregations, and a plan of religious union agreed upon, whereby they associated under the name of "The Protestant Episcopal Church of the United States." This name, they themselves chose, and by this, in their prayer books and in their public acts they have ever since been designated.

Recently there have been extraordinary movements among some of the most pious and learned of the Church of England on the subject of religion. Believing that in the innovations on the ancient faith, and still more in the changes from the ancient rites, ceremonies, and observances, their predecessors, in many instances, instead of reforming errors and correcting abuses, had perverted the truth, and weakened almost unto death the spirit of devotion, they have zealously and industriously sought to restore what they believed had been rashly if not impiously taken away. In the course of their animated discussions some of them have *protested* against the name of "Protestant," as a term significant of nothing but dissent, or opposition, or separation, and claimed to be called English Catholics, as being a branch of the great Catholic Church. These agitations and discussions have reached this shore of the Atlantic, and

several among "the Protestant Episcopalians of the United States," following this example, now set up their title to the name of "Catholic" also.

These pretensions or claims are of very modern date. True, both in the English and American Churches, the ancient formularies of the Apostles' and Nicene creeds, were recited in divine worship, wherein a faith is solemnly professed in "The Holy Catholic Church," but without being able to ascertain what precise idea was supposed to be expressed thereby, I hazard nothing in asserting that *in pars*, out of the church, no member of either, until within a few years back, called himself or his Church Catholic. All of them gloried in the appellation of "Protestant," and the term Catholic was exclusively applied as the more respectful designation of the Church which they were accustomed to deride by the nick-name of "Popish."

The professors of the ancient faith have certainly no cause to regret this new-born zeal for the name of Catholic. Names are by no means unimportant. The attachment now avowed for the appellation of Catholic, and the solicitude on the part of these, our separated brethren, to appropriate it to themselves, may be, and probably is, in the order of God's providence, one of the means to bring them back to the Catholic faith. But while we do not regret that the claim is preferred, they ought not to be surprised that we cannot admit it to be well founded.

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

(Continued from our last.)

Though the ancient Fathers clearly taught that the Church possessed this power of granting indulgences; yet, anxiously consulting for the interest of penitents, and apprehensive lest the ecclesiastical discipline might become weakened, they always exercised it with moderation, so that we seldom read of their remitting to penitents the whole, but in part only of the canonical penance and satisfaction enjoined on them. Wherefore the ancient councils decree, as hath been already said, that some indulgences should be shewn those penitents, who manifest their change of life, not by words only, but by deeds and truth, by tear, persevering tears and good

works. And St. Cyprian also requests of the Martyrs, that they will recommend in their petitions to the bishops for obtaining indulgences, none but those whose repentance they shall find bordering on satisfaction.\* In fine, the Apostle Paul, did not dispense with the residue of the incestuous Corinthian's penance, until his affliction became so grievous that the danger of despair was to be apprehended from it. For as God in his justice frequently leaves the penitent, after his guilt is remitted him, subject to temporal punishments, and bound to satisfy for them; so in like manner, he doth not wish that those punishments should be remitted by his ministers, except on just and sufficient grounds: neither, if it be done, does the act meet with his approval. For Christ is the **Lord** of the keys; the bishops are but the ministers: they must, therefore, use them, not at their own caprice, but according to the intention of their **Lord**.

The Fathers of the Council of Trent have established by a truly pious and wise ordinance, the doctrine of indulgences, when they decree as followeth:—"As the power of granting indulgences hath been given by Christ to his Church; and as she hath exercised, even in the most ancient times, this power given her by God; this Holy Synod teaches and commands, that the use of indulgences, being most useful to Christian people, and approved by the authority of sacred Councils, shall be retained in the Church; and anathematizes those who either assert that they are useless, or deny that there resides in the Church the power of granting them. Yet it wishes that, in granting them, moderation, agreeably to the ancient and approved practice of the Church, be observed; lest by over facility of obtaining them, the ecclesiastical discipline should become relaxed. But being desirous that the abuses which have crept into them, on account of which the glorious name of indulgences is blasphemed by heretics, shall be amended and corrected, this Synod enacts, by virtue of the present decree, that all sordid gain for obtaining them—whence proceeded a most fertile source of abuses among the Christian people—shall be wholly and entirely abolished."†

And after the council of Trent, the provincial Synod of Cambray thus decrees respecting indulgences. "Whereas by means of indiscreet and superfluous indulgences, the keys of the church are despised, and penitential atonement relaxed; this Holy Synod forbids any person to recommend and offer to the people, as serviceable, any new or unauthenti-

\* Cyprian, epist. II. ad. Martyres et Confessores, qui lapsi petierant pacem dari.

† Concil. Trident. sess. 25., continuat. sess. decret. de Indulgentiis.

cated indulgences, until they shall first have been inspected and approved by the Ordinary. And this synod also commands that the clergy shall diligently exhort their flocks, not to lend faith rashly to any bills hawked about, even though they be printed, which promise exorbitant indulgences for frivolous, vain and superstitious causes; because indulgences can be granted only on religious and rational grounds."

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

### PRUDENCE.

What glorious ages were those of the primitive church! What fidelity on the part of the pastors! What confidence on the part of their flocks! Not only did the shepherd bear back on his shoulders the strayed sheep, but he anticipated the danger, when temptation threatened to be too strong for human weakness. Not content with sympathising with the bruised reed, his prudential care preserved it from being broken. Illustrative of this character is the following anecdote, which we read in the Life of St. Nicholas of Myra.

This great saint lived in Patarae, a city of Lycia. While yet young, he inherited from his parents, who had been carried off by pestilence, an immense fortune, which he prudently resolved to lend to the Lord, by dispensing it among the poor. Being informed one day that a man of distinction, who had hitherto lived in Asiatic luxury, was suddenly reduced to such want, that not only was he unable to portion off his three daughters, who were celebrated for their beauty, but even was, not unfrequently, without bread to eat. Vice, which follows poverty, as the shark does its prey, had laid his golden nets round this fallen grandeur, and the unhappy father, already fascinated, like the bird when gazed on by the magnetic eye of the serpent, seriously debated within himself, whether it was not better to preserve life, at the expense of honour, than to sacrifice life to it. The distress of this unhappy father became privately known to Nicholas, and this young servant of Christ resolved to relieve it. He takes a considerable sum, which he puts in a wicker basket; he waits until all is silent in the city, and when the tumultuous noises of the evening have died away, he steals cautiously forth, wrapped up in a large cloak, from his patrician house, and arrives at the humble man-

sion of the distressed family. A moonbeam entering by the window, which, on account of the excessive heat, had been left somewhat open, showed the unhappy father, who was snatching an uneasy sleep on a miserable couch. The young Christian approaches near, and lays his offering softly down, smiling as he accompanies the gift with a silent benediction. It was a pure and secret alms, such as God loves.

On awaking, the Lycian nobleman saw, at a short distance from him, the rich basket, whose contents glittered in the pale light of the morning dawn. "It is a mockery of hell—a sarcastic fascination of the unclean spirit,"—he exclaimed.—"it is the punishment of Tantalus, which the prince of darkness sends me. Let me rise to seize on it, and all will vanish like a dream.—But, no; I have it; I feel it; it is indeed gold!—gold for me, who was on the point of blaspheming thee, my God! Oh! as thy divine providence has had such compassion on this poor sinner, who bore his cross so impatiently, rather let me die a hundred deaths than ever more offend thee!"

The greatest part of this large alms formed the portion of one of his daughters. St. Nicholas was aware of the manner in which it had been applied, and he resolved to provide for the two who yet remained unmarried. One starry night, while all Patarae was asleep, he returned privately to the house he had rendered so happy, and left there, as on the former occasion, marks of his charity. This second gift was received, like the other, with gratitude and thanksgiving. "Here is your portion," said the father to the second daughter; "but I promise before God, that I will not give sleep to my eyelids, until I have discovered the beneficent hand that is outstretched to save us." After having again paid a nightly visit, and left his third offering, St. Nicholas was hastily retiring, when the sound of footsteps, more hurried than his own, resounded through the silent street, and immediately a man, seizing his cloak, with respectful timidity, cast himself at his knees, and said with tears—"Let me bless thee, O angel of heaven!—would thou couldst know what a joy I experience on discovering thee!"

Nicholas remained confounded and disconcerted. "I have only done my duty as a Christian," said he, as his cheeks reddened with the holy blushes of modesty. "Rise, brother, rise, and for the love of Jesus Christ, let this be known to none but ourselves."

The old man shook his head, to signify his dissent; and on the following day the whole city was filled with the praises of Nicholas, who was obliged to seek in the desert a re-

treat from the celebrity his charity had procured for him.

(To be continued.)

### LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last)

#### MATILDA OF SCOTLAND.

In the year 1104, Henry left the government of England in the prudent hands of Matilda, and embarked for Normandy. While there, he consented to meet Anselm, the Archbishop, at the castle of l'Aigle, where, through the mediation of his sister Adela, Countess of Blois, a reconciliation was happily effected. Anselm then returned to England, where he was met at Dover by the Queen Matilda, who received and welcomed him with the greatest demonstrations of satisfaction.\* As the venerable primate was in feeble health, the queen took the precaution of preceding him on the road from Dover to the metropolis, providing, as she went, for his comforts and accommodation.†

Matilda, independently of the feeling of political expediency which rendered this public testimonial of respect to the archbishop desirable, after the unpopular schism between him and her royal husband, was, in all probability, naturally inclined to testify her regard for a person who had been so actively instrumental in raising her to the exalted station which she then enjoyed.

Yet the return of Anselm was attended with circumstances which gave great pain to Matilda as an English queen. Both the king and archbishop, after their reconciliation, united in enforcing inexorably the celibacy of the Anglo-Saxon clergy, whose lower orders had previously been able to obtain licenses to marry. Anselm now excommunicated all the married clergy.

Two hundred of these unfortunate Saxons, barefoot, but clad in their clerical robes, encountered the king and queen in the streets of London. They implored the king's compassion; he turned from them with words of insult. They then supplicated the queen to intercede for them; but Matilda, with tears in her eyes, assured them that she dared not interfere.‡

\* Pascal II. admitted Anselm, the favourite priest and confessor of Matilda, to a seat near his right-foot, saying, "We admit this prelate into our circle, he being, as it were, the eye of the farther hemisphere."—*Godwin de Praes.*  
† Esdmer.                   ‡ Lingard.

### ACTS OF THE SECRET CONSISTORY.

HELD AT PORTICI ON SEPT. 28, 1849.

(From the *Ami de la Religion.*)

Naples, Faubourg of Portici, Sept. 28, 1849.

Our Holy Father, Pope Pius IX., held this morning, in the Royal Palace of Portici, a Secret Consistory, in which he proposed the following Churches:—

The Metropolitan Church of Strigonia, for Mgr. John Scitowsky, transferred from the Bishopric of the Five Churches.

The Metropolitan Church of Leopold (of the Latin Rite), for the Rev. Dom Luke Baraniecky, Canon of the same Metropolitan Church.

The Episcopal Church of Rieti, for Mgr. Gaetano Carletti, transferred from the Episcopal Church of Forli.

The Episcopal Church of Caserta, for Mgr. Vincenzo Rozzolino, transferred from the Episcopal Church of Bova.

The Episcopal Church of Beja, for Mgr. Joseph Xavier Cerveira-e-Souza, transferred from the Episcopal Church of Funchal.

The Episcopal Church of Nusco, for the Rev. Dom Giuseppe Antelitano, Doctor *in utroque jure*. Dean of the Cathedral of Bova.

The Episcopal Churches of San Marco and Bisignano, for the Rev. Dean Livio Parlatore, Priest of the Diocese of Chieti, Director of the Seminary of that city, and Doctor *in utroque jure*.

The Episcopal Church of Bova, for the Rev. Dom Pasquale Tacconi, Archpriest of the Cathedral of Mileto.

The Episcopal Church of Fossano, for the Rev. Dom Giacinto-Luigi Fantini, Doctor of Theology, and *Curé* at Turin.

The Episcopal Church of Robbio, for the Rev. F. Pietro-Giuseppe Vaggi, of Genoa, of the Order of Friars-Minors of St. Francis, Doctor in Theology, and Provincial of his Order.

The Episcopal Church of Orleans, for the Rev. Dom Antoine-Félix-Philibert Dupanloup, Doctor in Theology and Canon of the Metropolitan Church of Paris.

The Episcopal Church of Poitiers, for the Rev. Dom Louis Francois Pie, Vicar-General of the Bishop of Chartres.

The Episcopal Church of Samogitia, for the Rev. Dom Mathias Wotonzewsky, Priest of that Diocese and Doctor in Theology.

The Episcopal Church of Braganza and Miranda, for the Rev. Dom Joachim Pereira Ferraz, Doctor and Professor of Theology.

The Episcopal Church of Angola, for the Rev. F. Joachim Moriera Reis, Priest of the Order of St. Benedict, Doctor *in utroque jure*.

The Episcopal Church of Arethusa, *in partibus Infidelium*, for the Rev. Dom Giovanni-Antonio-Frederigo Baudai, Doctor in Theology, Canon of the Metropolitan Church of Cologne, and *Coadjutor designatus* of the Archbishop thereof.

The Episcopal Church of Caradro, *in partibus Infidelium*, for the Rev. Dom Elia Puyans, Canon of the Cathedral of Pampeluna in New Grenada, Doctor in Theology, and *Coadjutor designatus* of the Bishop of Popayan, with residence in the city of Pasto.

The Episcopal Church of Dori, *in partibus Infidelium*, for the Rev. Dom Antonio de Simone, Corrector and Visitor to the Hospital of Incurables at Naples.

The Episcopal Church of Orthosia, *in partibus Infidelium*, for the Rev. Dom Ignazio de Bisogno, Canon of the Metropolitan Church of Naples.

The Episcopal Church of Capharnaum, *in partibus Infidelium*, for the Rev. Dom Filippo Cammarota, Archpriest of the Chapter of Gaeta, and Pro-Vicar-General of that Archbishopric.

At the end, instance was made to his Holiness to grant the *pallium* to the Metropolitan Churches of Strigonia and Leopold.

His Holiness has given orders immediately to expedite the Bulls of the French Bishops, præconised in the last Consistory.

#### THE RIGHT REV. DOCTOR BORGHI

The numerous friends and admirers in India of the Right Rev. Dr. Borghi late Vice Apostolic of Agra &c. will rejoice to learn from the subjoined letter, that His Lordship's health has so far recovered, as to enable him to accept at the desire of the Holy See and of His Sovereign, the Grand Duke of Tuscany, the See of Cortona, situated in the Grand Duke's Dominions. We confidently anticipate that His Lordship's Apostolic labours, in the new scene of his Ministry, will be fully worthy of the high Character for zeal and efficiency, which during his Career in India, he so deservedly obtained.

To His Grace the Most Rev. Dr. P. Carew, Archbishop V. A. B.

MY DEAR LORD.—Since my departure from Calcutta, I did entertain the sweet hope to return back to India, but a serious sickness suffered at Malta, my continual attacks of nerves to which I am subject from the time had the Cholera, and the advice of the Doctors, changed my mind, and at last I took the resolution to finish my days in my native Country.

My dear Lord, it is true, that I am separated from you in body, but certainly not in heart. Oh, it will be impossible to efface from my memory the remembrance of the numberless tokens of kindness you gave me on every occasion, and I will always pray the Almighty to grant you a recompense for it in this world, and eternal glory in the next.

Having already made up my mind to retire into the solitude of the Convent, after a period of fifteen years of a distracting missionary life, I was unexpectedly invited by the Grand Duke of Tuscany to fill the Episcopal See of Cortona, and though at first I refused his kind offer, nevertheless having known the will of the Holy Father, I thought it my duty to obey, and to accept the new appointment.

That Bishoprick is worth about five thousand Scudes a year: the Diocese is not too extensive, it numbers sixty Parish Churches,—a Seminary with eighty Students,—a College, and a day School directed by the Scolopians,—three Convents of friars,—that is, of the Conventuale, Franciscans, and Capuchins,—two Convents of Clares and Dominican Nuns,—an establishment for the education of young Ladies, and a day School for the poor girls under the direction of the Salesian Nuns, besides the Government Schools in the different boroughs and Villages.

You will remember, my Lord, that when I was at Calcutta I did suggest to you to take a trip for Europe in order to recruit your health: in case then that you should follow my advice, I trust that you will not fail to pay me visit, and to pass a month or two with me.

Every thing here is quiet, the Pope is still the admiration of Europe, notwithstanding the impotent rage of the demagogues, who have been humbled into the dust by public opinion, and by late speeches of Montalembert, and De Roziere.

My best respects to your Venerable Clergy, and to our friends: please to remember me in your prayers, and be assured that I am with unfeigned esteem.

My dear Lord,

Your most attached  
Brother in J. C.

✠ T. JOSEPH A. BORGHI Br.

Florence, 3d Nov. 1849.

#### ELECTION OF WARDENS—FOR THE CATHOLIC CATHEDRAL.

On last Tuesday the 15th inst., Mr. J. Piaggio and Mr. H. M. Smith were unanimously elected Wardens of the Cathedral, in the room of Mr. J. Spence and Mr. D.



John, who by rotation retired from that office. A vote of thanks was unanimously given to the out-going Wardens for their valuable services to Religion during their term of office. Mr. D. John and Chevalier C. R. Lackersteen were particularly requested to lend the aid of their experience and advice to the Vestry Board for the ensuing year.

### IRELAND.

#### Monthly Subscription for the Society for the Propagation of the Faith.

The national monthly Subscription for the Propagation of the Faith amounted for last October to £256—Sterling.

#### B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. C. R. Lackersteen, for December 1849, ... ..	Rs.	5	0
Miss Lackersteen, " " ..	5	0	
Thomas DeSouza, " " ...	8	0	
J. R. Carbery, " " ...	4	0	
Mrs. Carbery, " " ...	2	0	
P. S. D'Rozario, " " ...	33	0	
Miss D'Rozario, " " ...	5	0	
Mrs. T. C. Morton, ... ..	50	0	

### Selections.

#### POBRY,

##### THE PENITENTS' PRAYER.

Before Thee, O Thy bending, Lord,  
Thy weeping child, a suppliant see ;  
Oh ! do Thou, in Thy mercy great,  
Unto my prayer propitious be.

Father, though my past sins 'gainst Thee  
Above the sands are multiplied ;  
Yet, do I lead for mercy cry  
Through Him who for us sinners died,

By His love for us unbanded,  
Which caused His sacred blood to flow—  
By the cross He suffered on—  
O Lord, on us Thy grace bestow

Oh ! do Thou, then, in pity grant—  
Celestial King, most meek and mild,  
Whose mercy o'er Thy works doth reign—  
Pardon to Thy repentant child.

My Father.

NANNIE B.

### FRANCE.

**THE CHOLERA AND THE CUREY**—A correspondent of the *Ami de la Religion* writes from Cambray:—"The cholera appeared unwilling to leave the diocese, where it had already made frightful ravages; indeed the number of its victims has been estimated as not fewer than thirty-five thousand persons. Throughout all the diocese the curates have shown themselves worthy of their holy mission, not resting satisfied with administering the sacraments to the sick, but visiting them, and lending them all the assistance and care which their state demanded. Many might be cited who have spent all their means in such labours of charity; some have even gone and buried the dead bodies in those places where the dread of infection prevented those who ought to have done so, from paying these last duties. Two diocesan missionaries, M. Capelle and M. Bacquart, have surrendered themselves to these duties with the greatest devotion in every parish to which they have been sent, assisting the curates in their painful functions, preaching every evening, and confessing during a part of each night. Some professors of the small seminary have presented themselves to his Eminence, ardent to share the honours of that beautiful mission, and have passed the greater part of their vacations by the bedside of the patients; eight sisters of St. Francis de Paul employed at Cambray, in the instruction of young girls have also demanded to consecrate their vacation, to the same dangerous cares. They had been preceded in these charitable labours by the religious Augustine sisters of the same city, who, to the number of thirty, spread themselves over all parts of the surrounding country, leaving in the monastery only the superior and the assistant mother."

**The Council of Soissons.**—On Monday, the 23ult., the deliberations of the Council of Soissons were brought to a close. In the afternoon, the bishop, delegates, and theologians, assembled in the large hall of meeting. Mgr. the archbishop of Rheims having addressed to those present an allocution full of kindness and information, the celebrated Abbé Gerbet pronounced a singularly eloquent discourse, of which the following are the leading points:—"Messieurs: In recapitulating to-day, at the termination of the concluding sitting, the labours of the Council of Soissons, we have felt much happiness in reflecting upon the vast circle of subjects which they embrace. Your Provincial Council first directed its attention to a subject with which every Council, not excluding those which are universal, ought to commence its labours. You turned up your eyes towards the Apostolic See, in which the solidity of the Faith, and the plenitude of power, in the government of the Church, so eminently reside. In order to give utterance to your inviolable attachment to the Chair of St. Peter, you were not compelled to clothe your ideas in novel forms of expression. The whole of your decree is expressed in terms with which the records of Catholic tradition have furnished you. The voice of the Council of Florence and that of Chalcedon are alike heard. You repeat to Pius the Ninth what the ancient Church

of Africa declared to Pope Theodore. You have in some expressions adopted the language of the East and of the West, where you proclaim the grand duty of Catholic obedience to the teachings of the Holy See—to those teachings which direct the consciences of the faithful, and which stand in no need of borrowing from any terrestrial power their obligatory force which they receive from the Most High. The feeling of respect for the sacred rights of conscience is, at the present day, sufficiently spread abroad sufficiently profound in France for even those who have not the happiness of possessing the Faith, to acknowledge that the august character of religion would be profaned, if the authority of its teachings were made dependent upon the uncertain and variable sanction of political power. Had your Council been held at some other period in the world's history, you might have been able, in speaking of the Holy See, to confine yourselves to its spiritual power exclusively. But contemporaneous events have imposed upon you another duty. You have fortified the hearts of the faithful against the errors of those who represent as illegitimate and contrary to the spirit of the Gospel, the temporal sovereignty of the Pope, established in the general interest of all Catholic nations, and which could not be removed without the political and even the moral world beholding its place occupied by an abyss, which the frightful miseries which must inevitably follow could not succeed in filling up. Having rendered your homage and obedience to the decrees of the Holy See, especially to those which have been issued from the conclusion of the Council of Trent down to our own days, you have proceeded to issue other decrees, the object of which is to embrace more strictly in the bonds of unity the Catholic hierarchy of all degrees, and to enforce the observance of the holy regulations of our Church. Honour be to the power which does not fear to display to the people intrusted to its cares the picture of the obligations of which it must one day render an account, in the presence of the Sovereign Judge of the Universe. Your Council has in the next place devoted its attention to the false and fatal systems of philosophy propagated at the present day. You have condemned certain leading errors which sap the foundations of religion, and subvert the laws of justice and of charity. Some of the errors pointed out in your decrees may, perhaps, appear very metaphysical, and for that reason but slightly dangerous. But besides their being the root of many others you have remarked that they are now descending amongst all ranks of the people, under forms accessible to the commonest minds; and that the doctrines with which some seek to overthrow the foundations of society are associated in many minds which have gone astray, with vast principles of error directly attacking the most exalted dogmas. Other decrees enter more specially into the department of moral theology. There can be no doubt as to its being the duty of Councils to enforce the observance of the general laws of the Church; and, accordingly, you have done so in a large number of your decrees. Another want also has received from you the attention it deserved. There are certain usages and rules of

local discipline which may be modified, ameliorated, or even altogether suppressed, when the causes which led to their establishment have ceased to exist, and when, in consequence, some of them seem to have become more injurious than useful. There are, again, certain matters needing regulation, respecting the application of general laws to present necessities. And, in the last place, it is important to present precepts such as they really are, by separating them from the exaggerations with which ill-instructed persons confound them, to the great detriment of the cause of religion. These various considerations have presided at the enactment of many of your decrees, of those, for instance, which relate to the admission to the sacraments, to ecclesiastical sepulture, and to the comedians whom you do not rank amongst the excommunicated; those too, in which you explain whatever has reference to the parochial Mass, and what suffices for the observance of the Easter communion; and in those, again, in which tracing out the rules which the priests ought to observe in the administration of the sacrament of penance, you have had only to recall the words of a great Pope of your own days—Leo the Twelfth—in order to exclude a dangerous extreme of strictness. Thanks to the spirit of prudence and of gentleness which has inspired these decrees, you have, Messieurs, removed many stumbling-blocks from the path of the weak; you have escaped many troublesome difficulties, perhaps many sources of scandal; you have, as much as it depended upon you, opened a door of reconciliation to many souls surrendered to a fatal despair; and we have every reason to expect that it will not be long until you will perceive the happy fruits of your labours. But to this spirit of gentleness, which alone might degenerate into weakness, you have united a spirit of firmness equally well suited to the wants of the present age. This has been evident, for instance, in your decree concerning contracts of marriage, in which you have enforced a principle of the deepest importance; and, again, in your eminently Catholic decree for the adoption of the ancient and universal form of Liturgy throughout the whole extent of your province. In the last place, Messieurs, you have provided by a long decree for bringing to perfection the ecclesiastical studies. You have felt a powerful impulse, such as a Council can impart, was necessary to effect this. Your decree, in common with every thing which emanates from the church is eminently conservative. The Church does not overthrow, she develops; whatever she produces that is new, always contains some mixture of what is ancient. But in thus resting upon what has been consecrated by experience, the Council has wished to realize a true progress. The circle of studies, in the small and large seminaries, has been extended in many respects. New elements have been introduced into it, corresponding to the intellectual culture of the society in the midst of which the Clergy is destined to live and act. You have at the same time sketched out a system of rules excellently calculated to excite emulation in the pupils and zeal in the professors.—*The Catholic Standard.*

## REVIEW.

*Development of Protestantism, and other Fragments; Reprinted from the Dublin Review and TABLET.* London: Richardson and Son. 1849.

We are glad to see this pamphlet, for on its original appearance in scattered fragments it gave us a great deal of pleasing amusement. The writer is singularly happy in detecting the weak points and the ludicrous features of his adversary. When he has chosen his text he illustrates it, and analyses it with real satisfaction, but those against whom he directs his weapons are not particularly pleased with the unerring aim with which they are sent. Much of the present pamphlet—nearly one-half—has already appeared in our own columns; we, therefore, shall confine ourselves to that part which appeared in the *Dublin Review*, and extract the following most amusing account of the way in which parsons and curates make the heretical acquaintance of each other.

We are going to refer to the pages of the *Ecclesiastical Gazette*, in which Anglican rectors and curates appear to make known to each other their mutual wants. We shall give a few examples, taken almost at random out of many hundreds, of the mode in which these parties communicate their respective "views."

They appear to refer to a great variety of standards. One class, however, appeals "to the Church" as the type of their sentiments. Thus we have gentlemen of "High Church views"—of "High Church principles"—of "moderately High Church views"—of "orthodox and moderate Church principles"—of "sober Church views"—of "what are commonly called High Church, but not extreme views"—of "Old Church of England principles"—of "sound Church of England principles"—of "moderate Church principles, what is usually called orthodox"—of "moderately High Church, though no Tractarian"—of "Anglo-Catholic principles"—of "sound Anglo-Catholic views, &c. One gentleman announces simply, that "his views, of the Church are not low," which leaves a good deal to the imagination; whilst others have "theological views High Church, but anti-Tractarian"—or again "sentiments strictly in accordance with the teaching of the Church;" which we fear, must have been considered rather indefinite, as we are not aware that "teaching of the Church" stands for any very distinct or recognised body of opinions. Others, again, are of "moderate, though strict Church principles"—of "sound Church principles, but not of extreme opinion?"—and in a word, "Church principles," of which the intensity is aggravated or diluted by every conceivable modification of adjective and epithet, are professed by many of the various advertisers in these amusing pages.

Another class refer to "the Articles" as the standard of their "views." Of these, some profess "the doctrines of the XXXIX. Articles, taken in their literal, natural, grammatical sense," which might seem to exclude all uncertainty, but that unfortunately there is as much dispute about this kind of "sense" as any other. Some more vaguely, announce "views in accor-

dance with the Prayer-book; others are "strictly in accordance with the Articles;" others "love the truth as set forth in the doctrinal articles of the Church," &c. &c.

With very many the phrase "Evangelical" is the sole test. Some are simply of "Evangelical sentiments"—others of "decidedly evangelical sentiments," or "decidedly evangelical principles, or "strict evangelical views," or "sentiments evangelical, not Calvinistic." Others, again, who think perhaps that in these critical times a little more obscurity may be expedient, acknowledge views which "would be termed evangelical," or "which some, perhaps, would call evangelical;" leaving it mysteriously uncertain how far such an arbitrary description of their "views" would be accurate. "Whilst on the other hand, some object equally to "evangelical, Tractarian, or other sectional views."

With a considerable number "Tractarianism," appears to be the chief criterion. Some are "void of Tractarianism, and other novelties;" or more emphatically, "decidedly opposed to the Tractarian heresy;" or, more briefly, "no Tractarian;" or "zealous, though not Tractarian;" and a good many say pointedly, "no Tractarian need apply." One gentleman has "a strong voice, and good general health, and is decidedly opposed to the Tractarian heresy;" which reads as if the "strong voice" was very anxious to show its capacity, and proclaim its opposition to that particular "heresy." Some are even "free from all Tractarian tendencies," and so must be invaluable conditors of such gentlemen as the one just mentioned, with the "strong voice and good general health." Others are "alike free from Latitudinarianism and Tractarianism;" but we cannot go through the whole species.

All are, of course, eminently "orthodox," though in various ways; as "decidedly orthodox," or strictly orthodox, but averse to all extremes," or "orthodox and moderate;" or again, by way of change, "moderate and orthodox," "extreme views," and "party predilections," are very commonly objected to, and only mentioned for the sake of reprobation. One gentleman, requiring a curate, protests that "no one of extreme views either way need apply;" another is "a minister of a Gospel, not extreme;" many vehemently disclaim all "extreme views of doctrine," or "extreme views in religion"—expressions which to Catholic ears have a very suspicious sound, though doubtless capable of the best interpretation. One individual, however, goes so far as to say, that "he holds no extreme views on any of the questions which now divide the Church"—a happy state of philosophical composure and equanimity which cannot be sufficiently admired.

Nothing, perhaps, reveals the grotesque disorder of theological sentiments in this "branch" Church more clearly than the mode in which many insist upon "references as to doctrine," or that the candidate for what they have to bestow shall "state the turn of his opinions, as to High Church or the reverse;" whilst the applicants, on the other hand, volunteer "references," which are sometimes not a little obscure and sometimes sufficiently explicit. One gentleman,

for example, states only, that "his ministry has been *hitherto* acceptable;" implying, apparently, that there is very little doubt of its being equally acceptable for the future. Another "desires to preserve unity among his people;" which seems a covert way of insinuating that he is not afraid even to attempt impossibilities. Of the same class of rather obscure statements, is the advertisement of one who wishes to minister for the "benefit of his flock;" which does not seem to convey a very clear "reference to doctrine," or the "turn of his opinions." Another proposes as his qualifications, "a powerful voice, and an impressive manner," which he may possibly have thought of more importance than such trifles as theological opinions. Another is "opposed to innovation;" what kind of innovation he does not say. One gentleman has "no objection to the *Surrey side*;" which we confess puzzled us a good deal, though it may have conveyed a very distinct idea to his readers. Another, more minute in his auto-biographical sketch, is "without family, possessing a powerful voice, of sound Church principles, without having any extreme views." Another "would not object to undertake a Sunday afternoon duty *at his own risk* in a good neighbourhood!" Here, again we must profess ourselves utterly at fault. Some are more easy to be understood. Of these, one has "doctrinal views moderate but decided, equally free from Antinomian and Romanistic tendencies." Another states, that "the grand subjects of his preaching are justification through faith, &c., and the necessity of a new nature." Another is "desirous of preaching a *free and full Gospel*;" and another equally "desirous of meeting with a sphere of employment where Christ may be magnified by the Gospel, within the bulwarks of the protesting Church of England."

Lastly, others refer to still more definite standards of religious opinion. One gives notice, that his "theological views are in general accordance with those of the Anglican divines of the seventeenth century;" another has "sentiments congenial with those of the *Christian Observer*." Some prefer *the Record*, some "Bramhall and Andrews," some "Jewel's Apology," some "our glorious Reformers;" one has "religious views similar to those maintained in *Scott's Commentary* and *Brydges's Christian Ministry*;" and another, in whose person we must take leave of these various theologians, who "loves from his heart the Church of England, thinking it apostolical, but loving yet more the pure Gospel as Paul preached it, believing it vital, expects to be disengaged shortly."—(Pp. 61, 65.)

The extract is long, but we do not think that any one will be weary of reading it more than once.—*Tablet*.

**COLLECTION FOR THE POPE.**—The collection in behalf of the Sovereign Pontiff, ordered by the Bishop of Pamiers, has produced £240 (8000 francs.) which taking the poverty of the district into consideration, is a larger sum than might have been anticipated.—*Ibid.*

**SUCCESSION.**—According to the *Cambridge Chronicle*, a large number of the evangelical clergy are about to secede from the "Establishment." [Baptist-Noel-ward, we presume.]—*Ibid.*

## THE SPEECH OF M. DE MONTALEMBERT.

The great event of the week for our readers is the debate in the French Chamber, the speeches of M. de la Rozière and M. de Montalembert, and the division thereupon ensuing. The speech of M. de la Rozière, if we can find room for it at all, we must reserve for another week—that of M. de Montalembert is more than enough for the present opportunity. Of this great intellectual and moral triumph we know not how to speak in terms sufficiently moderate. Of its excellence as a piece of rhetoric we prefer speaking through the mouths of enemies rather than through our own, and therefore we quote the unsuspected and quite competent authority of a writer in the *Morning Chronicle*.

The speech delivered on Friday by M. de Montalembert, though a little defaced by inconsistencies which the anomalous character of the debate rendered unavoidable, is yet a magnificent contribution to the literary treasure house in which lie enshrined together the immortal efforts of Mirabeau and Massillon. It is no small proof of the essential merits possessed by this oration, that, constructed as it is, it extorts the almost enthusiastic homage of an English critic. We find it difficult, with the religious associations of our country surrounding the subject, to restrain our judgment, to refrain from pronouncing the main argument self-damatory and suicidal. The intellectual training of a Protestant compels him, almost involuntarily, to draw his own conclusions from the incompatibility, so passionately urged by M. de Montalembert, of secular liberty and spiritual kingship. And a similar bias of thought robs of their spirit, to the apprehension of an Englishman, that succession of splendid passages,—splendid even to a foreign eye, in colouring and collocation of phrase—in which the constant triumphs of the Papacy, in its conflict with the secular world, are ascribed to its very feebleness, to the strength in weakness of the feminine Church, the Mother of society and civilisation. With all these disadvantages, the verdict of the reader who judges of M. de Montalembert in London, in cool blood and from a printed sheet, can hardly be very different from that of the excited audience which rank in his periods in the Palace of the French Assembly; and we feel ourselves guilty of no great audacity in assigning to this oration a place among the most prized of those mighty utterances which thundered of old over the Pnyx, or which thrilled a century ago St. Stephen's Chapel. M. de Montalembert displayed on Friday almost every one of those capacities which form the special qualifications of the orator. He evidently possesses a wealth of strong and delicate expression, and a rare command of vivacious imagery, but we take his distinguishing characteristic to be the ease with which he scatters, and the tact with which he applies, the fine Attic and that alone keeps rich and sensuous declamation from palling upon the intellectual palate. Viewed merely as the effect of art, we have seldom seen anything more admirable than the playful irony or pungent sarcasm which introduces or accompanies the highest flights of the speech of Friday. It is

the precise trick of this oratorical trade which a subtle criticism has lately indicated in the precious remains of its greatest master.

### A JUVENILE CRIMINAL.

At the Middlesex Sessions, on Wednesday, Edward Toghill and Edward Skae were indicted for having stolen nine silk handkerchiefs, the property of John Hitchcock, draper, of 189, Edgware-road. Counsel appeared on behalf of Toghill. The jury found both prisoners guilty. The indictment further charged, that on the 17th day of August, 1847, and on the 10th of August, in the present year, the prisoner Toghill was convicted summarily by metropolitan police magistrates. The learned counsel who appeared for Toghill begged, before the court sentenced that prisoner, to say that his father, who was foreman to a tailor, his mother and his family were respectable, and that the boy when at home was always steady and well-behaved. He was assured by the parents, who had two other children, that he had been initiated into bad habits by parties with whom Skae was connected; they had made a tool of him, and he was now their scapegoat. The learned Judge said nothing could be more atrocious than this. Here was a boy of ten years of age, who in less than two years had been convicted summarily no less than eleven times; he had been whipped seven times by order of the magistrates before whom he was convicted, and fourteen months of the period he had mentioned were passed in the Houses of Correction in Middlesex, and no doubt he was acquainted with the prisons in the City, at Maidstone, and in Horse-monger-lane, yet his parents came here and expected it to be believed that he was a good and steady boy. He it was who seduced others—others did not seduce him, and if this conviction were good he most certainly would be transported. It was scarcely credible, that we were living a Christian country, and in the nineteenth century, for there were no means of any kind, character or description, that could be applied to this boy and to the class to which he belonged. If the prisoner were sentenced to transportation (he would be if the conviction were valid,) he sent to Park-hurst, and if approved, would be taught a trade, and ultimately sent to one of the colonies. He was doing his best to get the law as regarded these poor children into a healthy and wholesome state, though he was represented as "riding hobbies." He should order the prisoner to be remanded.—*Tablet.*

Mr. Weld, Secretary of the Royal Society, writing to the *Athenaeum*, quotes a passage from Arthur Young's *Travels in France*, which shew that an electric telegraph is no novelty. He mentions (18th September, 1787.) having met a M. Lomond, who, besides inventions in cotton spinning machinery, had made the following discovery:—"You write two or three words on a paper; he takes it into a room, and turns a machine enclosed in a cylindrical case, at the top of which is an electrometer, a small fine pith ball, and a wire connects it with a similar cylinder electrometer in a distant apartment, and his remarking the corresponding motions of the ball, he writes down the words they indicate,—

from which it appears he has formed an alphabet of motions. As the length of the wire makes no difference in the effect, a correspondence might be carried on at any distance."—*Tablet.*

### CONVERSIONS.

On the Sunday within the Octave of All Saints, the Rev. Father Petcherine publicly received into the church at Clapham, Mr. William Alphonso di Jong, a physician of extensive practice at Amsterdam. He is a widower, forty-two years of age, and has three children. As soon as his intention of openly embracing the Catholic Faith became known, he was obliged, in consequence of the persecution which had commenced against him, to fly his native land; and he informed the writer, that had he remained one day longer, it had been determined to place him in confinement, under the pretext of insanity—by the blessing of God he escaped from his enemies, and has now entered the one Fold, for which for the last three years he has ardently sighed.—*Correspondent.*

On the 5th of March last, Dr. J. F. Yonge, and his eldest son, were admitted into the bosom of Holy Church, in the chapel of the Nuns of the Order of St. Clare, by the Rev. Canon Van Erven, to whose zeal and piety are attributable the conversion of so many Anglicans. Dr. Yonge is a resident of Plymouth, a nephew of Lord Seaton's, and belonging to a family well known for many generations in Hampshire.—*Correspondent.*

SUNDAY AT CLAPHAM.—RECEPTION OF CONVERTS.—To the Editor of the TABLET—Sir—A beautiful ceremony took place at St. Mary's Chapel, at Clapham, on Sunday last, namely, the reception of two converts into the Holy Catholic Church by the Rev. Father Petcherine, who addressed these happy souls in the most affectionate and appropriate manner. It is a touching sight at all times to see the children of error reclaimed, but to see the Rev. Father, who had been himself reclaimed, bringing others into the true fold, with a heart full of heavenly joy, a joy felt and understood only by converts, was a scene not to be surpassed. Previous to this ceremony a young Priest gave instructions on the Catechism to the boys of the congregation, and such instruction that it was worth going miles to hear. In the evening there was the Rosary and Benediction, with an excellent sermon by Father Petcherine. The chapel was full to excess, with the addition of many Protestants, who appeared to listen with breathless attention to that soul-stirring text, "Many are called, but few are chosen." The subject was beautifully treated, and most instructive for all. The service ended with the Litany of the Blessed Virgin, sung to the sweetest toned organ and voices I ever heard. I was told that several Protestants had applied for instructions to the Rev. Father, so that we may hope to see this ceremony often repeated.—I am, &c.

# THE CATHOLIC HERALD.

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

No. 4.]

CALCUTTA: SATURDAY, JANUARY, 26, 1850.

[VOL. XVIII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ORIGINES LITURGICÆ, OR ANTIQUITIES OF THE ENGLISH RITUAL, &c. BY THE REV. WILLIAM PALMER, M. A. OXFORD: 1832.—*Dublin Review*, August, 1841.

(Continued from our last.)

V. Speaking of the consecration, St. Chrysostom observes, that it is not man who causes the bread and wine to become the body and blood of Christ, but Christ himself, who was crucified for us. The priest that pronounces the words is but the minister: the power and the grace are God's. The priest says, "This is my body," and the words give a new being to the things lying before him.\* On this account, every ancient liturgy contains a solemn recital of the manner in which our blessed Lord consecrated at his last supper, and puts the words which he used into the mouth of the officiating minister, always the same in substance, though occasionally with some slight variation in point of expression. The framers of the Anglican ritual condescended to imitate, in this particular, those who had gone before them; but they were careful at the same time to show their contempt for authority, by setting aside every existing form, both in the Scriptures and in the liturgies, and by compiling out of them a new form for their own use. Mr. Palmer is of opinion that "this resembles the form of the ancient Spanish, and probably of the Gallican Churches, in that part which relates to the bread; and the liturgies of Cæsarea, Constantinople, and Alexandria, in what relates to the cup"† If so, the resemblance must be fortuitous. Its authors appear to us to have taken the text of St. Paul for the groundwork, and to have occasionally improved it by substituting the text of St. Luke at the

consecration of the bread, and by composing an entirely new form out of the united texts of St. Matthew, St. Luke, and St. Paul, for the consecration of the wine. What might be their object, it is now idle to inquire.

VI. From the prayer of consecration, the Anglican liturgy proceeds immediately to the distribution of the sacrament. Of this we have no right to complain. Where no sacrifice is intended, no sacrificial rite is to be expected. But how then can Mr. Palmer derive the Anglican liturgy from the liturgies of antiquity? 1. Is there one of them which does not contain, in the canon or anaphora, an oblation of the elements, of τα προσέμνα? Is there one without an offering of the sacrifice on the altar, "the reasonable sacrifice," the "dread and unbloody sacrifice," "the most awful and most mysterious sacrifice," "the pure, holy, and unspotted victim, the bread of eternal life, and cup of everlasting salvation"? Mr. Palmer may pretend that these expressions are to be understood of "the whole service or worship then performed." We shall not insult the judgment of our readers by refuting such a pretence; but taking it for granted that every ancient liturgy includes an offering of sacrifice, while in the modern Anglican liturgy there is not a vestige left of such sacrifice, may we not ask those who profess to believe, in accordance with these ancient authorities, that Christ at his last supper instituted a sacrifice, and commanded it to be offered in the Church, how they can still persuade themselves that they

\* S. Chrys. v. 463. De Prod. Judæ.  
† Orig. Lit. li. 141.

Palmer, li. 83. 84.

worship as Christians of old worshipped, and do as Christ commanded to be done, when they use a liturgy which contains no sacrificial oblation at all, and from which every rite and phrase that could bear the remotest allusion to such sacrifice has been most carefully expunged? This is a mystery beyond our comprehension.

(To be continued.)

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

From the U. S. Catholic Miscellany.

(Continued from our last.)

The word Catholic has a precise and undisputed signification. It means "universal," or "general." Is there any ground upon which "The Protestant Episcopal Church of the United States" can claim to be the universal or general Church of Christendom? Their numbers are understood to range between six and eight hundred thousand, while the whole Christian population far exceeds two hundred millions. As compared with the Christian body they do not constitute one in three hundred. But they do not assert this claim in behalf of themselves exclusively, but insist that they constitute one Church with the Church of England. Now is this the fact? That there is a near affinity, a striking faithful resemblance between the two Churches, is not to be disputed, but it seems impossible to maintain that they two make but one Church. In so grave a concern as that of religion, care should be taken not to confound similarity with identity, and *there*, emphatically, the rule applies that no *like* is the *same*. Do the two Churches profess the *same* faith? There is one essential and marked difference in their professions of religious belief. It is a fundamental—indeed the very primary principle of the English Church that the supreme power is of right in the king, his heirs and successors. It belongs to his indisputable rights to reform, repress, and correct errors, heresies, and abuses in the Church, as fully as they can be reformed, repressed or corrected by any manner of spiritual jurisdiction or authority—that is to say, to remodel the creed, to regulate the administration of the sacraments, to prescribe the forms of public worship, and to control the conduct of its teachers in all spiritual matters. This is, indeed, sometimes complained of as an usurpation of the crown, but has it not been submitted to by the Church of England, and is it not embodied into the creed of that Church? The thirty-

seventh article of religion, as contained in the book of Common Prayer, declares that unto the king's majesty the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in *all causes* doth appertain," and the only explanation or even seeming qualification of this acknowledgment of dominion over the ecclesiastical estate in *all causes*, is, "that the *ministering* of God's word or of the sacraments is not given to the *princes*." We have seen in what sense the supreme power over the Church was asserted by Parliament, and the oath acknowledging that supreme power in the king required to be taken, and this article must be understood, so far as it does not contravene or qualify this claim thus avowed, and thus enforced by oath, as an explicit sanction and recognition of it. What is the creed of "The Protestant Episcopal Church of the United States," on this very important article? Far from adopting, it expressly repudiates the *principle* therein asserted. The thirty-seventh article in the American book of Common Prayer declares "that the power of the civil magistrate extendeth to *all* men, as well clergy as lay, in all things temporal, but *hath no authority in things purely spiritual*." The question is not which of these be right—but whether the Church which holds as an article of religion that the civil magistrate hath supreme power in all causes, as well spiritual as temporal, can be the same with that Church which holds as an article of religion that the civil magistrates have no authority in spiritual causes?

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

The priesthood elevated the piety of Luther, all whose time, was now divided between study and prayer. His cheeks began to fade; his complexion lost its wonted hue; and the youth, once so fresh and florid, when he sang from door to door, now fell into a state of exhaustion, that excited the compassion of Mosellanus, who represents him worn out, dried up, and so reduced, that his ribs might be counted.\* His superiors were, at one time,

\* Löschers volist. Reformation Acta. III. 247. In the sacristy of the parish church of Weimar, is an old picture of 1572, by Vischer, one of the disciples of Lucas Cranach; at foot of which the Master has placed his monogram, which is a tolerable imitation of the two arms of a telegraph. Luther is represented under the habit of a monk (brother Augustine,) under the habit Chevalier Georges (à la Warburg) and under the habit of a doctor (the ecclesiastes of Wittenberg.) The image of brother Augustine is very like the portrait drawn by Mosellanus.

apprehensive that this feverish devotion, would weaken both his mind and body; and they accordingly endeavoured to apply a remedy. Staupitz, the vicar-general of the Augustinian order, had a great friendship for him; and Luther tenderly loved him also. He said to him: "Enough, enough, my child, you speak of sin and you know not what sin is. If you wish God to assist you, play no longer the child."—One day, when he was confessing some absurd scruples, with as much contrition as if they had been so many crimes, the priest stopped him, and smiling, said:—"you are a fool, God does not afflict you: but you sadden him by your timidity."\* But Luther would not listen either to the counsels of Staupitz, or to the advice of his confessor. He might often have been seen at the foot of the altar, with clasped hands, and tearful eyes, asking pardon of God. Frequently at night he would kneel at his bed-side, and remain in prayer till the break of day.† One day, the door of his cell did not open at the accustomed hour: his superiors were uneasy, they knocked; no one answered. They determined on forcing it, and found Luther lying on the ground, almost breathless, and in a kind of ecstasy. A little music restored him to himself. We must admit that these German convents, where the superior, like Staupitz, recreated himself with the study of the classic poets, where the infirmities of the soul were remedied by the harmonious sounds of music, and where fervent monks were in danger of dying for the love of God, do not much resemble the pictures that have been drawn of them by the philosophers of the eighteenth century!

The unhappy recluse found nothing but bitterness and despair in the service of God. He tried by all means to love him; but his aspirations after heaven seemed always to be stopped on the way. He exhausted his strength in praying, fasting, and mortification; but his prayer, and continual fasts, brought neither joy nor consolation—as if his soul were stained with crime! The struggle was too severe; he could not long endure it. This succession of temptations and of terrors would have been too burdensome for him: he would have ended by despair; for he could not drive away the phantoms that assailed him at night,—that troubled him in his studies, and came to disturb him even at the foot of the altar, where he had taken refuge from them. Thus, at an early age he was deluded by these vain fancies,—these caprices of his imagination; and took for chastisements from God, the hallucinations of a mind which too much application had distempered.

Gustav. Pfäfer, Luther's Leben.

† Ibid.

While walking one day, musing on these melancholy thoughts, he met a monk, of whom he asked some question in a dismal tone of voice.

"My brother," replied the monk, "I have a remedy for the evils which afflict you."

"What is it?" asked Luther, in an agitated tone.

"Faith!" said the religious.

"Faith?" rejoined Luther, whom the word seemed to have electrified: "Faith?"

"Yes, my brother; to believe is to love, and he that loves shall be saved."

The eyes of Luther glistened with unwonted brightness.

"Faith! to believe! to love!" repeated he, like a man who awakes from a long dream.

"And," continued the friar, "have you not read this passage of St. Bernard, in the sermon on the Annunciation: 'Believe that through Jesus thy sins are forgiven thee; it is the testimony which the Holy Ghost puts in man's heart, for he says, Believe and thy sins shall be forgiven thee.'"

Faith by love—justification by faith—and gratuitous justification—all this Luther saw in the language of the Augustinian. It was a flash of light, but one, false and fatal, that fell on a mind which was on the verge of despair; a light which showed him the precipice that was, at the moment, opening beneath his feet; a saving wave, that bore him from the rock on which he was about to be dashed. A poor monk, who probably saw nothing in the inspired text, or the commentary of the Father, but what the church had always seen in them; that is, the necessity of faith; animated by, and producing, exterior good works, bearing fruit, and manifesting itself by love, desire, and salutary acts; this monk rescued Luther from despair, saved him from his terrors, delivered him from his temptation—only, however, to cast him into another abyss, which, in the first moments of his joy, he had not leisure to sound.

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

### SECTION THE THIRD.

The church has made use of holy images from the very time of the apostles; and has approved of them as being in many ways use-



ful to pious and religiously inclined persons.\* For whilst the christian devoutly surveys the mystery of his Redemption, presented to his view by pictures and other modes of representation, the articles of faith are, by means thereof, piously recalled to his mind, and deeply impressed upon it.† Indeed, as the fathers of the council of Trent observe: "great fruit is derived from all sacred images; not only because the people are reminded of the favors and gifts bestowed upon them by Christ, but also because the miracles wrought by the saints of God, and their salutary examples, are presented to the eyes of the faithful: that they may return thanks to God for them—dispose their lives and conduct in imitation of the saints—and be stimulated to the adoration and love of God and the practice of piety."‡

Moreover, we find that they who entertain esteem and affection for chosen friends, pay due honor to their images, and often kiss them in testimony of the regard and love which they bear them. "For the respect paid the image is," as St. Basil§ saith, "referred to the prototype."¶ And in like manner they who desire to preserve an honorable recollection of good and holy men, in order to perpetuate their memory, preserve by all the means in their power the monuments raised to them, even by others. But, on the contrary, pious and just princes tear down the images of the wicked; and destroy, if they have any, the memorials of respect, belonging to such as are condemned for high treason: because they wish to blot out from the minds of men all honorable recollection of them. Whence it is that Catholics have always retained the rational, salutary, and venerable use of holy images—an usage handed down by the Catholic Church, the habitation of the Holy Ghost.

What Bede relates of St. Augustin and his monastic companions, who were sent by Gregory the First into Britain, to convert the English to the Christian faith, tends to confirm this truth. For when King Ethelbert ordered them to be admitted to an interview—"They came," says Bede, "bearing a silver cross as their banner, and a picture of our Lord and Saviour; and singing hymns, they supplicated the Lord for their own, and the eternal salvation of those for whose sake, and unto whom, they had come."‡

\* Tom. 2. Conciliorum, Concil. Nicœm. 2., generale 7., Act. 7.

† Tom. 3. Conciliorum, Concil. provinciale Senonense, anno Domini 1528., decret. 14. de veneratione sacrarum imaginum.

‡ Concil. Trident., sess. 25., de invocatione, et veneratione, et reliquiis Sanctorum, et sacris imaginibus.

§ Basiliius ad S. Amphilochem, Iconi episcopum, lib. de Spiritu Sancto, c. 18.

¶ Bede, Hist. Ecclesiast. lib. 1. c. 25.

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

### RELIGIOUS PERSECUTION.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."—St. Matthew, viii, 3, 5.

"The Scotch Presbyterian League and Covenant, 'agreed on,' as the title states, 'by the Parliamentary Commissioners and Divines, both of the Churches of England and Scotland, approved by the General Assembly of Divines in England, 1643,' contains a solemn pledge to which *all subscribed*, 'and, with their right hand lifted up to the Most High God, did SWEAR that they should, *without respect of persons*, endeavour the EXTIRPATION of Popery, Prælacy, superstition, heresy, schism, profaneness, and whatsoever should be found contrary to sound doctrine and power of godliness.'—(Covenant, section 2nd.)

"The 'Larger Catechism agreed upon by the Assembly of Divines at Westminster,' enumerates, among the *sins forbidden* by the second commandment, 'the TOLERATION of a false religion.'

"The celebrated Protestant Confession of Westminster, drawn up by the Protestant divines, ordains (chap. xx. section 4) that 'For the publishing of such opinions or maintaining such practices as are contrary to the light of nature, or the pure principles of Christianity, whether concerning *faith, worship, or conversation*, and to the power of godliness, they may be lawfully brought to account and proceeded against BY THE CIVIL MAGISTRATE and the censures of the Church.' The same principle is again inculcated in chap. xxiii. section 3.

"The Protestant Parliament of 1648 passed an Act, condemning to DEATH the maintainers of certain heresies therein enumerated.—(Neal's *History of the Puritans*, vol. iii. anno 1648.)

"Lord Clarendon informs us, that the English Regicides, who, after spilling the best blood of England's sons, dethroned and murdered their Sovereign, endeavoured to justify every crime by an appeal to the bible (as interpreted by their Protestant private judgments.)

"Doctor Hey asserts, that 'the misinterpretation of Scripture brought on the miseries of the civil war.—Dr. Hey's *Theological Lectures*, vol. 1, p. 77.)

"Oliver Cromwell defended his slaughter of the Irish Catholics by pleading from the Bible the Divine commission granted to the

Israelites to exterminate the Canaanites. — (Anderson's *Royal Genealogies*, quoted by Curry, vol. ii. p. 11.)

“John Wesley, the founder of Methodism, records the following fact, which is another of the numberless cases in point. ‘The [Scotch] leaders,’ says Wesley, ‘who have fallen in my way, are more uncharitable, than the Papists themselves. I never yet met a Papist who avowed the principle of murdering heretics. But a seceding minister being asked, ‘Would not you if it was in your power, cut the throats of all the Methodists?’ replied directly, ‘Why, did not Samuel hew Agag in pieces before the Lord?’—(Southey's life of Wesley, vol. ii. pages 244, 245.)

“Again I ask—what principle was it, that taught this seceding minister that it was his sacred duty to officiate as a cut-throat for conscience sake, and to murder his fellow Protestants who protested in a different way from his own? And again I answer, it was plainly the principle of private judgment on the Bible.

“Every one has heard of the No Popery riots in London, in 1780, to which disgraceful excesses the ignorant bigots, amounting in number to 50,000, were stimulated by the publications of the body then existing, entitled the ‘Protestant Association,’ an apt and most appropriate prototype of the anti-social cabal got up by the modern bigots of Exeter Hall under the same name. This elder ‘Protestant Association,’ in their *Appeal to the People of England* (p. 18), declare (in perfect accordance with the spirit of their Canons and Prelates), that ‘to tolerate Popery is to be instrumental in the perdition of immortal souls, and of millions that only exist in the prescience of God,—and is the direct way to provoke the vengeance of a holy and jealous God against our fleets and armies.

“Doctor Magee, the late ultra-Protestant Archbishop of Dublin, asserts in a charge delivered in 1826 to his admiring clergy, that his ‘Church is **EXPLICIT** in declaring that the Christian religion allows the prince to rule all estates and degrees committed to his charge by God, whether it be ecclesiastical or temporal; and to restrain with the **CIVIL SWORD** the *stubborn*, and evil-doers of **ALL** descriptions, *whether they be of a SPIRITUAL*, or a merely temporal character.’ (Charge delivered 10th Oct. 1826. Printed at the University Press, Dublin, 1827.)

“How *consistently* must this prelate's clergy have rushed forth from hearing these doctrines, to arraign the Catholic Church for her persecuting tenets!

“Luther, the German Father of the Reformation, in his treatise *De Servo Arbitrio*,

boasts of the wars and bloodshed his *preaching* had occasioned. In his speech at the Diet of Worms, (Sleidan, *Com.* 1. iii.) he says, ‘*Me delectat dum video doctrinam meam his offensionibus atque turbis occasionem præbere.*’ Of the *principles* inculcated by the first Reformers, we may form an idea from the statement of Erasmus, who says, ‘I beheld them coming from their sermons with fierce and threatening countenances, like men who had been hearing bloody invectives.’—*Ep.* lxxix. 113; also *De Libero Arbitrio*.)

“When the Reformation broke loose in Germany and Holland in the Anabaptist form, its leaders justified their countless deeds of atrocity and plunder by appealing, on the grand Protestant principle of private judgment, to the Bible. When they seized a whole country, they assigned as their title Christ's promise that ‘the meek should possess the earth.’ When they plundered the inhabitants, they justified their deeds by pleading God's command to the Israelites to plunder the Egyptians; and when they overthrew, with sword in hand, all civil government, they appealed to Christ's words, ‘the kings of the earth shall exercise lordship over them, *but it shall not be so with you.*’ (*Hist. of the Reformation in the Low Countries*, by the Rev. Gerard Brandt, Prot. Minister. See also Mosheim, by Maclaine.) *Here again we have wholesale persecution justified by its Protestant perpetrators, on the great PROTESTANT PRINCIPLE of private judgment on the Bible.*

“Now, I believe that the facts which I have stated are sufficient to confirm my position, that the grand PRINCIPLE of Protestantism *may* directly teach, and actually often *has* directly taught, doctrines of the foulest persecution. Protestantism tells every individual Christian to read the Bible, and to judge for himself in all matters of faith and morality, from his own conscientious opinion of its meaning. The Protestant bodies, clerical and lay, and the leading individuals I have produced, acted in strict accordance with this their own boasted principle; they read the Bible; and they decided from their own conscientious opinion of its meaning, that **TOLERATION WAS A CRIME, AND PERSECUTION A DUTY.**

“Let no man say that their decision was an *abuse* of the right of private judgment. No one Protestant can consistently charge another Protestant with an *abuse* of private judgment; for inasmuch as *all* have disclaimed an infallible interpreter of scripture, each must allow that whereas his own interpretation may be *possibly* wrong, that of his opponent may be *possibly* right. Besides it

must be recollected, that this charge of *abuse* would be necessarily made against Luther, Calvin, Melancthon,\* Bullinger, Capito, Beza,† who all wrote in defence of religious persecution; against John Foxe; John Knox, and the Scottish clergy; Usher, and the Irish Prelacy; Cranmer, Abbot, and the framers of the Anglican Canons; Oliver Cromwell, and, though last not least, Archbishop Magee; men whose names unquestionably present a constellation of deep and varied learning, and transcendent talent.

"The PRINCIPLE OF PRIVATE JUDGMENT led Knox to recommend the murder of Mary, and both Knox and Foxe to ascribe that of Beatoun to God's instigation, as clearly as it led Luther into Lutheranism. The same principle led Cranmer to burn Knell and Von Parre, as clearly as it led the same Cranmer into Anglicanism. It led the continental Anabaptists to commit their numberless atrocities; it led the English Puritans to perpetrate innumerable persecutions, and finally to murder their sovereign: it led these men to the perpetration of these deeds, as clearly and directly as it led John Calvin to deny the real presence in the Eucharist, or Socinus to deny the divinity of Christ.

"I may be told that it has not led *all* Protestants to commit or to approve such atrocities, and that a very large number of Protestants are, and have been distinguished for benevolence, mildness, and tolerant charity. True, it has not led such Protestants into persecution, either practical or theoretical; for, inasmuch as the principle itself possesses none of the unity or consistency of truth, its operation will necessarily vary in different persons, according to the different bias of their natural dispositions, or the different circumstances of education, society, &c. which may influence their minds. It is a principle which has been briefly and truly described by a modern Protestant Bishop (Dr. Watson), as authorizing men to think what they please, and to say what they think,—

*'Dicere que sentis, et sentire que vis.'*

from which essential and inevitable tendency to accommodate itself to all dispositions, it necessarily affords every encouragement to men who are naturally morose and sanguinary to persecute their fellow men, under the im-

\* Melancthon approved of the burning of Servetus. On that subject he writes as follows to Bullinger: 'Legi que de Servetti blasphemis responditis, et pietatem ac iudicium vestra proba. *Judico etiam sententiam Genevensium recte ferre, quod hominem pertinacem et non omnia crimina blasphemie sustulit: ac miratus sum esse qui obprobrium illam imputant.'*

† Beza's treatise in favour of persecution is entitled, 'De Hereticis a civili Magistratu puniendis' 1553, 8vo. Beza also advocated the severe measures of the *Massacre of St. Bartholomew* against the celebrated Oshin. Bullinger's *Mem. of the English Catholics*, vol. iii. 214 (note).

pression that religion sanctions such deeds of intolerance.

"Milner has proved that when Catholics have persecuted, it was not in virtue of their tenets that they did so. I have now shown, upon the other hand, that numerous Protestants have persecuted, plainly in virtue of the leading principle of Protestantism.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.  
(Continued from our last.)

### SECTION II.

#### *Sacrilege among Christians.*

William the Conqueror, in making the forest of Ytene, commonly called the New Forest, is reported to have destroyed twenty-six towns, with as many parish churches, and to have banished both men and religion for thirty miles in length, to make room for his deer. He had ruined also some other churches in France upon occasion of war; and in Lent-time, in the fourth year of his reign, he rifled all the monasteries of England of the gold and silver which was laid up there by the richer of the people to be protected by the sanctity of the places from spoil and rapine; and of that also which belonged to the monasteries themselves, not sparing either the chalices or shrines. But He That in the like attempt met with Heliodorus, met with him also grievously, both in his person and posterity.

Touching his person, as God raised Absalon against David, so raised He Robert, duke of Normandy, against his father the Conqueror, and fought a battle with him by the castle of Gerbois in France, where the Conqueror himself was unhorsed, his son William wounded, and many of their family slain. Hereupon the Conqueror (as casting oil into the fire of God's wrath that was kindled to consume his own family) cursed his son Robert, which to his dying day wrought fearfully upon him, as shall by-and-by appear. But to proceed with the Conqueror himself: it is very remarkable, that being so great and renowned a king, he was no sooner dead, but his corpse was forsaken of his children, brethren, friends, servants, and followers, and wickedly left (saith Stow) as a barbarous person, not one of his knights being found to take care of his exequies: so that a country knight, out of charity, was moved to take care thereof, and conveying the corpse to Caen in Normandy, the abbot and monks of S. Stephen's there, with the rest of the clergy and laity of the

town, met it reverently; but in conducting it to the church, a terrible fire broke out of a house, and spreading suddenly over a great part of the town, the whole company was dispersed, and only the monks left to end the office begun. The funeral, notwithstanding, proceeded afterwards in great solemnity, the bishops and abbots of Normandy attending it: but when the mass was done, and that the bishop of Evreux, at the end of his sermon, had desired all that were present to pray for the dead prince, and charitably to forgive him if he had offended any of them; one Anselm Fitz-Arthur, rising up, said aloud, "The ground whereon ye stand was the floor of my father's house, and the man for whom ye make intercession took it violently from him while he was duke of Normandy, and founded this house upon it: I now therefore claim my own, and forbid him that took it away by violence to be covered with my earth, or to be buried in my inheritance." The bishops and nobility bearing this, and understanding it to be true by the testimony of others, presently compounded with the party in fair manner, giving him sixty shillings in hand for the place of burial, and promising a just satisfaction for the rest; for which he received afterwards £100 in silver by consent of Henry, the Conqueror's son. This blur being thus wiped away, they proceeded to put the corpse into the tomb or coffin prepared by the mason, whereupon another followed very loathsome; for it being too short and straight, as they strove violently to thrust the corpse into it, the fat belly, not being bowelled, burst in pieces, and vapoured forth so horrible a savour, as the smoke of frankincense and other aromatics, ascending plentifully from the censers, prevailed not to suppress it, but both priest and company were driven tumultuously to despatch the business, and get them gone. Thus much of the disasters touching the persons of the Conqueror. To which may be added, that his very death proceeded from a violent accident happening unto him in the sacking of Meaux, where the heat and heaviness of his armour, and the extreme clamour upon his soldiers, wrought, as was reported, a dissolution of his entrails (*à ruina intestinorum ejus liquefacta*, saith Gemeticensis), for though he lived a while after, yet he languished till his death. But note by the way, that he who had in his life time destroyed so many churches and burying-places, being dead, although he were so great a king, yet he wanted the office of his children, friends, and servants, to carry him to church or to take care of his burial: that being carried thither by others, the very fire wherewith he had devoured certain churches, interrupted his passage: that

being come to the church, he that had put so many by their places of burial, was now put by his own, and lastly, that when the place of his burial was obtained for money, it happened (fatally) that it was too straight to receive him, as though the earth of the church (which he had so grievously injured) were unwilling to open her mouth to entertain him. But after all difficulties, did he not rest quiet at last? Reason would he should; for the grave is *asylum requiei*, the sanctuary of rest, and he did enjoy it for many ages: yet the bishop of Bayeux, in the year 1542, opened his tomb, and brought to light his epitaph hidden in it, graven upon a gilded plate of brass. But in the year 1562, certain French soldiers, with some English, that under the conduct of De Chastillon took the city of Caen, and fell to spoiling of churches there, did barbarously break down and deface the monument of this great king, and (as though the *malus genius* of the churches, which himself had destroyed, still pursued him with revenge) did take out his bones and cast them away.\* What befel these soldiers that thus rifled churches, appeareth not; obscurity and oblivion do conceal them. But the lamentable end of De Chastillon himself that suffered this outrage, is very notorious in the massacre of Paris.

To come to his posterity: his sons were four, all of them, at times, in war amongst themselves. Robert, the eldest, deprived of his birth-right, the crown of England; first by his brother William, then by his brother Henry, who also took from him his duchy of Normandy, put out his eyes, and kept him cruelly in prison, till the day of his death. His only son Richard, hunting in the New Forest, was slain in the life of his father, by an arrow shot casually, as Florentius Wigornensis reporteth. Others name him Henry, and say he was hanged there, like Absalom, by the hair of the head. Be it one or both, the death was violent, and in the New Forest. But this Robert died without issue, nothing prospering with him (as Stow noteth) after his father cursed him.

(To be continued.)

## LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

They had been going over the church and the conversation at dinner turned on the revival of Gothic architecture—an event which gave unmixed satisfaction to all parties. The

\* VERSTEGAN, *Restitution*, p. 189, (ed. 1637).

subject would have died out, almost as soon as it was started, for want of a difference of opinion upon it, had not Bateman happily gone on boldly to declare, that, if he had his will, there should be no architecture in the English churches but Gothic, and no music but Gregorian. This was a good thesis, distinctly put, and gave scope for a very pretty quarrel. Reding said, that all these adjuncts of worship, whether music or architecture, were national; they were the mode in which religious feeling shewed itself in particular times and places. He did not mean to say, that the outward expression of religion in a country might not be guided, but it could not be forced; that it was as preposterous to make people worship in one's own way, as to be merry in one's own way. "The Greeks," he said, "cut the hair in grief, the Romans let it grow; the Orientals veiled their heads in worship, the Greeks uncovered them; Christians take off their hats in a church, Mahomedans their shoes; a long veil is a sign of modesty in Europe, of immodesty in Asia. You may as well try to change the size of people, as their forms of worship. Bateman, we must cut you down a foot, and then you shall begin your ecclesiastical reforms." "But surely, my worthy friend," answered Bateman, "you don't mean to say that there is no natural connexion between internal feeling and outward expression, so that one form is no better than another?" "Far from it," answered Charles; "but let those who confine their music to Gregorian, put up crucifixes in the highways. Each is the representative of a particular locality or time." "That's what I say of our good friend's short coat and long cassock," said Campbell; "it is a confusion of different times, ancient and modern." "Or of different ideas," said Charles, "the cassock Catholic, the coat Protestant." "The reverse," said Bateman; "the cassock is old Hooker's Anglican habit; the coat comes from Catholic France." "anyhow, it is what Mr. Reding calls a mixture of ideas," said Campbell; "and that's the difficulty I find in uniting Gothic and Gregorians." "Oh, pardon me," said Bateman, "they are one idea; they are both eminently Catholic." "You can't be more Catholic than Rome is I suppose," said Campbell; "yet there's no Gothic there." "Rome is a peculiar place," said Bateman; "besides, my dear friend, if we do but consider that Rome has corrupted the pure apostolical doctrine, can we wonder that it should have a corrupt architecture?" "Why, then, go to it for Gregorians?" said Campbell; "I suspect they are called after Gregory the first, Bishop of Rome, whom Protestants consider the first Antichrist." "It's nothing to

us what Protestants think," answered Bateman. "Don't let's quarrel about terms," said Campbell; "both you and I think that Rome has corrupted the faith, whether she is Antichrist or not. You said so yourself just now." "It is true, I did," said Bateman; "but I make a little distinction. The Church of Rome has not corrupted the faith, but has admitted corruptions among her people." "It won't do," answered Campbell; "depend on it, we can't stand our ground, unless we feel that we have cause to think very painfully of the Church of Rome." "Why what's Rome to us?" asked Bateman; "we come from the old British Church; we don't meddle with Rome, and we wish Rome not to meddle with us, but she will." "Well," said Campbell, "you but read a bit the history of the Reformation, and you will find that the doctrine that the Pope is Antichrist was the life of the movement." "With Ultra-Protestants, not with us," answered Bateman. "Such Ultra-Protestants as the writers of the Homilies," said Campbell; "but I say again, I am not contending for names; I only mean, that as that doctrine was the life of the Reformation, so a belief, which I have and you too, that there is something bad, corrupt, perilous in the Church of Rome—that there is a spirit of Antichrist living in her, energising in her, and ruling her,—is necessary to a man's being a good Anglican. You must believe this, or you ought to go to Rome." "Impossible! my dear friend," said Bateman; "all our doctrine has been, that Rome and we are sister Churches." "I say," said Campbell, "that, without this strong repulsion you will not withstand the great claims, the overcoming attractions, of the Church of Rome. She is our mother,—oh, that word 'mother'—a mighty mother! She opens her arms,—oh, the fragrance of that bosom! She is full of gifts,—I feel it, I have long felt it. Why don't I rush into her arms? because I feel that she is ruled by a spirit which is not she. But did that distrust of her go from me, was that certainty which I have of her corruption disproved, I should join her communion to-morrow." "This is not very edifying doctrine for Reding," thought Bateman. "Oh, my good Campbell," he said, "you are paradoxical; to-day." "Not a bit of it," answered Campbell; "our Reformers felt that the only way in which they could break the tie of allegiance which bound us to Rome was the doctrine of her serious corruption. And so it is with our divines. If there is one doctrine in which they agree, it is that Rome is Antichrist, or an Antichrist. Depend upon it, that doctrine is necessary for our position."

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last)

## MATILDA OF SCOTLAND.

Henry, after his successful campaign in Normandy, returned to England, in his personal appearance at least, an altered man. The Anglo-Normans had adopted the picturesque Saxon fashion—which, however, was confined to persons of high rank—of wearing their hair long, and flowing in ringlets on their shoulders; and the king was remarkable for the luxuriance and beauty of his locks, which he cherished with peculiar care, no doubt out of a laudable desire to conform to the tastes of his queen, the daughter of a Saxon princess. His courtiers imitated the royal example, which gave great scandal to the Norman clergy. One day, while the king was in Normandy, he and his train entered a church, where an ecclesiastic of the name of Serlo, Bishop of Seez took up his parable on the sinfulness of his new fashion, “which,” he protested, “was a device of the evil one to bring souls into everlasting perdition; compared the mustached, bearded, and long-haired men of that age to filthy goats;” and, in short, made so moving a discourse on the unloveliness of their present appearance, that the King of England and his courtiers melted into tears; on which Serlo, perceiving the impression which his eloquence had made, drew a pair of scissors out of his sleeve and instead of permitting their penitence to evaporate in a few unmeaning drops, persuaded his royal and noble auditors to prove the sincerity of their repentance, by submitting their ringlets to his discretion, and brought his triumph to a climax, by polling the king and congregation with his own hands.†

Henry was then courting popularity in the duchy of Normandy, and well knew that the readiest way to effect his object, was to win the good report of the monks. He had previously scandalized all piously disposed persons, by choosing for his private chaplain a priest, whose only merit consisted in being able to hurry over matins and mass in half an hour. This was Roger le Poer,‡ afterwards the rich and potent Bishop of Salisbury, whose hasty despatch of the morning service so charmed Henry, that he swore aloud in the church, “that he had at length met with a priest fit for a soldier.” Roger, when

he received this flattering commendation from the lips of royalty, was only a poor curate at Caen, but was advanced by Henry to the highest preferment in the church and state.

After Henry had submitted his flowing ringlets to the reforming shears of Serlo, he published an edict compelling his lieges to relinquish these sinful adornments also.

(To be continued.)

## CORRESPONDENCE.

*To the Editor of the Bengal Catholic Herald.*

SIR,—In forwarding for publication in the pages of your valuable journal the enclosed report of the proceedings of a meeting of the Catholic Community of Agra I feel much pleased in giving you some account of the state of our holy Religion in this Station.

The zeal and unremitting exertions of our beloved Pastor the Rev. F. Bonaventura on whom during the absence of our respected Bishop (who left this in July last on a visitation) depends the sole responsibility of the care of the flock have been crowned with wonderful success and the kind heart of our dear Bishop who is daily expected will be truly gratified when he witnesses the good works of his faithful curate.

The Confraternity of the Living Rosary which once flourished in this Station has again been revived with renewed strength and vigour. Forty-five persons out of a small congregation have already joined the Sodality and thirty others are impatiently awaiting their admission next month.

One month ago I was scarcely able to collect the miserable pittance of Ten Rupees per mensem for the support of the Church, the monthly Subscription now amounts to 164 Rupees. A fortnight ago the Congregation at the Confraternity Mass on Saturdays scarcely exceeded seven or eight persons during the last two Saturdays the Church has been nearly full—it was only two months ago dear Fr. Bonaventura noticed from the sanctuary rails the falling off in the number of monthly Communicants and justly but bitterly complained of the want of fervour in his flock, last week on the festival of the Immaculate Conception almost the entire Congregation communicated.

Nor is this all, the rekindled fervour of the Congregation and the active Ministry of Father Bonaventura have drawn down still more precious blessings.—Many conversions have lately taken place from the respectable ranks of Society and there are several others under instructions who will shortly join our holy Church.

\* Ordericus Vitalis. † Ibid.  
‡ Godwin de Praea.

While we raise our hearts in gratitude to Almighty God for this revival of religion amongst us it would ill become us to overlook the instruments He chooses for accomplishing His purposes. The humble instrument in the present instance is a poor Capuchin Friar remarkable alike for his humility piety and unaffected simplicity, as for his education his gentlemanly bearing and his truly engaging manners, which have made him an object of esteem, respect and affection to all who know him, and it is gratifying for a Catholic to add that many among this number are Protestants.

I know well, that Father Bonaventura would have been better pleased if I had omitted his name here but this would not be fair—his unremitting exertions entitle him to our gratitude and it is due to him that we give expression to our feelings thus publicly.

Yours very truly,  
J.

Agra, 18th Dec 1849.

#### AGRA MISSION.

A meeting of the Catholic Community of Agra was held at the Old Chapel in Padritollah on Friday evening the 9th November.

At 7 o'clock the chair was taken by the Rev. F. Bonaventura: the Rev. Father after expressing his satisfaction at seeing such a numerous and respectable body of his dear Children as were there assembled explained that the object of his calling them together was to devise means for the support of the Cathedral recently erected at Agra, the actual expences of which he stated averaged from 40 to 50 Rupees a month on account of lights, Servants wages, Sacramental Elements and other unavoidable expences, while the collection made for this purpose scarcely exceeded 10 Rupees he therefore appealed to the charitable and liberal feelings of his congregation in order to the adoption of such measures, as would place sufficient funds in his hands to meet the above demands as also to enable him to provide the Cathedral, with such articles of furniture, ornament &c., as are indispensable.

The following Resolutions were then proposed and carried unanimously.

**I.—Proposed by Mr. M. Hickie, and seconded by Mr. James Rebello.**

That it is the bounden duty of the Catholics in the Civil station of Agra to contribute towards the decent and respectable support of the Catholic Cathedral.

**II.—Proposed by Mr. J. J. Corcoran, and seconded by Mr. L. Teyen.**

That the Catholics of Agra appreciating the wonderful exertions of their late reverend

Prelate the Right Rev. Dr. Borghi in the erection of a magnificent Temple for the performance of Catholic worship and in the establishment of useful educational and benevolent institutions, and sincerely valuing the praiseworthy exertions of their esteemed Bishop the Right Rev. Dr. Carli and their affectionate Pastor the Rev. Father Bonaventura gladly respond to the call and willingly come forward to afford their support.

**III.—Proposed by Mr. L. Teyen, and seconded by Mr. J. J. Corcoran.**

That a subscription be now opened with this object. That all subscriptions be paid in advance on the 2nd Sunday of every month. Subscribers bringing their respective subscriptions to the Church and making the same over to a person who will be appointed to receive them. Parties unable from any cause to attend Church to send their subscriptions by a friend or servant.

**IV.—Proposed by Mr. H. Harcourt, and seconded by Mr. John Rebello.**

That distinct Monthly subscriptions for separate religious purposes being found troublesome and often difficult of collection be absorbed in the general Monthly subscription now opened.

**V.—Proposed by Mr. F. F. D'Cruz, and seconded by Mr. John Rebello.**

That a Committee of four Gentlemen to be elected this evening be appointed to assist in collecting Subscriptions, conducting processions, preserving order and decorum in the Church and to perform all other duties of the like nature.

**VI.—Proposed by Mr. John Rebello, and seconded by Mr. W. Glynn.**

That Messrs. L. Teyen, Hickie, D'Cruz and Corcoran be elected Members of this Committee.

#### Monthly Subscription for the support of the Catholic Cathedral, Agra.

James Rebello, ...	...	...	...	Ra.	10	0
M. Hickie, ..	...	..	...		20	0
J. F. Conroy. ..	..	..	...		10	0
F. F. D'Cruz, ...	...	...	...		5	0
L. Teyen, ...	...	...	...		5	0
W. Glynn, ..	..	..	...		6	0
John Rebello, ...	...	...	..		6	0
H. Harcourt, ..	..	..	...		4	0
J. J. Corcoran, ..	..	..	...		5	0
J. Doyle, ..	..	..	...		5	0
J. W. Casabon, ...	...	...	...		1	0
J. Herrington, ...	...	...	...		6	0
J. Lyons, ...	...	..	..		2	0
S. Simon, ..	..	..	..		1	0
J. Hearne, ...	...	...	..		1	8

J. Carville, ... ..	1	0
A. Martin, .. ..	1	0
L. Maxwell, ... ..	1	0
J. Butterfield, .. ..	1	0
R. O'Connor, .. ..	5	0
W. Phillips, ... ..	2	0
L. Baptist, ... ..	1	0
H. Rebello, ... ..	3	0
P. V. Fernandez, .. ..	3	0
J. Baptist, ... ..	2	0
P. Baptist, ... ..	2	0
T. Abreo, ... ..	1	0
A. DeMonte, ... ..	2	0
C. Blunt, .. ..	3	0
S. M. Leslie, .. ..	2	0
C. Murphy, .. ..	5	0
J. Teyen, ... ..	3	0
J. Flood, ... ..	2	0
H. Gamisse, ... ..	1	0
C. H. Lindsay, ... ..	2	0
F. P. Mendes, .. ..	1	0
W. Greenway, ... ..	6	0
R. H. Beatson, ... ..	1	0
C. Berry, .. ..	2	0
A. W. Wollaston, ... ..	5	0
J. E. Martin, ... ..	2	0
G. Rees, ... ..	3	0
J. McDermott, ... ..	2	0
Mrs. Roach, ... ..	1	0
J. Padels, .. ..	2	0
T. A. Cripps, ... ..	1	0
Mrs. Williams, ... ..	4	0
„ Young, .. ..	1	0
„ Woods, .. ..	1	0
„ Adels, Sn. ... ..	1	0
M. Anthony, .. ..	1	0
R. Pereira, ... ..	0	8

**BANKIPORE.**

*Subscription for the Bankipore Church, Patna.*

Mr. M. L. Fletcher, ... ..	Rs. 21	0
„ E. M. Barry, ... ..	5	0
„ G. R. Barry, ... ..	5	0
Mrs. Jane Hade, ... ..	10	0
„ Margeret Gregory, ... ..	5	0
Collected by Mrs. Gregory, ..	10	0
Mrs. Barry, ... ..	10	0
Mrs. Hall, ... ..	5	0
Rev. Father Augustine, ..	50	0
J. Peron, Esq., ... ..	25	0
Mr. L. DeConte, ... ..	5	0
Mrs. Elly, .. ..	2	0
George Burnes, Esq. ....	15	0

**B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.**

The Catholic Soldiers of Fort William, through Rev. James McGirr, ..	Rs. 17	13
Do, through Rev. Mr. Tracy, ... ..	16	6
Miss Hopkins through Mr. Spence, ..	4	0
Mrs. O'Brien, ... ..	20	0

Mrs. Marian Gasper, ... ..	Rs. 10	
Mr. Thomas of Bow-Bazar, through Rev. J. McCabe, ... ..	2	0
Mrs. Gregory, thro' Rev. Mr. McCabe, ..	2	0
Mrs. Hopwood, ... ..	50	0
Anonymous thro' Rev. Mr. Maguire, ..	4	0
Mr. Daly, House of Correction, thro' Rev. Mr. Kennedy, ... ..	20	0
Anonymous, .. ..	5	0

**CLERGY AID FUND.**

Mrs. Gregory, thro' Rev. Mr. McCabe, ..	2	0	
Congregation at Bow-Bazar, through Mr. Moylan, .. ..	15	15	6

**PROPAGATION OF THE FAITH.**

Catholics of Chinsurah through Rev. Mr. Maguire, ... ..	5	8
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**Selections.**

**THE CATHOLICS OF HOLLAND.**

We suppose there is hardly a country in Europe, except perhaps Sweden till lately, the internal condition of which is so very little known to the English as Holland. Its commercial decline is one reason of this, and its want of vernacular literature, another. But it must not be supposed that either in political or religious interest at this moment it is by any means deficient, least of all to those who are interested in the fortunes of Catholicity all over the world.

The subject has been brought before our notice by a very interesting brochure, kindly forwarded to us by its author, a distinguished Dutch Catholic, and entitled *Memoire sur la Situation des Catholiques dans les Pays Bas*. From it we gather various details respecting the position of Catholics in that country, which we conceive will be as new to many of our readers as they have been to ourselves. Perhaps they consider Holland as a purely Protestant nation; nay eminently so, above almost any other in Europe except our own. This is so far from being the case, that we may even call Holland a mixed nation, like parts of Prussia, if we may not rather liken it to Ireland. No less than 1,200,000 of the Dutch population, that is two-fifths of the whole, are Catholics. They have gradually grown up to this number and proportion under the chill blast of a relentless persecution, and their faith and perseverance entitles them to our reverence and sympathy.

For a long time they seem to have been crushed and trampled on like the Catholics of Ireland, and it was only very gradually that they became too powerful for this to go on. Open persecution began in Holland with the decree of William the Silent in 1581, subjecting Catholics to pains and penalties for attending Mass, and imposing on them a triple and even a quintuple taxation. Still they went on increasing, till in about 120 years the hand of their tyrants was compelled in some degree to relax itself. Yet so strong was it still, that persons now living in Holland remember when Catholics on Sundays went through the streets to attend to their religious duties,



were obliged to carry a Protestant Bible or a Psalm-book in their hands, to protect themselves from the insults of the mob. The places where they assembled were even obliged to be disguised by the signs of taverns, and there were in Amsterdam Catholic churches known by the names and signs of the *Star*, the *Pigeon*, the *Post-boy's Horn*, the *Parroquet*, &c. Thus did the enemies of our Holy Faith try with devilish iniquity, but utterly in vain, to stifle and make an end of it.

The great turning point in the fortunes of Catholicity in Holland was the French revolution. In 1798, in Holland, as almost everywhere else, a movement arose in favour of religious liberty, and a decree was passed, granting equal rights as to churches, &c., to all religionists. But this decree was never carried honestly into execution; the Protestants almost immediately created a reactionary party, which has continued itself to this day, and which has marked the policy of the State with its own determined bigotry, except for a very brief period during the reign of him whom the Dutch still delight to call "the good King Louis Napoleon."

This party of reaction it is that has hampered every movement towards granting a Hierarchy to the Catholics of Holland. A *Concordat* to secure their rights in this, as in other respects, was signed as long ago as 1827, but was disputed and shoved aside for thirteen years, until in 1840, Mgr. Capaccini (an eminent name many of our readers will remember) thought all that could be done was to agree that its execution should be adjourned. On the other hand, as may easily be conceived by all who know the instinct of Protestantism, the Dutch Government has always shewn special and marked favour to the Jansenist schism, which has three Bishops, those of Utrecht, of Haarlem, and of Deventer whilst the Catholic Church is governed by the Vicars-Apostolic of Breda, Bois-le-duc, and Limbourg, with the Vice-Superior of the Dutch Missions. One of these Prelates, the Bishop of Curium, *in partibus*, is a Dutch nobleman, the Baron Van Wyckerslooth, and to that good Bishop have most of the present generation of the Faithful in Holland been indebted for the Holy Sacrament of Confirmation.

Letters that have once or twice appeared in the *TABLET* from an Amsterdam correspondent, have informed our readers of the nature of that dull, hard oppression which the Catholics in Holland at the present day have to suffer. It is of a kind which our own traditions enable us fully to understand. Its principal feature is first, the systematic exclusion of all Catholics from all political employments, except a very small proportion, just enough to be able to say they are not totally excluded. This has been persevered in always, (with the abovementioned exception of Louis Bonaparte's reign, when the Catholic employes honourably distinguished themselves), and after having carefully kept Catholics out of all political training, they turn round and say they are not fit to exercise such functions! The educational oppression appears to be much what it is in bureaucratic countries generally. The universities are poisoned with sceptical teaching, and thus to preserve their faith, the Catholics

are necessarily deprived of the advantages enjoyed by every other community. These questions, political and educational, are now exciting immense attention in Holland.

In spite, however, of all this, the Catholics of that country make much greater efforts in the cause of enlightenment than we could imagine a class not much above a million could do, under such difficulties. They have no less than four weekly papers and two reviews, apparently well kept up. Their progress, in fact, is a remarkable instance of the distinguishing character of Catholicity everywhere. Protestants ridicule their simplicity, laugh to scorn their asserted inaptitude for civil affairs, but at the same time fear and hate them, two emotions, never we believe, allied to, or co-existent with contempt. To obstruct the ascending flood of this despised Popery, the Protestant Dutchmen have organised five societies; the character of which our readers will be enabled to appreciate, from the rules of one of them, called the *Phylacterion*. These rules certainly deserve to be registered and made a note of, both as a most curious feature of contemporary society, and also of the animus of the Protestant religion.

- (1.) Never' except in case of necessity, to have any but Protestant servants.
- (2.) To procure, so far as honour and duty will permit, work, pecuniary advantage and influence to Protestants by preference.
- (3.) Never to marry a Catholic.
- (4.) To favour Protestants in all circumstances, by employments, offices, and relations, so far as particular obligations will allow.
- (5.) To cultivate mutually brotherly love.
- (6.) To contribute to the support of the association, by paying for the privilege of entrance one florin, and as a weekly subscription, five florins, or else, once for all, twenty-five florins.
- (7.) To keep the secret of the organisation and distinctive signs of the association, as also the names of the members, from all who do not belong to the society, except in cases where the members would consent to their names being divulged.

Such societies as these of course, witness, like the Orange societies of Ireland, to the strength of the party against which they are directed; and, as we before observed, we imagine this fact will give an interest to Holland in the eyes of the Catholics of this country which they have not previously felt. May the Mother of Mercy dispense grace and help to that beloved, though obscure, portion of the vineyard of the Lord. May its keepers have courage to fight against the wild beasts that would destroy it, to build up its walls, and to plaut it with the choicest vines!—*Tablet*.

## ENGLISH PROTESTANTISM,

### THE CHURCH IN DANGER.

(From the *Daily News*, Nov. 6.)

The church is paying the penalty of its inertness. In default of having any central authority, to which individuals might appeal when in perplexity, a number of powers within the church

are gradually establishing themselves, and the government of the whole is vested in bodies which are neither more nor less than so many clubs. The Bishop of Manchester has lately found it necessary to express himself strongly on the merits of two of these clubs and their operations in his diocese. The societies in question are the High Church Club and the Low Church Club, known, however, under the appellations of the Additional Curates' Fund Society and the Church Pastoral Aid Society, but to all intents and purposes clubs for the carrying out opposite systems of church principles. The Additional Curates' Fund Society is high church, and pays decorous submission to the bishop; the Church Pastoral Aid is Evangelical, and cares for little but the furtherance of the peculiar doctrines of the Evangelical clergy. The bishop has, we believe, given his adhesion to neither of the two great parties, but as the practice of the Church Pastoral Aid Society allows of the introduction of curates into his diocese, of whose orthodoxy he is not satisfied, he declares for the Additional Curates' Fund. Strange it is that the latter society, although patronised by all the leading tractarians, and established by that party which sympathised most extensively with the doctrines of the Oxford Tracts, has found favour in the eyes of the bishop, because it enables him to keep a check upon the admission of rabid tractarians into his diocese.

"No grant (said the Bishop, at a meeting at Manchester) would be made by the society without the direct and positive individual and actual personal recommendation of the bishop of the diocese, and as he had asked the meeting to give him their aid in assisting the society, they had a right to know how he would dispose of the funds they obtained.

I will aid (he said) on no principles of party, or no principles of private or individual pique or opinion; but if I find incumbents preferring the wretched ceremonial of a past time to the vital essence of Christianity—if I find men dwelling upon a dress in the church, instead of the spirit in which the doctrines of that church should be taught—clinging to the surplice in ministrations, instead of clinging to the word and the vital truths of God, and telling me (for, unfortunately, I am not speaking of imaginary cases) that they must cling to those antiquated follies, un-sanctioned and unauthorised alike by the letter and the spirit of our church, and the church of Christ; telling me, I say, that they must cling to those antiquated follies, or that they must become infidels, then on them I will not bestow your bounty. And if I find under the plea—the affected plea—of catholicism and the ancient customs of an ancient church, disrespect to their official superiors—claiming to themselves the right of withholding the rite of baptism and burial from others, sending children from the church gates whose parents are anxiously craving for them to be received into that church, sending that same child unburied from their church gates in consequence of the want of that baptism which they themselves refused—on them I will not bestow your bounty. I am speaking of no imaginary cases."

No doubt the bishop here makes out a clear

case. His apology for confining his patronage to the society in question is valid enough; but unfortunately the argument cuts two ways. In precisely the same manner as the society assists the bishop to keep out Tractarians, it enables the bishop of another diocese to admit them and to keep out evangelicals. The society will supply the Bishop of Exeter for instance, with Tractarian curates for all his parishes, and rejoice at such a disposition of its funds. It is only by the incidental operation of one of its rules that the Additional Curates' Fund Society is deprived of the pleasure of inundating the diocese of Manchester with a flood of sucking Newmans. The bishop well knows that the society would never have refused funds for the stipend of a clergyman guilty of each and all of the enormities of which he complains. So much for the favoured, now for the offending body.

His lordship afterwards said that,

"While he gave his most hearty support to the Curates' Aid Society, there was another society from which that district was deriving assistance, to which he could not in future give that countenance which he had done. He grieved to say that from circumstances which had come to his knowledge, he could not accord that expression of his unlimited confidence in the working of the Church Pastoral Aid Society that he had heretofore done. He had come to that conclusion with deep pain. He trusted the society yet might right itself, but facts had come to his knowledge within the last few days so unfair, so un-English, so ungenerous in their results, that he felt bound to say to the meeting that he could not stand there as the warm advocate of one society without saying that while the one had his full confidence, in the same perfect and true candour he must say that the Church Pastoral Aid Society had it not."

With the justice or injustice of this decision it is not our purpose to meddle. Our purpose is to point out the anomalous position of a hierarchy who are divided amongst themselves by shades of doctrine more deep than those which divide the sects of the country one from the other, coming forward and openly declaring themselves in favour of rival bodies formed within the church. Here is, we have said, the elements of a government by clubs. The true governing power is incapable of acting, is not at one with itself, and the club system comes into operation. Knots of men assemble, subscribe to certain formulæ, collect funds, and then begin to endeavour to form an *imperium in imperio*. The bishops can do nothing to prevent the formation of these bodies, and in process of time are obliged to lean on them for support. In proportion as the hierarchy becomes compromised the strife becomes embittered. The inferiors, however, have to bear the brunt of the battle; they are left to fight it out. The hierarchy are quiescent in their lofty abodes, like the gods of Epicurus. They never think of taking means to settle their own differences. The club war may rage as violently as it chooses in the lower regions; the dwellers in the Empyrean do not allow themselves to be disturbed. The bishops will settle no differences; but they will allow the church to be rent with a schism in consequence. They allow event after event to

transpire, deeply disgraceful to the administration of the church, without taking any steps to prevent the repetition of such occurrences. They appear to be satisfied if the system lasts their time. At this very time we are, if the *Oxford Chronicle* reports truly, threatened with a similar disgraceful scene in Bow Church to that which was witnessed at the consecration of Dr. Hampden. The heads of the Romanising clergy, amongst whom are Dr. Pusey and Mr. Keble, are said to be engaged in organising an opposition to the confirmation of Dr. Hinds as Bishop of Norwich. The report may be true or false. *Se non è vero è ben trovato*. If the party alluded to does not oppose the confirmation, it is not because it does not wish to do so. Party feeling in the church is as high as in politics, and no effort is made by those who have the power to still the waters; let them beware lest they be not able to weather the storm.

## KOTZEBUE'S TRAVELS.

### SANDWICH ISLANDS.

(Continued from our last.)

The eleven islands named by Cook after his patron, the Earl of Sandwich, but for which the natives have no common appellation, lie between the nineteenth and twenty-second degrees of north latitude. They are all high and volcanic. O Wahi, the most easterly, and by much the largest, is eighty-seven miles long and seventy-five broad: it has three mountains, which may well bear a comparison with the highest in the world. The climate of these islands is particularly beautiful and healthy. Their population is estimated by Captain King at four hundred thousand; whose colour, form, language, and manners, testify their relationship with the other islanders of this great ocean, though they have very little knowledge of them. Their earliest history consists of traditions of truths interwoven with fables, which ascend to the first peopling of the islands, and are not yet embodied in the relation of any voyage. I have collected them carefully from the accounts of the most distinguished and intelligent man in Hanaruro, my friend Karemaku, a Spaniard named Marini, who had long resided here, assisting as interpreter.

According to a belief not long ago universally prevalent, the mighty spirit Etua-Rono reigned over these islands before they were inhabited by men. Ardently desirous of seeing his country peopled, he was melancholy, and shed torrents of tears on the mountain Mou-na-roa, because he had no offspring; and his loving wife, the beautiful goddess Opuua, was not in a situation to console him. At length Fate heard his prayers. On the south-east point of the island of O Wahi two boats were stranded, having on board some families, who brought with them hogs, fowls, dogs, and several edible roots. To the present

day are the first foot-steps of man on this land to be seen. Rono was at that time absent, catching fish on the northern islands for his wife. The fire-god, his subject, unpropitious to man, taking advantage of this circumstance, made an effort to repulse the new-comers. He approached them with terrible gestures, and asked whence they came. They answered—"We come from a country which abounds in hogs, dogs, coconuts, and bread-fruit. We were overtaken by a violent storm when on a voyage to visit some neighbours; and the moon changed five times before we reached this land." They then begged permission to remain, which the fire-god cruelly refused, and continued inexorable, although they offered to sacrifice a hog to him.

Rono, however, observing that a strange smell proceeded from O Wahi, suddenly returned, and was greatly surprised at the sight of the men. Encouraged by his friendly deportment, they made their petition to him, relating the harsh treatment they had endured from the fire-god. Rono, enraged at this intelligence, threw the fire-god into the crater Kairuo, on the side of the mountain Mou-na-roa, where he still chafes in vain. The men now lived tranquilly on O Wahi, increased in numbers, and sought, by great sacrifices, to prove their love and thankfulness to their protector, Etua-Rono. To his honour were established the solemn yearly games called Makahiti, in which whoever obtained the victory in running, wrestling, and warlike evolutions, was crowned with a verdant wreath and presided as king over the ensuing feast.

The other islands were gradually peopled from O Wahi; the numbers of the gods also increased; but they all remained subject to Etua-Rono.

Mankind had enjoyed a long period of peace and content under the beneficent protection of Rono, when their happiness was suddenly disturbed by a distressing occurrence. The goddess Opuua, the beautiful consort of Rono, degraded herself by a clandestine connexion with a man of O Wahi. Her husband, furious on the discovery of his wrongs, precipitated her from the top of a high rock, and dashed her to pieces; but had scarcely committed this act of violence when in an agony of repentance, he ran wildly about the islands, bestowing blows and kicks on every one he met. The people, astonished at this frantic behaviour of the god, enquired the reason of it; on which, with the bitterest expression of grief, he exclaimed, "I have murdered her who was dearest to me!" He bore the remains of Opuua into the Marai on the Bay of Karokakua, and there remained a long time sunk in the deepest grief. At length he determined to quit the islands, where every thing reminded him of the happiness he had enjoyed with his beloved wife. The people were overwhelmed with sorrow by the communication of his intention; and he endeavoured to console them with the promise that he would one day return on a floating island, furnished with all that man could desire, and make his favourite people happy. He then embarked in a vessel of peculiar construction, and set sail for a distant country.

(To be continued.)

# THE CATHOLIC HERALD.

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

No. 5.]

CALCUTTA: SATURDAY, FEBRUARY 2, 1850.

[VOL. XVIII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ORIGINES LITURGICÆ, OR ANTIQUITIES OF THE ENGLISH RITUAL, &c. BY THE REV. WILLIAM PALMER, M. A. OXFORD: 1832.—*Dublin Review*, August, 1841.

(Concluded from our last.)

2. In every ancient Church, we find that the priest is ordered to break the bread *after* consecration, in allusion to the words of the Redeemer: “This is my body, which is *broken*

Reformers felt some undefined objection to that phrase—for, in copying from St. Paul, for *broken* they have substituted *given*, from St. Luke†—we do not pretend to say: but in their liturgy they have removed the breaking of the bread from the place which it occupies in other liturgies, and have directed it to take place just before the recital of the words of the institution. We do not mean to attach great importance to this rite; but its proper place is fixed in the old rituals, and Mr. Palmer will find it difficult to trace its removal to ancient authority.

3. All Churches, probably without an exception,‡ concluded the sacrificial portion of the canon with the Lord’s prayer. What place does that prayer occupy in the Anglican liturgy? It is removed, in defiance of all precedent, to the post-communion. We know of no other reason for the removal, but that in

the older liturgies it was believed to be connected with the sacrifice.\*

\* 4. We find moreover, in all the ancient forms, a series of prayers immediately preceding the communion, intended as a preparation for the reception of the sacrament. Of this there is not a vestige in the Anglican ritual, which passes at once from the consecration to the distribution of the consecrated elements. Now it cannot be pretended that the omissions under these four heads are of matters of small consequence, or of matters ever before omitted by any Christian Church. How then can Mr. Palmer pretend to trace an office marked by such omissions to the liturgies of such Churches?

VII. We come at last to the communion itself, which, in conformity with the ancient rituals, was ordered to be administered under both kinds, but still with this novelty in the words employed by the minister, a novelty irreconcilable with the practice and doctrine of the ancients, that in place of “the body and blood of Christ,” or, “the body, the blood of Christ preserve thy soul unto everlasting life,” he should say, “take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith and thanksgiving.” But this alteration gave great offence to many, and so powerful was the op-

\* 1 Cor. xi. 24.

† Luke xxii. 19.

‡ “Sic docuit Christus apostolos suos ut quotidie in corporis illius sacrificio credentes audiant loqui, Pater noster, qui,” &c. (N. Hierom. Adv. Pel. l. iii. c. 15.) We may observe that this use of the Lord’s Prayer in every other liturgy, warrants a suspicion that its absence from the Clementine is owing to the negligence of the copyist, who thought it unnecessary to transcribe a form so generally known. Mr. Palmer seeks, but in vain, to avail himself of the words of St. Augustine, that “almost the universal Church concludes the sacrificial part with the Lord’s Prayer (Aug. Op. Tom. ii. p. 509); for the exception amounts to no more than an admission, that there may perhaps be some Church which does not use it in that particular part of the liturgy.

“Mos apostolorum fuit ut ad ipsam solummodo orationem dominicam oblationis hostiam consecrarent.” (Greg. Mag. Epist. l. ix. ep. 13.) Does this mean that they consecrated *with* the Lord’s Prayer, as Mr. Palmer supposes, or *at* the Lord’s Prayer, as the words import? that is, they never consecrated without adding the prayer to the form of consecration.

position, that, in the first year of Elizabeth, a compromise took place, by which both forms were united, and both parties professed themselves satisfied. The advocates of the real presence understood from the ancient form, that the consecrated bread and wine were admitted to be in some sense or other the body and blood of Christ, while their adversaries took the Calvinistic form as an explanation of the other, and still contended that the whole ceremony was nothing more than a bare commemoration of that body and blood. On this subject Mr. Palmer makes no comment.

VIII. The post-communion thanksgiving follows, for which two prayers are assigned: the first of which, however orthodox and pious it may be, is acknowledged by Mr. Palmer to have no prototype in the ancient offices: but of the second he contends that it is analogous to a prayer in the liturgy of Cæsarea. We have compared them, and find them similar in nothing but their object, which is to return thanks. In the English the communicant thanks God, "who has fed him with the spiritual food of the most precious body and blood of his Son:" in that of Cæsarea, he thanks God, that "he has been made partaker of the holy, immaculate, everlasting, and super-celestial mysteries, for the benefit, sanctification, and healing of his soul and body." Who can believe that the first was derived from the second?

Here we shall take our leave of Mr. Palmer. The task which he had undertaken naturally divided itself into three branches. He was bound to show, in the first place, that those portions of the Catholic service which were introduced into the book of Common Prayer, had been in use among Christians for many centuries: secondly, that the portions omitted, particularly in the communion service, were of little importance, or of recent and suspicious origin: and lastly, that the new matter added by the Reformers themselves had been derived from the ancient liturgies, or was at least conformable to them in spirit and substance. In the first of these he was sure of success: in the other two his failure is manifest and complete.

In conclusion, we may be allowed to express a hope, that in the foregoing remarks, nothing has escaped us to pain the feelings of any one, whose conscientious attachment to the Anglican creed has taught him to venerate the Anglican form of worship. That worship it was not our wish to depreciate; though its merit is chiefly negative.—the merit of departing less widely from the ancient models than several of the forms adopted by other Protestant churches. Still it has departed too

far to be classed in the same family with the liturgies of antiquity. They in some features may differ from each other: but their common descent is strongly marked by their general resemblance.

"Facies non omnibus una,  
Nec diversa tamen, qualem decet esse sororum."

But this cannot be said of the Anglican worship. Its communion service proves it to belong to a different family, to be the offspring of a more modern and reformed creed. With the older Churches, the Eucharist was the celebration of a sacrifice: in the Anglican, it is confined to the administration of a sacrament.

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

BY J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER II.

#### *Luther is made Doctor.* 1508—1516.

Frederick, the elector of Saxony, was a patron of literature and the arts; he was a skilful musician, and a scholar, who knew the classic poets of antiquity by heart.\* To him Wittenberg owes her university, which, in the 16th century, emitted so bright a light: he had founded it in 1502. Staupitz, whose name will frequently recur in the history of the reformation, was then vicar general of the Augustinians, professor of sacred eloquence, and dean of the faculty of theology. The prince consulted him on the choice of professors for the new institution; and Staupitz recommended Luther, as one of the young priests upon whom Germany grounded her most brilliant hopes. Luther accordingly received his nomination to the chair of philosophy at Wittenberg. So pressing was the invitation of the prince, that he had no time to take leave of his friends.—"Scarcely," writes he to one of them—"could I take up my trunk, and embrace those whom I love,"—and yet, his trunk was not very large; it only contained a coarse woollen habit, two Bibles, —one Greek, the other Latin, a few ascetic works, and some linen. On leaving Erfurth, tears moistened the eyes of the young religious; perhaps he had a presentiment of the future, and foresaw that he should be exposed to turmoil and chagrin: but he dared

\* The influence of Frederick on the reformation, has been appreciated in the notices which accompany the work of Franz Volkmar Reinhard: *Sämmtliche, Reformation's Predigten*, Sibach, 3. vol. in 8. t. III. 99. and following pages v. tome 2. of the same collection.

not disobey. He set out, and, on arriving, took up his residence at the convent of the Augustinians.

He never manifested great partiality for the sciences which he was now called on to teach.—natural and moral philosophy. Much would he have preferred theology, of which he was passionately fond,—“this mistress of the world, this queen of arts,”—which he so much extolled during his life.\* In answer to one of his friends, who asked for college news, he said,—“Thank God, I am well; but I would be still better were I not obliged to teach philosophy.”

It was the philosophy of Aristotle,—“this diabolical master,”—as Luther subsequently called him,—“who wished to build on man, instead of resting on God.”† The Wittenberg youths flocked in crowds to the lectures of the professor. They admired his diction, which was clear, precise, and full of sarcasm and irony; as also his contempt for the lights of the school, for the masters who had preceded him, whom he represented as, “mere echoes of the past, who had emitted but human sounds, and who, like all silly philosophers, had sought for the explanation of the moral phenomena in human nature, instead of ascending to its source, that is, God and his Word.”‡

On the recommendation of Staupitz, the senate of Wittenberg, named him city-preacher; and the bishop approved of the choice. This was a new mission for Luther, the responsibility of which terrified him: he feared lest he should sink under it, and made known to his friend the terror that beset him. Staupitz encouraged him, Luther pressed his views, and was almost angry.—“You wish, then, my death, doctor! I shall not sustain that charge three months.” “Well,”—replied the divinity-professor,—“to live or to die, for the Lord, would be a good sacrifice.”§ Luther submitted.

He accordingly ascended the pulpit, and preached, by turns, in the convent, in the castle-church, and in the collegiate chapel. He had no reason to distrust his powers; for his success was great. His voice was clear, loud, and harmonious; and his gesture at once natural and dignified. He had told Staupitz that when he preached, he would not imitate his predecessors: and he kept his word. For the first time, the Christian orator appealed not to the masters of scholastic theology, but drew his arguments, and illustrations exclusively from the inspired writings. In this affected

contempt for the forms of the school, it was easy to perceive the first germs of revolt against authority.

His most ardent wishes were now about to be gratified. He received the office and the degree of bachelor of divinity; and, without abandoning the pulpit, he was enabled, thenceforward, to lecture on the Sacred Text. Luther promoted this science of interpretation, which protestantism has since so much abused. In the hands of his successors, it has spoiled and sullied every thing; substituted investigation for faith, heartlessly analyzed inspiration, sacrificed the spirit to the letter, and treated the gospel as a book of human origin. A protestant writer has described this vaunted science as a pestilential blast, which affects to draw life from death itself.\*

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NAIL DAUNT, ESQ.

(Continued from our last.)

### RELIGIOUS PERSECUTION.

“Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.”—St. Matthew, viii. 3, 5.

“Let me now pass to the second absurd ground of defence, which some of our assailants have set up for themselves. They tell us that the persecutions inflicted by Protestants are traceable to their recent connexion with Popery.

“To this plea, I answer,—

“Firstly; that Protestants have persecuted fiercely, at periods when their connexion with Popery was no longer recent, and when the long lapse of years had afforded full scope for the genuine spirit of the Reformation to develop itself.

“Secondly; the Protestants persecuted each other with as much unrelenting barbarity as ever they had used against Catholics. They inflicted on each other, tortures, death, and extermination for differences in matters of faith. This peculiar species of persecution is of undeniable Protestant growth; for no man can pretend that such a description of internal warfare was meant as a retaliation upon Popery!”

\* Noch Niemand hat aus dem Tode das Leben verstanden. Dr. Wette, Ueber den verfall der Protestantischen Kirche in Deutschland und die Mittel ihr wieder aufzuhelfen. page 355. v. Reformations-Almanach, 1847.

† It was stated by the Rev. Dr. Ritchie, a minister of the Scottish Secession Church, at a meeting to discuss the Civil Establishment of Religion, held in Belfast, on the 7th March, 1836, that “in Scotland, for one man that suffered under Popery, fifty suffered under Proleg.”—*Report of the Discussion*, M'Comb, Belfast, 1836.

\* See Tisch Reden, 179—185. passim.

† Tisch Reden.

‡ Pflüger, Martin Luther's Leben.

§ Cochleus: Acta Luth. 3.

"Thirdly; the leading Protestant asserters of the principle of persecution, defended their intolerance, not by an appeal to the example or authority of a church which they or their progenitors had deserted; but, as we have seen, by appeals to their own reformed consciences, and their own most Protestant interpretation of the Scriptures.

"To illustrate the 1st and 2nd of these three positions by historical examples would exceed the limits of this letter: let it suffice to observe that every person who possesses even a moderate acquaintance with English, or continental history, has ample materials for such illustration.

"You may ask me whether I have meant, by producing the facts detailed in his letter, to show that Protestants are an anti-social body, and unfit to be entrusted with political power?

"No; I have meant no such thing. My object was to show you how very little weight is to be attached to sweeping allegations against any large body of Christians, by giving you some notion of the powerful counter-case which we could set up against the Protestants. If a select confraternity of Catholic firebrands and alarmists were employed of Exeter Hall; if they felt a fiendish desire to expose to popular obloquy and hatred the professors of Protestantism; if they borrowed a leaf from the book of the Owzels, the M'Gwines, and the rest of the unhappy fanatics who incessantly howl forth their wolfish cry,—'No peace with Rome;' if, adopting the logic of Exeter Hall, they should set up a counter-cry of 'No peace with Protestantism!—no peace, until her leaders shall have formally renounced the persecuting dogma propounded by the Westminster divines, that God forbids them to tolerate [whatever they shall deem] a false religion: no peace, until an Anglican Synod shall formally renounce that canon which embodies the principle of punishing men for the crime of being Catholics—no peace, until the leaders of Protestantism shall formally disclaim and repudiate the principle of private judgment, so prolific in bloodshed, outrage, massacre;'—if, I repeat, an itinerating coterie of firebrand Catholics were thus to imitate the geniuses of Exeter Hall, I appeal to you whether they would not possess ample materials in the facts I have hastily recorded for many an inflammatory diatribe, and for an anti-Protestant case (to say the least of it) quite as good as that of the indefatigable bores who scream about the horrors of Popery?

"But I am not afraid of the Irish Protestants. Many noble spirits amongst them are staunch and ardent friends of liberty of conscience. I have great faith, too, in the teach-

ings of experience. The great mass of Irish Protestants, living, as they do, in the midst of a Catholic people, would necessarily become imbued with the blessed spirit of tolerant charity which distinguishes their Catholic fellow-countrymen, if their fears were not excited, and their evil passions kindled by the reckless men, who, under the pretext of religious zeal, preach up hatred, rancour, malice, and all uncharitableness!

"Were the nuisance of the anti-national church abated, the parsons who are now in the van of intolerance would lose their chief stimulant to excite Protestant hatred against the Catholics. So long as the church-nuisance exists, the parsons and the Catholics will have adverse interests. Remove the cause, and the effect will cease. Remove all pecuniary and political profit from bigotry, and bigotry will probably die out for want of aliment. Sheer, naked, unprofitable bigotry; bigotry that will not pay; bigotry that receives no other reward than its own noise and dust—bigotry of that description will not live; it has nothing to live upon. Spiritual pride will not always avail to keep it alive, unless it be also sustained by some other more tangible and substantial nutriment.

"I must now conclude.

"I am, my dear Miss Sedley, with the warmest prayers and wishes for your temporal and everlasting happiness,

"Your most obedient, faithful servant,

"MARTIN O'HARA,

"*Abbas Innisfoliensis.*"

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

### SECTION II.

#### *Sacrilege among Christians.*

Sherborne in Dorsetshire was made an episcopal see in the year 704 or 705. And as the use of the time was, with many curses (no doubt) against him or them that should violate it, or should get or procure it to be alienated from that bishoprick. S. Osmond (who flourished 270 years after) fortified those curses, as is reported, with divers other bitter imprecations. It continued peaceably in the possession of the bishops till the time of king Stephen: then Roger, bishop of that see, (translated by his predecessor to Salisbury), building three sumptuous castles, one at Sherborne, another at Devizes, and the third at Malmesbury; the king supposing they might turn to his prejudice, sent for the bishop, and took and imprisoned him, with some

others of his coat; and calling a council of the peers and baronage, obtained a statute to this effect; \* that all towns of defence, castles, and munitions through England, wherein secular business was wont to be exercised, should be the king's and his barons'; and that the churchmen, and namely the bishops, as divine dogs, should not cease to bark for the defence and safety of their sheep, and to take diligent heed that the invisible wolf, that malignant enemy, worry not or scatter the Lord's flock. Thus the king obtained these castles that he thirsted after, with the bishop's person and treasure beside. And being summoned hereupon to a synod at Winchester, by his brother Henry, bishop there, and legate of the pope; he sent Aubrey de Vere, earl of Guisne and chamberlain of England, a man of excellent speech, and singularly well learned in the law, (whom some report to be made chief-justice of England after the said Roger), him I say did the king send to the synod as his attorney or sergeant-at-law, to defend his cause, which he did with so great art and dexterity, that nothing was therein determined. But mark the issue; ere a twelvemonth came to an end, the earl Aubrey de Vere was slain in London.† The king himself within another twelvemonth taken prisoner, and being delivered upon an exchange for the earl of Gloucester, spoileth divers churches by his Flemish soldiers, and buildeth the nunnery of Wilton into a castle; where the town is fired about his ears, his men slain, his sewer plate, and other things taken, and himself driven to escape by a shameful flight. He continueth his wars with unprofitable success; falleth at discord with his barons, and is driven to make peace with duke Henry, his adversary. His son Eustace displeased therewith, applieth himself to spoil Cambridgeshire and those parts, falleth upon the lands of the abbey of Bury, and carrieth the corn to his castles; and sitting down to dinner, as he put the first morsel in his mouth, he fell mad, and died miserably.‡

In the end he stated the crown upon the duke Henry, being compelled thereto; and dying, had no lawful issue male to propagate his family, his sons of that sort being taken away in his lifetime.

Having spoken of those curses, set of old like bulwarks about the castle of Sherborne to defend it against sacrilegious assailants, and of the operation they had in those ancient days, it falleth very fitly in my way to shew also in what manner they have uttered their venom since that time of old; for,

though poison tempered by an apothecary, with over long keeping will lose its strength; yet the poison that lurketh in the veins of curses lawfully imposed, is neither wasted nor weakened by antiquity, but sometimes breaketh forth as violently after many ages, as if they were but of late denounced: like the implicit curse that devoured the seven sons of Saul for breaking the covenant with the Gibeonites, made above five hundred years before their time.

(To be continued.)

### LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from *off last.*)

"I don't quite understand that language," said Reding; "I see it is used in various publications: It implies that controversy is a game, and that disputants are not looking out for truth, but for arguments." "You must not mistake me, Mr. Reding," answered Campbell; "all I mean is, that you have no leave to trifle with your conviction that Rome is antichristian, if you think so. For if it is so, it is necessary to say so. A poet says, 'Speak gently of our sister's fall; no, if it is a fall, we must not speak gently of it. At first one says, 'So great a Church! who am I to speak against it?' Yes, you must, if it is true: 'Tell truth, and shame the devil.' Recollect, you don't use your own words; you are sanctioned, protected by all our divines. You must, else you can give no sufficient reason for not joining the Church of Rome. You must speak out, not what you don't think, but what you do think, if you think it." "Here's a doctrine!" thought Charles; "why it's putting the controversy into a nut shell," Bateman interposed. "My dear Campbell," he said, "you are behind the day. We have given up all that abuse against Rome." "Then the party is not so clever as I give them credit for being," answered Campbell: "be sure of this,—those who have given up their protests against Rome, either are looking towards her, or have no eyes at all." "All we say," answered Bateman, "is, as I said before, that we don't wish to interfere with Rome; we don't anathematise Rome,—Rome anathematizes us." "It won't do," said Campbell; "those who resolve to remain in our Church, and are using sweet words of Romanism, will be forced back upon their proper ground in spite of themselves, and will get no thanks for their pains. No man can serve two masters; either go to Rome, or condemn Rome. For me, the Romish Church has a great deal

\* Contin. Florent. in an. 1161.

† Florileg. in ann. 1140.

‡ Mat. Par. ann. 1159. Stow. ann. 1153.



in it which I can't get over; and thinking so much as I admire it in parts, I can't help speaking, I can't help it. It would not be honest, and it would not be consistent."

"Well, he has ended better than he began," thought Bateman: and he chimed in, "Oh, yes, true, too true; it's painful to see it, but there's a great deal in the Church of Rome which no man of plain sense, no reader of the Fathers, no Scripture student, no true member of the Anglo-Catholic Church can possibly stomach." This put a corona on the discussion; and the rest of the dinner passed off pleasantly indeed, but not very intellectually.

(To be continued.)

### LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100..*

(Continued from our last.)

#### MATILDA OF SCOTLAND.

Henry, now at the summit of his ambition, having verified the death-bed prediction of his father the Conqueror, that he should unite in his own person the inheritance of both his brothers, returned triumphantly to England with his unfortunate captives. Robert he sent to Cardiff Castle, where for a time his confinement was only a sort of honourable restraint—at least if we may credit the account which Henry himself gives of it in a letter to the pope, which we insert for the information of our readers.

"I have not," says he, "imprisoned him as an enemy; but I have placed him in a royal castle, as a noble stranger broke down with many troubles, and I supply him abundantly with every delicacy and enjoyment."

Henry and Matilda kept their Easter this year at Bath, and during the summer introduced the popular custom of making a royal progress through different parts of England.\*

The following year Henry and Matilda kept court for the first time at New Windsor, then called, from the picturesque winding of the river Thames, Windlesore.

This beautiful retreat was originally used as a hunting seat by William the Conqueror, who, for better security of his person, converted it into a fortress or castle; but the extensive alterations and improvements which the elegant tastes of the Beauclerc sovereign and his accomplished consort, Matilda of Scotland effected, first gave to Windsor Castle the magnificent and august character, as a

\* Saxon Chronicle.

royal residence, which has rendered it ever since a favourite abode with succeeding sovereigns.

In the year 1108, the affairs of Normandy requiring the presence of the king, another temporary separation took place between Matilda and her royal lord. Indeed, from the time that the duchy of Normandy was subjected to his sway, it became a matter of necessity, in order to preserve his popularity with his continental subjects, to pass a considerable portion of his time among them; and as the peace and integral prosperity of England were best promoted by the presence of Matilda, who formed the bond of union between Henry of Normandy and the Saxon race, it appears to have been a measure of political expediency for her to remain with her splendid court at Westminster or London, endearing herself daily more and more to the people by her works of princely charity, and the public benefits which she was constantly labouring to promote. Thus we see, on accurate examination, that, contrary to the assertions of one or two paradoxical writers, who have assumed that Matilda was not treated with the affection and respect that were her due in the wedded life, she enjoyed a degree of power and influence in the state perfectly unknown to the Saxon queens.

Matilda was so nobly dowered withal, that in after reigns the highest demand ever made on the part of a queen-consort was, that she should be endowed with a dower equal to that of Matilda of Scotland.\*

By close examination of the earliest authorities, we find that the first parliaments held by the Anglo-Norman dynasty were the fruits of the virtuous influence of this excellent queen over the mind of her husband. But as the fact that parliaments were ever held before the reigns of Henry III. and Edward I. has been a point of great contest among modern historians, we feel it indispensable to bring forward our proofs, first, that parliaments were held; and next, that they were held through the influence of Matilda. Our earliest historian that writes in English, Robert of Gloucester, declares,†

"When his daughter was ten years old, to counsel there he

On a Whitsunday, a great parliament he name (held)  
A Westminster noble enow, that much folk came."‡

The other fact is proved by Piers of Langtoft, a parallel historian, who wrote in French, and with the most minute detail points out the

\* Tyrrell. † Vol. ii. p. 430. The edition is royal octavo.  
‡ Robert of Gloucester died before he completed the reign of Henry III.; consequently, if the first parliaments were held in that of Edward I., he could not even have mentioned such legislative assemblies without possessing the gift of prophecy.

classes of whom Matilda advised Henry to take counsel, viz. barons, lords of towns, and burghesses. Here are the lines:

"Maid the good queen gave him in counsell  
To love all his folks and leave all his turpente, (dis-  
puting.)  
To bear him with his barons that held of him their  
fees (feofs.)  
And to lords of towns and burghesse of cities:  
Through council of Dame Maid, a kind woman and  
true,  
Instead of hatred old, there now was love all new;  
Now love they full well the barons and the king.  
The king does lik a deal at their bidding."

Robert of Gloucester, from first to last, speaks of Queen Matilda as an active agent in the government of England, and the restorer and upholder of the Saxon form of legislature, whose system was that of a representative constitution. He says,

"The goodness that King Henry and the good Queen  
Maid  
Did to this land ne may never be told."

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

Translated from the Original Latin, by E.  
W. O'Mahoney, Esq., of the Middle  
Temple London)

The twenty-second Article examined.

SECTION THE THIRD.

(Continued from our last.)

Pope Gregory the First, who according to Bede, was the Apostle of the English nation,\* well explains the sense of the Church on the right use of holy images. Firstly, in his letter to Secundinus, among other things, he has the following.—"I know, indeed, that you do not seek the image of our Saviour to worship it as God; but that, through the recollection of the Son of God, you may be inflamed with love for Him, on contemplating his image. For we by no means prostrate ourselves before it, as before the Divinity; but we adore Him, whom by means of the image, we remember, either in his infancy, his sufferings, or now seated in glory on his throne. And whilst the picture itself, like writing, recalls to our mind the Son of God, it either filleth our souls with the joys of his resurrection, or melteth them with pity for his bitter passion. We have, therefore, directed to you two packets, containing the images of God the Saviour, of holy Mary the mother of God, and of the blessed Apostles, Peter and Paul," &c.†

(To be continued.)

\* Bede, Hist. Ecclesiast. lib. 2. c. 1.

† Gregor., epist. ex Registro, lib. 7, c. 53, Secundino servo Dei incluso.

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH  
BE CALLED CATHOLIC?

From the U. S. Catholic Miscellany.

(Continued from our last.)

In the eighth article of the English confession of faith it is declared that "the three creeds, Nicene creed, Athanasius' creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of scripture." But the eighth article of the American Episcopal confession, evidently copied therefore, purposely omits the Athanasian creed. It declares that "the Nicene creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of scripture." One therefore, of the symbols of faith in the English Church—one which it declares ought thoroughly to be received and believed is wholly thrown aside by the American Church.

In the catechism, contained in the English book of Common Prayer, the doctrine of the Church with respect to the Lord's supper is laid down in the form of questions and answers thus: "Question. What is the outwards part or sign of the Lord's supper? Answer. Bread and wine which the Lord hath commanded to be received. Question. What is the inward part or thing signified? Answer.. The body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's supper." In the catechism contained in the American book of Common prayer, the answer to the first question is the same, but the answer to the second and only important question, most materially modifies the doctrine, thus: "Answer. The body and blood of Christ, which are *spiritually* taken and received by the faithful in the Lord's supper."

There is an essential difference in the rites commanded to be observed. In the English book of Common Prayer it is directed in the visitation of the sick as follows: "Here shall the sick person be moved to make a *especial* confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort. Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thy offences, and by his authority committed to me. I absolve thee from all thy sins, in the name of the Father, and of the Son, and

of the Holy Ghost Amen!" In the American book of Common Prayer, there is to be found no sanction for a special confession of sins and no absolution directed to be pronounced as of authority. We believe, indeed, that such a confession and such an absolution would be generally regarded by them as superstitious, if not as impious observances.

In the forms of church government there is a very great difference. In England there is an established hierarchy of king, archbishops, bishops, and ministers, and in ecclesiastical matters there is a regular order of appeals from the lowest to the highest jurisdiction. In this country the Episcopalians have (it is believed) no common supreme ecclesiastical tribunal. They have no visible head of the church, and no archbishops; and the bishop of each diocese is the highest tribunal for that diocese.

(To be continued.)

## ROME.

(From the Freeman's Journal.)

It may not be amiss to remark that the generality of the English journals, in the numerous vicissitudes which have marked the career of the persecuted Pontiff, have shown but little of that magnanimity, which, in any other circumstances but those of the head of the Christian world, would no doubt, have awakened other feelings, and prompted a course of action, if not marked by particular generosity, most certainly not liable to the impeachment of injustice. But the peculiar circumstances of the Sovereign Pontiff seem to have sufficiently warranted a broad deviation from the general rule of conduct. In his regard, truth and equity have been prostituted to slander and foul play, and the most insignificant circumstances have not been let to pass where such could be turned to account in feeding the appetite of a blindly depraved public. In those last trying moments, when the throne of Pius IX. was assailed by cowardly assassins, the voice of the English press, and the influence of English agency were not wanting to halloo on the demous of anarchy in their impious career. During the exile and bitter affliction of the Sovereign Pontiff, whilst the remotest nations of the earth, comprising every colour, every religion, and every sect, flocked around him, testifying at once their sorrow for his sufferings, and their admiration of his virtues, the loud laugh of indecent mirth was wafted from the English shores. There alone had been raised the voice of triumph for in the temporary difficulties of the head of the Catholic Church had been hailed the down fall

of his temporal power, and as a consequence the anticipated decay of his spiritual jurisdiction. Now that the finger of Providence beckons him back again to that throne which weak, unprotected, and powerless in itself, is yet more powerful than confederated monarchs and combined armies, universal Christendom rejoices. But in the midst of that joy are raised the loud and bitter murmurs of disappointed hopes, and in the truculent emanations of an unprincipled press may be learned the extent of the diabolical conspiracy which has fallen to the ground. Conceal it as they will, the cloven foot protrudes at every point. Protestant England laughed and chuckled over the apparent prostration of the head of the Catholic religion. She had prepared a deep pit for his ruin, but an invisible hand guarded and defended his ways. A cloud of temporary humiliation will shortly give place to a sunshine of well-merited triumph.

I have but little to communicate to you in the way of news. General Rostolan, as I mentioned in my last, has not been recalled. His activity has done much towards re-establishing good order so very soon amongst us. Yesterday he published his second manifesto, couched in the strongest language, and threatening the severest penalties against all found in possession of clandestine arms. Twenty-four hours were allowed for their surrender. After the expiration of that time, it was intended that domiciliary visits would be made to the houses of all suspected parties. It would appear that the first disarmament by the French authorities was very partial, and from the very many cowardly attacks that have since been made by armed assassins on solitary French soldiers, it is evident that the ill-disposed were readiest to disobey. The ill-timed moderation of the French authorities is now repaid by the dagger of the assassin.

A great deal has been said and written in the foreign newspapers as to the repudiation by the Papal government of all liability to the payment of interest on the national debt during the period of the so-called Roman Republic. This turns out as well as most of the other accusations to be absolutely false. According to a notice in the official journal, all arrears of interest will be strictly paid up; the delay in hitherto doing so is accounted for by the entire penury of funds in the Roman Exchequer at the period of the restoration. One can well imagine that the Mazzine Government would have forfeited all esteem amongst respectable Socialists if the last duty of sweeping out the exchequer had been neglected.

A novel course has been adopted hereby some of the many sufferers by the robberies

and devastations of the revolutions, in order to obtain compensation for at least a portion of their heavy losses. Actions have been brought against the members of the Triumvirate and Constituent Assembly, in order to reach the property of Lawyer Armellini. The Prince of Canino and some few other individual are reputed rich amongst the motley crowd of furnishing wolves who constituted the reputable Roman Republic.

*"Rari nantes in gurgite vasto."*

I am told that several decrees have already been obtained against these parties. This will prove a severer lesson than all the sanguinary measures unjustly laid to the charge of the Commission of Cardinals.

A grand review and sham battle are to take place at Velletri, on the 13th of this month. The greater part of the Spanish expeditionary force, numbering some 8,000 men, is to be concentrated on that point, under General Cordaba. It is stated that the King of Naples is to be present on the occasion. Many well-informed persons consider this as a step preliminary to his Holiness's entrance into his states. If I am to credit some information that has reached me, the return of Pius IX. to the Roman capital is not very remote.

#### ROME.

*Extract of a Letter from Bishop Olliffe, to His Grace the Most Rev. Dr. Carew, V. A. B.*

Rome Dec. 1st, 1849.

MY DEAR LORD—On my arrival here I found a Chinese Propagandist preparing to return home. It having struck me that your Grace would wish to have somebody like him, to look after the Chinese of Calcutta, I applied to the Cardinal Prefect, and obtained his permission, that the Rev. Matthew Lien (such is the priest's name) might change his destination, and proceed to your Grace's mission. I trust you will not only be pleased with this step, but also with Mr. Lien himself. He has been ordained about a year, during which he has exercised the functions of the Sacred Ministry. He has been about seven years in the above splendid College and has even learned some English. He is to start in a few days, probably in an English vessel that is to go direct from Genoa to Calcutta, named the Christopal. Hoping early in February to find your Grace, the Nuns and Clergy quite well.

I remain,

My Dear Lord Archbishop

Yours most devoted in Christ,

\* T. OLLIFFE.

#### ST. VINCENT DE PAUL'S SEMINARY, IRELAND.

*Extract of a Letter from Very Rev. the Superior of the Vincentian Seminary to His Grace the Most Rev. Archbishop Carew, V. A. B.*

MY DEAR LORD,—I inform your Grace, with the sincerest pleasure, that there are at this moment five fine young men in admirable course of training in All Hallows College and they are for your Grace's Mission of Bengal. The two additional ones are in the Philosophy-class, and have been given to us by what I look upon as a stroke of special divine Providence. They are two young candidates of the highest and best character in All Hallows College. I have ventured upon this encroachment upon our Fund, feeling that *priests* are the primary and essential want of foreign Missions; and also from a strong hope that we may look forward to the probability of sending you out the three advanced students in theology during the next Summer, and thus soon come back to our former moderate measure of liabilities.

There is no starvation in Ireland at this moment; cholera has disappeared, blessed for ever be the divine goodness, yet there is a fearful destitution spread over the face of the land. The cruel and unprincipled Ministers of a fatalistic bigotry have seized upon this moment as one favourable to the spread of their heretical systems, and are found scattered in the most wretched of our western and southern localities with their pockets full of English money to buy up the souls of our poor afflicted children, the half starved widow and her fatherless offspring. The faith of Ireland, we trust in God, will never fail.

My dear Lord,

I am for ever, your Grace's most affectionate and devoted in Christ,

St. Vincent's Castleknock  
Dec. 4th 1849.

*Extract from a Letter from the Lady Superior of the Presentation Convent Tuam, to His Grace the Most Rev. Dr. Carew V. A. B.*

MY DEAR LORD,—I regret to say, that poor Ireland remains in wretchedness and misery, provisions are more plenty but no money to purchase them, therefore as we can do but little towards relieving the body, we must try and enrich the soul by a double portion of consolation as well as of instruction. Your valuable gift which is to me the most acceptable offering you could make me, often comes to my aid "all sufferings should be sweet, when we be-

hold the crucifix," still we must make great exertions you will say to overcome nature by grace, on account of our poor little sufferers. "Ah they often tell us I am so hungry on Sundays, or on any day I cannot come to School, I must go to bed to try to sleep away my want, sickness and weakness; times we are told will still be worse when the little present store in hand is exhausted and no employment to earn by."

My dear Lord,

Your's most gratefully in J. Christ,  
MARY TERESA TUCKER.

Presentation Convent

Nov. 13, 1849.

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## Selections.

### POETRY.

#### NATURE.

How sweet to range a lonely wood  
When the mind is tuned to solitude,  
And summer's garish tints are fled,  
And the autumn leaves are falling—  
Where a rough cascade o'er its rocky bed  
With an angry sound is brawling:—

Or on some mountain's heath-clad side,  
As the sun yields up his blush of pride,  
And roseate beams o'er the landscape roll  
At the hour when day is closing:  
And the eye and the soul o'er the beauteous whole  
Are in mutual calm reposing—

When through the grove a plaintive breeze  
Beats a pure perfume from the trees,  
And we suck the wild thyme's luscious breath,  
And sigh for the flow'rets blighted  
Of some blooming wreath, where the hand of death  
Spared nought which our hearts delighted.  
'Tis ever thus:—with ruthless grasp  
He comes to loosen the firm clasp  
Which folds those objects loved the best;  
And then o'er each mourner hovers,  
Whose parch'd lips press'd, make the grave's cold  
breast  
Less chill than the form it covers.

COLIN GRATTAN.

### MORMONISM—STATE OF DESERT.

(From the Times.)

The intelligence we have received from America comprises a notification, which, though it can scarcely be described as importing any political novelty, is certainly as suggestive of edifying reflection as anything which has transpired in those regions within recent times. The fraternity of the United States is likely to receive an additional member, and under circumstances without a parallel in modern politics. For some years past the sect of the Mormons has been steadily growing in numbers, and in that consideration which numbers, under the American Constitution, cannot fail to insure. They played a conspicuous part during the presidency of Mr. Van Buren, and they have repeatedly been courted by the great political parties in their struggles for power. Neither the vagabond life nor the unheroic life of Joe Smith, the original "prophet," served materially to discredit this prodigious imposture, and at the present moment Mormonism is a more acceptable and thriving doctrine than ever it has been before. It is curious, though not perhaps surprising, that the sect is mainly recruiting by emigrants of whom by far the largest proportion are from this country. Proselytism in the States proceeds but slowly in comparison, and although the settlements of the new religionists have always been on the outskirts of civilisation, yet they have never made any converts amongst the aborigines. Nothing can be more remarkable than the superiority, in this respect, of instinct over education. Steady going yeomen from Yorkshire and Cumberland pinned their spiritual and pecuniary trusts, with the utmost implicitness, upon a man whom the

unlettered indians denominated *Tshe-wal-lis-ke*, which, in an English version signifies "a great rasal."

In the disturbances, however, which ensued upon the incarceration and extinction of the "revelator" Joe Smith, the old settlement of Nauvoo was abandoned, and the last accounts represent this mysterious city as having most appropriately fallen into the hands of M. Cabet, who will no doubt acquire from the Indians as correct a designation as his predecessor, and incur perhaps somewhat similar risks from those American citizens who are accustomed to define "theft" rather as the abstraction than the possession of private property. The subsequent migrations of the brotherhood tended towards that extraordinary piece of inland water in the heart of Upper California termed the Great Salt Lake, which lies to the north-east of the gold country. Four years ago this district had not a single settled inhabitant, but so strong are the combined attractions of novelty, distance, solitude, false prophecies and gold, that the central Mormon city has already a population of 6,000, and a resolution has been taken to form the whole region into a "State"—to be taken and accepted as an integral part of the American Union. In pursuance of this determination, a Convention of citizens was summoned to meet at the city of the Great Salt Lake, and there invest themselves with a definite political Constitution. The convention met accordingly, and the result was the adoption of a memorial to Congress, and the establishment *ad interim* of a Provisional State Government after the fashion following.

The first step was to define exactly the extent and boundaries of the free and independent Government to be established and ordained. These limits are laid down with as much precision as the nature of the case admitted, but it will probably suffice to observe, that the new State appears to occupy the south easternmost portion of the territory recently ceded by the Government of Mexico, embracing a very large tract, and stretching westerly to the coast of the Pacific for a small seaboard between St. Diego and St. Fernando. The new Government was then endowed with tripartite powers legislative, executive, and judicial; comprising a Senate of seventeen and a house of thirty-five members, with Speaker, Clerk, and Serjeant-at-Arms; and a Governor, Lieutenant Governor, Secretary of State, and Treasurer. The first General Assembly met on the 2nd July and adjourned on the 9th, having set forth their declaration of independence and memorialised Congress for admission into the Union under the name, style, and title of the State of Deseret—a designation which implies, in Mormon phraseology, "the honey bee," and is meant to typify the combined virtues of industry and love.

In treating of the affairs of the American continent, we have pointed out the extraordinary character of the country as resulting from the distances between one State and another. The present instance furnishes a signal example of this peculiarity. Supposing that "Deseret" should be admitted into the political fraternity of the Union in pursuance of its petition, then the capital of this State will be separated from the

seat of federal Government by 2,500 miles, being nearly twice the distance between Seringapatam and Delhi, and five-sixths of the distance between Liverpool and New York. It is, of course, well understood that the constitution of the New State is virtually based upon Mormonism, and that its internal economy will be characterised by the peculiarities of this creed. Whether such facts will operate as any bar to the political status now claimed, is a curious subject of speculation. The Americans are, undoubtedly, not particular to a shade or two of doctrine; or, as we should rather say, the general tendency of religious feeling in the Union is to subordinate doctrine altogether to practical developments of Christianity. Yet even the "Nothingarians" may be startled at the proposed recognition of so transparent an imposture as that conducted at Nauvoo. The Convention, however, proceeded very adroitly in their business. Not only did they avoid any mention of the Wilmot proviso, and every allusion to the disagreeable topic of slavery, but they even suppressed any particular reference to the creed of the State, premising, merely in general terms, that "all men have a natural and inalienable right to worship God according to the dictates of their own consciences," and expressly ordaining that the General Assembly of the New State "should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or disturbing any person in his religious sentiments, provided he does not disturb others"—a toleration which will probably recal to the reader's mind the liberality of King James II. to the Nonconformists. But, beyond doubt the most interesting point of the question is that operation of popular credulity or superstition which still serves to maintain this prodigious doctrine in practical vitality. Joe Smith lived before the world for years together in the full reality of convicted scoundrelism. There was not an atom of mystery or doubt about the knave's whole character, nor did he even condescend to the common austerities or hypocrisies of a religious impostor. He drank, swore, and swindled; drove about with a lumbering wagon in a broad-brimmed hat, cracking his whip like a courier, and could scarcely utter an intelligible address to extort the dollars of his followers. Yet year after year, as we understand the emigration still sets towards these fanatical sectaries from the port of Liverpool, and, what is even more extraordinary, is found to consist, for the most part, of a bettermost sort of people—small farmers, intelligent tradesmen, and well-to-do labourers, with a respectable portion of capital amongst them. What can be the explanation of this? Is it that colonisation, when conducted on professions of religion, however false, possesses attractions above that system which makes no religious provision at all? The anomaly well deserves an inquiry.

#### VISIT OF THE BISHOP OF DUBUQUE TO IRELAND.

TO THE EDITOR OF THE TABLET.

London, Oct. 12,

Dear Sir—When reading, yesterday, your last number, I found in it a small letter, which I

wrote lately in the United States to the Boston *Catholic Observer*. It brought to my mind the idea of writing one to you, the principal object of which will be to make known to your numerous readers the impressions which I felt during the five days that I have just spent travelling through unfortunate Ireland. Please excuse my trespassing on your truly valuable columns.

Divine Providence having afforded me an opportunity of appreciating the noble and truly Christian Irish character during the nineteen years which I have spent in my missions among the sons of Ireland in the United States of America, I could not cross over to Europe without paying a little visit to that Land of the Saints. I went, therefore, from Dublin through the counties of Killarney, Carlow, Queen's &c., as far as Waterford, and I took particular notice of everything on the road. The opportunity was favourable, as the public stages in that country are all open, and the roads are well macadamised and kept in excellent order. But I assure you dear Sir, the scene of poverty and misery in some quarters was wonderful, and I am told it is still worse in several other counties. I saw many poor cottages covered with straw, half-buried in the ground, and occupied by poor Catholic tenants who cultivate, in the sweat of their brow, small fields divided by poor green hedges or half-tumbled walls. The manner in which many were clothed was a sure indication of great poverty and of unavoidable suffering. At every station, at least in towns, the stage was surrounded by whole families of beggars, who by their pressing demands would elicit charity from the most hardened hearts. Many of those cottages were crumbling in ruins and abandoned by their tenants, who had emigrated to some more hospitable shore. As I was travelling along I saw occasionally some of those extensive and princely estates, occupied by rich English lords, whose dwellings and parks are surrounded by old lofty walls and shaded by quite annuated trees. The contrast between great opulence and extreme poverty was truly appalling, and one is at a loss to understand how this state of things can be tolerated in this age of light and philanthropy. Another contrast I cannot help noticing: as soon as I crossed the Channel from Dublin to Holyhead, in England, I perceived a great change for the better in the face of the country and in the look of the people; so much so, that one could hardly believe that Ireland and England were both under the same laws, and protected by the same government; and more than that, the poor Irish are either incarcerated or transported whenever they make any attempt to better their truly miserable condition.

On my way to Mount Mellera, I stopped, on Sunday, at Dungarvan, where I was entertained most honourably and affectionately by the Very Reverend Mr. Halley and the truly pious family of Mrs. M'Gee. I offered in the elegant Church of the Assumption, the Holy Sacrifice for a large, orderly, and devout congregation. Then I visited the holy Cistercian Monks. I found the church and monastery well built, but the location appeared to be very unfavourable. Twenty-five of them have already emigrated to my Diocese, and have commenced, ten miles from

the town of Dubuque, a new monastery, under most favourable auspices; and, should circumstances require it, they are all quite welcome in our free and happy country.

Permit me, dear Sir, to say something more concerning my principal object in visiting poor dear green Ireland. I went to see the great College of Maynooth, in regard to which the English Government shows great liberality, by giving annually a considerable amount for the education of 500 Catholic students, who are intended for the Holy Ministry. The new buildings, under the direction of a pious convert, Mr. P——, which are of a pure, chaste Gothic style, will shew that in the nineteenth century the old Catholic monuments are yet appreciated, and in ten years that noble edifice, which forms a square of 490 feet by 380, will almost appear to have been raised in the middle ages of the Church. . . . I have been very kindly received by the President and Vice President, and they gave me every hope that Divine Providence will inspire some of their scholars with a holy vocation for our truly arduous missions of America and even for that of Dubuque. I have likewise visited, near Dublin, the beautiful College of All Hallows, whose inmates are exclusively intended, for foreign missions, and there also I have gathered recruits for Iowa. I was very much pleased also with the city of Dublin, the streets and public buildings of which I have much admired. From London I intend to cross over from Dover to Calais, and from thence proceed to Amiens, Paris, and Strasburg, my object being to interest some German clergymen in our rapidly increasing missions of Iowa.

I have the honour to be yours most respectfully in Christ.

✠ MATHIAS.

#### ADDRESS OF THE FATHERS OF THE SEVENTH COUNCIL OF BALTIMORE.

TO MESSRS. THE PRESIDENTS AND DIRECTORS OF THE NORTHERN AND SOUTHERN COUNCILS OF THE PROPAGATION OF THE FAITH.\*

(From the *Annals of the Propagation of the Faith*, for September.)

Baltimore, May, 14, 1849.

Gentlemen—The Fathers of the Seventh Council of Baltimore have decided that the gratitude of the Church of the United States for the numerous benefits it has received from your noble Society should be expressed to you by a solemn act, and from the lips of one of our brethren whom they have delegated to the Holy See. Three years since a meeting was held of the Bishops of this province, then amounting in number to twenty-three; to-day two Archbishops and twenty-three Bishops are seated around the same altar, and regret the absence of two other Prelates who are precluded by the intervening distance from sharing the joy of this fertile union of Catholicity.

\* This version is a translation from the French, as transmitted from Paris.

The futurity of the Church, which seems everywhere else shrouded in a mysterious cloud pre-  
saging trials and triumphs from the moment of  
combat; this futurity dawns for us with the  
hopes, consolations, and vigour of a yet young  
Church springing into growth like the young  
vine, and will soon number six Archbishops and  
thirty Bishops amongst its labourers.

Besides the secular Clergy, we have for fellow-  
labourers nine religious bodies or pious societies  
—that precious portion of the Church militant  
which is no less edifying to the Pastors of the  
Church than to the Faithful, and is daily multi-  
plying its branches. Our religious communities  
present a no less consolatory spectacle. Hospitals,  
orphan asylums, poor schools, boarding schools  
for the wealthier class, numberless establishments  
prosper under the direction of virgins consecrated  
to God. However, there is one subject of  
affliction preying upon us, and that is our inability  
to extend to all the children of the faith the  
blessings of a religious education.

You can easily understand, gentlemen, the  
immensity of our wants and the greatness of our  
responsibility when you are made aware that the  
European and Catholic emigration now annually  
exceeds two hundred and fifty thousand souls!  
The emigrants are, with few exceptions, poor and  
denuded of resources; they are driven to America  
by famine and revolutions, and repair hither  
in quest of a subsistence which is but precarious  
in the old world. These poor require churches,  
pastors; their children are in need of instruction,  
spiritual bread, and oftentimes bodily food.  
Observe, gentlemen, that in order to keep pace  
with the annual augmentation of Catholics alone,  
we must yearly provide three hundred Priests,  
build three hundred churches, three hundred  
schools! Now, this is our present position: the  
old dioceses, or rather those which are most fa-  
voured and most solidly established, respond but  
feebly to the cries and wants of the multitude:  
those which are but nascent and have a thin,  
scattered, and poor population, have as yet no  
secured existence, and languish from want of aid.

The charity of Jesus Christ urges us, gentle-  
men, to recommend to your protection, and to  
your generous solicitude, this Church, of which  
we are pastors. What an interesting portion of  
the Lord's vineyard; It stretches from the banks  
of the St. Lawrence to the Pacific Ocean, from  
Canada to the Gulph of Mexico; it will follow  
the destinies of the nation whereby it has sunk  
such deep roots; it is summoned to yield its as-  
sistance to its sister in the south, the countless  
islands situated between America and China will,  
before long, call on our missionaries for succour.

Another fact, gentlemen, is very worthy of be-  
ing noticed by your wisdom and observation: we  
do not build upon sand, but here we plant the  
Cross on the Rock that cannot be shaken; at  
each step we take in the forest, we leave behind  
an ineffaceable track.

We could expatiate longer on this subject,  
gentlemen, if we had not commissioned our pro-  
moter to expound to you our wants, to familiarise  
you with our situation, and express to you that  
heartfelt gratitude which can find no juster and  
more eloquent expression than in the words of  
the Apostle: "We have had great joy and con-

solation in your charity, because the bowels of  
the saints have been refreshed by you."

Receive gentlemen, with our cordial blessing,  
the assurance of our respectful esteem—Your  
very humble servants and brethren in Jesus  
Christ.

(Signed) ✠ SAMUEL, Archbishop of Baltimore.

"MICHAEL, Bishop of Mobile, Promoter.

"JOHN JOSEPH, Bishop of Natchez.

FR. L'HOMME, Sec. of the Council.

## PROTESTANT MISSIONARIES IN INDIA.

Our attention has been again directed to Pro-  
testant Missions in this country by an extraordi-  
nary account of the Tanjore Mission, which we  
copy from the *Circulator* of the 19th December.  
The *Circulator* cannot be suspected of harbour-  
ing unfriendly feelings towards the Missionaries:  
nor will his "own reporter" (a man no doubt  
after his own heart) be suspected of publishing  
exaggerated statements with a view of injuring  
their cause.

The letter from Tanjore discloses at once the  
system of the protestant missionaries and the  
unhappy fruits of that system. Swartz knew a  
little of the Hindoo character. He believed that  
the heathens are more influenced by the present  
good things of this life than by the hope of hap-  
piness hereafter; and he accordingly held out  
worldly advantages to induce them to embrace  
protestantism. He gave to each of his converts  
a small piece of land rent-free; but he was too  
knowing to give his neophytes the title deeds of  
their tenements. He reserved to the Mission the  
title deeds, in order that the fear of losing their  
little holdings might counteract occasional long-  
ings after heathenism on the part of the con-  
verts, and enable the Mission to exact rent for  
these holdings, as soon as the occupiers appeared  
sufficiently orthodox in their protestantism not  
to be driven back into heathenism by such a de-  
mand. Mr. Guest has at length made the ex-  
periment. He claims rent for the Mission lands  
from the descendants of those who originally got  
them rent free from Swartz and his associates.  
And the consequence of this demand is that the  
whole congregation are in rebellion against him.  
The converts considered the lands as their own  
personal and private property, and they com-  
plain bitterly of the pastor who seeks to deprive  
them of "privileges and immunities that were  
coeval with their first reception of Christianity."  
In all this we see that the money is the grand in-  
strument of conversion with Protestant Missio-  
naries. When we recollect that Swartz had  
great influence with the Raja of Tanjore, that  
he had abundant funds at his disposal to be em-  
ployed for missionary purposes, and that he *did*  
*actually employ* those funds to give comfortable  
houses and small holdings free of rent to his  
followers; we are only surprised that he did not  
procure a greater number of adherents.

The Tanjore correspondent of the *Circulator*  
is very severe on Mr. Guest's congregation, but  
we cannot help regarding their conduct as the  
natural consequence of the system pursued by  
the missionaries. He reproves them as a set of  
hypocrites, who adhere to the Protestant religion



from motives of temporal interest, and whose public and habitual immoralities are lamented by the surrounding heathen; but he passes not one word of censure on the missionary system that made them what they are.

"They originally flocked round the missionaries (says the Tanjore correspondent of the *Circulator*) to satiate their hungry bellies with the good things of the mission, and they wish still to prey upon its vitals. And while the few who hold situations of emolument grudge with all the grudging of the most contemptible niggard to give one rupee for missionary purposes, they squander large sums of money on *night orgies, dancing girls, brahmans, whoredom!*"

Such is the character of the Tanjore christians, as written and published by the friends of the missionaries. Nor do the present christians of Tanjore appear to have degenerated in anything. They are walking faithfully in the footsteps of their forefathers: for in a report of that mission for the year 1823, which chanced to fall in our way, the writers express their regret "that the mission should be in such a dreadful state of decay; that there is great immorality; that a great many have adopted the heathen customs; that many had fallen into the practice of polygamy; and that the condition of the mission was any thing but promising, prosperous, or flourishing."—*Madras Expositor*.

### TORTURE OF PRISONERS.

(From the *Madras Spectator*, Nov. 8.)

We have had frequent occasion to express our belief, that the system of torturing prisoners with a view to extort confessions, is extensively in vogue amongst the Madras Police. The evidence upon the point, though not direct and circumstantial, has always been broadly suggestive of criminality, and there are few men who have sat upon the Grand Jury, or listened to the trials in the Criminal Court, who are not impressed with the same conviction. Upon no other ground could the circumstance be accounted for, that in every case of imputed felony, the Police could always prove an admission of guilt on the part of the prisoners, even though the confession might be the only testimony, or at best the main evidence which could be urged against them. The practice of torture in the Thanah stations has been often alluded to in the Supreme Court. The Judges have hinted at it; Counsel eloquent in the defence of native innocents have denoanced its asserted existence, and culprits without end, when confronted with their own declarations of complicity, have declared, that these self-accusations were only made with a view to escape the further infliction of intolerable agonies. Such in short have been the abundant opportunities of gaining knowledge upon this subject, that we do not think there is a single person in the Presidency, who has paid any attention to it, that doubts the habitual employment of torture, by the Police;—the Madras Magistrates always excepted. These gentlemen have always stood out equally for the humanity and

efficiency of their subordinates, and would as soon be brought to admit that a Talliar kept picklocks for his private use, as that atticks and cords formed part of the necessary "kit" of an active extirpator of parsimonious knaves.

"We hope," says the *Daily News*, "Lord Brougham is not about to become a FUSEYITE, but the following account of Brougham Chapel, by a correspondent of the *Carlisle Journal*, looks a little suspicious:—"Having a wish to see this chapel, which I had not been in since I left Penrith, thirty-nine years ago, great was my astonishment to find it metamorphosed from a plain whitewashed chapel to a tabernacle, all glorious within: with Sardonyx, topaz, jasper, sapphire, emerald, amethyst, agate, onyx, beryl, chrysolite, and carbuncles set in gold, with a new ceiling blazoned with heraldic devices of all colours, which dazzled my sight for a time and bewildered my understanding; to these were added carved oak seats, high armchairs at the altar, high candlesticks, and many more high things I cannot name. But the greater curiosity, and the one which most attracted my attention—not unmingled with feelings of disgust—was a new reading-desk, fitted up very lately, and which you tell us was cast at Carlisle. Of the various articles I ever beheld introduced into a chapel belonging to Protestants, this excels them all: a winged bull, a winged eagle, a winged lion, and a winged man support its base, and base supporters they are. What on earth have such things to do in a Christian church in the nineteenth century? They would have been all right in the land of Egypt 500 years before the birth of Christ, when stone worship was common among the unenlightened heathens. But this is not all. The congregation is solicited by an inscription around the desk to 'Pray for the soul of John de Burgham.' When did the gentleman live? This ought first to be ascertained; because, if he never lived, he had no soul to pray for. Was he a sinner or a saint? A sinner, no doubt, by asking people to pray for him so late on. It is common in our Church, at this day, to require the prayers of the congregation for the sick and afflicted, and it was also common to inscribe such things on tombs as 'Pray for the soul of John de Burgham' before the establishment of the Protestant religion; but, though the Romanists still pray for the dead, it is not permitted in our Church."

DR. GOBAT.—We (*Guardian*) are informed, on the authority of persons recently returned from the East, that the heads of the Greek, Latin, Armenian, Coptic, and Syrian Churches in Jerusalem, have determined to address a public protest to all Christendom, against the interference of Bishop Gobat in the internal affairs of their respective congregations; and that the European Consuls, under whose protection the Eastern and Latin Christians generally are supposed to be, intend to second this demonstration by a simultaneous appeal to their respective Governments against the part which the English Consul takes in supporting the Bishop's missionaries in their officious proceedings.

# THE CATHOLIC HERALD.

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

No. 6.]

CALCUTTA: SATURDAY, FEBRUARY 9, 1850.

[VOL. XVIII.]

ART. IV.—BIOGRAPHIA BRITANNICA LITERARIA; OR, BIOGRAPHY OF LITERARY CHARACTERS OF GREAT BRITAIN AND IRELAND. ANGLO-SAXON PERIOD. BY THOS. WRIGHT, M.A. LONDON: 1842.—*Dublin Review*, August, 1843.

There is perhaps no period more interesting to the antiquarian, and still more to the Christian, than the early portion of the middle ages. It was a time when the ruins of old institutions were thickly strewn amidst a young society: a time when the Church, asserting its promised immortality, had viewed, in calm security, the strife of men and wreck of empires. The same causes, however, that render it so deeply interesting, render it, to many, obscure, and almost unintelligible. It is generally admitted that the historian must divest himself of the ideas peculiar to his own age; and for a time, at least, assume and sympathize with those of the age which he undertakes to describe. This, it must be acknowledged, is a difficult task; and never more so than at present. We have been long settled in comparative tranquillity; we cannot conceive the effects of such a complete uprooting of society as took place on the invasion of the northern races; nor of the total change that must have resulted in the minds of men, both from the novelty of their situation, and from the wonderful nature of the truths which they learned to embrace. The French Revolution has, indeed, taught us many a lesson, of which the past age was ignorant; yet, disastrous as that event was, it did but ruin some cumbersome outworks, while the foundations and the main edifice were scarcely shaken. Much of what was unsuitable to the present day was swept down; and much too, it is to be feared, that was beneficial; much that might have controuled, with wholesome restraint, the wild passions of men. The same dynasty, however,

swayed France after, as had swayed it before, that event; the same religion was there, the same race, and, in many respects, the same institutions. Its effects cannot, for one moment be contrasted with that unparalleled series of invasions, by which the Almighty visited the crimes of Rome; by which that empire, which He had reared for the more rapid construction of His Church, was to be rudely shaken down as a worthless encumbrance.

For eight hundred years, the inhabitants of Rome had not been disturbed by the storm of foreign invasion. Its mutterings had, indeed, been heard, but only from afar. For a time they ceased, then again they threatened; till the storm that had been gathering for ages, burst with uncontrollable violence. One after another, the defences of the Roman frontier were borne down; here and there might be seen a Theodosius, a Stilicho, or an Aetius, still struggling, still waving the victorious eagle amid the rush of nations; but all was in vain. Great generals seemed raised up for no other purpose than to shew that human aid was unavailing,—than to shew that it was not so much the barbarians as the Almighty that waged war against Rome.

When the destroying angel was satisfied, and the flood of nations had subsided, what modern pen can describe the conquerors, those fierce men, with ideas of individual freedom as wild and boundless as their native forests, with tongues that scorned to conceal what the mind had dared to think; men that delighted in the "clash of shields," in "the joy of the

fight; generous to their friends, relentless to their foes; stern, and often frightful pictures of fallen humanity. How can we appreciate the feelings of this strange race, when they found themselves in a world which to them was totally new; when they, that had wandered singly in the marsh and forest, were accumulated in masses, and obliged to make their first essays in legislation and government. How enter into their sentiments, when they heard men of strange garb and venerable aspect, telling of other wars still to be waged, of other conquests still to be achieved; of a lost inheritance to be won; of immortal glory, of an eternal world; when, in the earnestness and simplicity of their untutored natures, they listened to the inspiring news, conferred together, weighed the arguments of the heavenly messengers, examined the grounds of the faith which was proposed, and, avowing the truth, directed all their energies to the fulfilment of its obligations. Acknowledging the Church to be the spouse of Christ, they felt it their duty to adorn her as "a spouse prepared for her husband." Poor and rich vied in beautifying and serving her sanctuaries. Proud warriors sacrificed their fiery natures; cut off the flowing locks that were the pride of the Saxon and Frank, and buried themselves in the obscurity of the cloister. Those that were brought up in all the delicacy and splendour that wealth and rank could bestow, daily distributed alms and washed the feet of Christ's poor; or, like Offa and his queen, and a countless multitude of princes and thanes, in their eagerness to obtain the blessings pronounced upon the poor, threw aside their rich attire, and mingling with the crowd in distant climes, earned their bread by the labour of their hands. Faith was the mainspring of all their actions; faith unveiled to their ardent gaze even the invisible world. They saw before them, as so many vital realities, the spiritual warfare between the flesh and the spirit, and between man and "the spirits of wickedness;" the protecting presence of angels; and the peculiar providence with which God watches over his Church, and glorifies it by ceaseless miracles; nay, they went still farther,—they beheld the dread array of judgment, as if visible to the eyes of the flesh; the fearful pit of condemnation, and the ecstatic joys of the blessed. We need but glance at the works which they have bequeathed to us, to be convinced that they truly "lived by faith." Is it any wonder that conduct such as this should be "a stumbling block to the Jews and folly to the gentiles?" Is it any wonder that the present age of worldly and unchristian tendencies cannot understand the lives of such men, or

can discover in them nothing but madness, hypocrisy, and superstition?

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER II.

Our poor monk, who, shortly before, reckoned the days he had to live,—who was terrified at the immense responsibility of the ministry of the word, to which Staupitz condemned him,—who knew not where to find money to pay for his doctor's cap,—was now overwhelmed with business. In a letter to Lange, he draws an amusing picture of his occupations.\*—"I have need of two secretaries, as I am not able by myself, to keep up my correspondence. Compassionate my unhappy lot. I am preacher at the convent, lecturer at table, parish preacher, rector of the studies. I am vicar, that is to say, a species of fac-totum;—conservator of the ponds at Litzkau, pleader and assessor at Torgau, expounder of St. Paul, and commentator on the Psalms. Add to all, this the temptations of the flesh, of the world, and of the devil!"

All kinds of temptations simultaneously assaulted him. This was what he gained by the glory, which sought him even in his cell: he could not purchase the same he was to acquire in the world, but by mental and corporal sufferings. But what will it be when he openly rebels: with what tempest will he not then be agitated? Glory is his first chastisement; and he now suffers so much, that he can no longer sustain it. He is forced to beseech his friend, Christopher Scheurl, to have pity on the monk of Wittenberg,—to give over exposing him to the allurements of that seductress of youth, mentioned by Solomon in his book of Proverbs, whose poison ferments in the veins, and whose name is—worldly vanity. He begs of him to close his lips; and not to praise one who is nothing but misery and sin,—the unhappy Luder, who rejects the praises which force themselves on him.†

These delightful details form a page which we would not tear out of the biography of the Reformer. Timid as he was, before the glory that thickens around him, he was no less courageous before another enemy, that kills only

\* Ibid p. 14.

† De Wette; Luther's Briefe, t. i. p. 69.

the body: this moment in the life of Luther is still more beautiful. The pestilence raged at Wittenberg. The friends of the doctor conjured him to accompany them in their flight.—"Fly," said brother Martin, "no! The world will not be lost, if a monk dies; I am at my post, and I will remain here, through obedience, until I shall be ordered hence. I cannot say with St. Paul, that I have no fear of death; but the Lord will deliver me from fear."<sup>\*</sup>

This was the language of a Catholic priest. When Luther laid aside his habit, he spoke not in this manner. When the pestilence appeared once more among his flock, he repelled those, who approached the holy table to strengthen themselves against fear.—"It is enough," said he, "that they publicly receive the body of Jesus, four times in the year: the church is not a slave. To give the sacrament to whoever approaches the holy table, especially in time of pestilence, would be too great a burden to impose on the minister."<sup>†</sup>

It may be asked:—while Luther was a Catholic, did no evil suggestion present itself to his mind? was he not agitated by doubt?—To all these questions he himself answers negatively. "I was," says he, "so intoxicated with and immersed in popery, that I would have killed, or at least assisted in killing, whoever should have refused the least act of obedience to the Sovereign Pontiff."<sup>‡</sup> Such, however, was not the truth: for his correspondence shows, that if his faith had not vanished, it began, at least, to grow weak;—that doubt assailed him:—that in his heart he was intoxicated with the sensation which his name, his boldness in the pulpit, and his praise of Hutten, had excited. He had opposed scholasticism in his *positions*,—theses which he did not dare to publish, but which he privately communicated to Christopher Scheurl, to have this learned friend's advice and opinion thereon.<sup>§</sup> To Lange he addressed his *Forty Precepts*, in which is found the germ of his future creed. In the embarrassment of his language,—in the paradoxical title, he gives these theses, his entire consciousness of their nature and object may at once be seen. It is a theological challenge that he offers, by the means of Lange, to whoever might wish to accept of it,— "that they may at length know, he is not a man to confine these propositions to an obscure monastery; if, indeed, his university is simple enough to restrict him to so limited a

sphere."<sup>\*\*</sup> He is not happy. His doubts become more importunate: he cannot avoid them. Unable to find in himself sufficient strength to resist them, he asks the assistance of a friend, whose prayers, he knows, are powerful with God—"Pray for me,"—he writes to the priest Leitzken,— "for every day brings me new trouble; every day I make one step more towards hell." This letter is signed Martin Luther, "an exiled son of Adam."<sup>††</sup>

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

[Of the strange curse belonging to Sherborne Castle.

S. Osmond . . . died bishop of Sarum. And by the said Osmond's gift, the lands of Sherborne continued in the possession of his successors, the bishops of Sarum, until the reign of king Stephen

Roger Niger, or Roger the Rich, being the next bishop, took part with Maud, the empress, against the king; whom the king, in respect of his power and wealth, much feared and earnestly prosecuted. The bishop, flying to his castle of the Devizes, was there straightly besieged; which castle was as manfully defended, and could not be persuaded to yield, until the king commanded a pair of gallows to be set up at the castle gate, and the bishop's nephew (whom the bishop entirely loved, being then a prisoner with the king) to be brought forth, and threatened to execute him, unless the bishop would yield up the castle: which lamentable object so prevailed, that to save his kinsman's life he yielded himself, his castle, and his wealth, being forty thousand marks in ready coin, to the king's pleasure, who took from him, not only the castle but the castle and barony of Sherborne also.

But it fell out that, whereas before the king had prosperous success in the war, now his enemy Maud, the empress (being his prisoner at Wallingford castle, and all her confederates disheartened,) his prosperity forsaking him, escaped out of prison in a great snow, Henry Fitz-Empress came with a great power out of Anjou, the Earl of Gloucester was freed, his own brother (the bishop of Winchester) forsook him; and he, hopeless of power to oppose his enemies, was forced to yield to

\* Lango, 36, Oct. 1516.

† Michelet: Memoirs of Luther, t. ii. p. 343.

‡ Preface to his works.

§ 19 Sept. 1517. Christ, Scheurl, p. 61. De Wette.

¶ These theses are printed in the Jena edition of his works, t. i. p. 9, and in that of Wittenberg, t. i. p. 55.

† I. Lango, 4. Sept.

†† Confiteor quod vita mea in dies appropinquet inferno, quia quotidie peior do et miserior. De Wette, p. 64, tom. i.

these ignoble conditions, viz. to adopt Henry for his heir to the crown (which for his life only he is to enjoy; having yet a son of his own, who was endowed with parts sufficient to manage a kingdom). Not long after his son Eustace, for grief (as some suspect, by poison) ended his days; and the king himself but a short time enjoyed this peace so dearly bought.

King Stephen being dead, these lands came into the hands of some of the Montagues (after earls of Sarum), who, whilst they held the same, underwent many disasters. For one or other of them fell by misfortune, as by the hand of justice, one beheaded, another slain, the father of one of them (teaching his son and heir to ride and run at tilt) [the said son] was by the hands of his own father slain, to the father's unspeakable grief. And finally, all the males of them [became] extinct, and the earldom received an end in their name. So ill was their success.

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from page 36.)

## PRUDENCE.

Man is principally made happy or unhappy by little domestic events, which occur in the privacy of his house. No one will deny that an humble citizen, who enjoys abundance and tranquillity, whose presence alone suffices to diffuse joy over the countenances of his wife and children, and whom every one seeks to please by marks of amiability and affection, has a more desirable lot than the great and influential nobleman, who is at once the object of fame and hatred, and whose presence banishes gaiety from the gilded saloons through which he passes,—towards whom his noble spouse cherishes a silent, but enduring dislike, the result of abused affection,—and whom his children despise, albeit their desire to respect him. In the simple, and, apparently, uniform routine of private life, there are few families which do not exhibit scenes, occasionally burlesque, extravagant, and degrading; but sometimes mysterious, dark, and terrific, the interest of which is increased by the narrow sphere within which they are enacted. It was to provide over these domestic scenes, and to avert the daily evils that beset life, that the ancients had their household gods—divinities of clay or gold, which, on each happy event, they crowned with myrtle and rosemary—whose virgin limbs were never stained with the blood of

victims, and at which the innocent hands of infancy ministered, by placing on them a box of perfumes, a little barley, and salt. With us the statue of Prudence should supply the place of these ancient *Penates*; for it is the guardian virtue of peace, of concord, of mutual attachment, and even of the temporal welfare of families—since it brings in its train the love of labour, order, circumspection, and economy.

The prudent man is happy in domestic life, because he has procured wherewith to supply the wants of himself and family; he averts the quarrels that, from time to time, would otherwise arise; he surrounds himself by faithful servants, and only cultivates the friendship of the virtuous and good. He does every thing by counsel, and to make use of a profound expression of the Scripture, "he comprehends his way."

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

*Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.*

*The twenty-second Article examined.*

### SECTION THE THIRD.

(Continued from our last.)

But this adoration which St. Gregory re-proves, is the adoration of *latria*, due to God alone, and not the *honorary adoration*, which is the same as veneration, and which many fathers mean by adoration when they apply it to men,\* and to holy images.† St. Gregory did not deny that this *honorary adoration* or veneration, due to holy images, should be paid them, as is plain from another of his epistles, wherein he writes as follows: "Jews coming hither from your city, have complained to us, that Peter—who was drawn by the will of God, from their superstition to the worship of the christian faith—with the assistance of some undisciplined persons, very scandalously, and without your leave, seized, on the day after his baptism, that is on the sabbath, during the paschal festivity, their Synagogue, situate in Cagliari; and that he placed there an image of Christ our Lord, a venerable cross, and the white robe with which he was clothed when rising from the font," &c. And

\* August. tom. 4. lib. 1. Quæst. super Genesim, q. 61.—Vide Genes. c. 23. v. 7.

† Tom. 2. Conciliorum, Conell. 2. Nicænum, act. 7.—Vide Psal. 99, v. 5.

in the same epistle, he, a little after, adds: "But as you have manifested your disapprobation of this mistaken conduct, by not taking part in it, we, consulting your inclination respecting this affair, nay, rather your judgment, advise you to have the image and cross taken down from thence with due veneration, and to have what has been forcibly carried away, again restored; for as well as the statute law prohibits the Jews from erecting new synagogues, so doth it in like manner allow them the undisturbed possession of the old ones."\*

We read in the liturgy of St. Chrysostom the following words—"The priest comes out of a small door with the Gospel in his hand, preceded by an attendant bearing a lamp. And turning himself to the image of Christ placed between the two doors, he, with his head bowed down, first repeats this prayer in secret, then says it aloud."†

(To be continued.)

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

*From the U. S. Catholic Miscellany.*

(Continued from our last.)

Before the reformation, or religious revolution in England, the legislative authority in all ecclesiastical matters belonged, subject to the approbation of the Holy See, to the clergy of the realm, that is, to the archbishops, bishops, and priests in convocation assembled. For some years after the reformation, such convocations were in fact assembled. But by *Statute 25, Henry 8, ch. xix.* it was enacted that the convocation should not make or execute any canons or ordinances without His Majesty's license, and assent to make and execute the same, and that the king should have power to appoint thirty-two commissioners, of whom half should be clergymen, and half of the *upper or lower house of parliament*, and these were empowered to abrogate and frustrate such of the existing canons and ordinances as they by his assent should deem proper. By this and subsequent statutes the authority of the convocation was so effectually transferred to the crown, that the convocation itself became wholly impotent and useless, and for more than a century has never transacted any business. The last which did act was in the year 1717, in the reign of

George I, when the proceedings turned chiefly upon two publications of Bishop Hoadley, the one entitled, "a preservative against the principles and practices of the non-jurors," and the other a sermon "on the nature of the kingdom of Christ." While the convocation was engaged in discussing the report of a committee censuring these publications as "tending to impeach the royal supremacy in causes ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions," the discussion was silenced by a royal prerogative, and those ecclesiastical synods for all practical purposes have since ceased to exist. In the United States, according to the discipline of the Protestant Episcopal Church, the legislative authority over all ecclesiastical matters, is exercised in each diocese by a diocesan synod or convention, constituted of the bishop, the clergy, and certain lay delegates of the respective congregations of that diocese. A convention is also held, which is called national, consisting of the bishops, clergy, and lay delegates from the different dioceses, but its authority is understood to be consultatory or recommendatory merely. Its decrees or decisions do not bind *per se*, but bind only through the sanction of the conventions of the several dioceses.

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last.)

## MATILDA OF SCOTLAND.

Matilda passed the Christmas festival of the same year 1115, in the company of her royal husband at the Abbey of St. Alban's.\* They were the guests of Abbot Richard, who had then brought to a happy conclusion the building of that magnificent fabric. He invited the queen, who was one of its benefactresses, the king, and the Archbishop of Rouen, and many prelates and nobles, to assist at the consecration of the abbey, which took place Christmas-day 1115. The royal pair and their suite of nobles and ladies were lodged in the abbey, and entertained from December 25th to January 6th. The queen, sanctioned by Henry, gave, by charter, two manors to St. Alban's. The existence of a portrait of Queen Matilda is certainly owing to this visit;

\* Gregor., epist. ex Registro, lib. 7, Indict. 2. c. 5. Epist. avario episcopo Caraltano.

† Chrysost., tom. 5., Missa Chrysost.

\* Newcome's History of St. Alban's, pp. 56, 63.

for in a rich illuminated volume, called the Golden Book of St. Alban's, now in the British Museum, may still be seen a miniature of the royal benefactress.\* This queen is attired in the royal mantle of scarlet lined with white fur; it covers the knees, and is very long. The mantle is square to the bust. A cordon of scarlet and gold, with a large tassel, passes through two gold knobs, she holds the cordon in her left hand. She wears a tight kirtle of dark blue, buttoned down the front with gold. Her sleeves fit close to the arms, and are scarlet like the mantle. A white veil is arranged in a square form on the brow, and is surmounted by a gold crown formed of three large trefoils, and gold *oreillettes* appear beneath the veil on each side of the cheeks. The veil flows behind her shoulders with three lappets. Matilda is very fair in complexion. She has a long throat, and elegant form, of tall proportions. She displays with her right hand the charter she gave the abbey, from which hangs a very large red seal, whereon, without doubt, was impressed her effigy in grand relief. She sits on a carved stone bench, on which a scarlet cushion figured with gold leaves. The cushion is in the form of a woolpack, but has four tassels of gold and scarlet. A piece of figured cloth is hung at the back of her seat. There are no armorial bearings, one proof of the authenticity of the portrait. "Queen Matildis gave us Bellwick and Lilleburna," is the notation appended by the monks of St. Alban's to this portrait.

\* Cottonian MSS. Nero D. 7. A beautiful and accurate copy from the original has been drawn by Mr. Kearney at the expense of Henry Howard, Esq., of Corby, the descendant of Matilda, and presented by him to the authors of this work. It corrects in many particulars the errors of an engraving published by Strutt. We have the opportunity, in this second edition, of describing Matilda's portrait from an examination of the Golden Book itself. The Golden Book of St. Alban's is a sort of conventual album, in which were entered the portraits of all the benefactors of the abbey, together with an abstract of their donations. Five different artists, of various degrees of merit, may be traced in this collection. Some of the miniatures are exquisitely designed and coloured, others are barbarous and puerile in their execution; some of the portraits are represented holding well-fitted purses, others displaying the charters with large pendant seals which secured broad lands to church and poor. It is true that Matilda's portrait was not entered till the fourteenth century when the book was first commenced. But the style of dress, together with the form of the throne on which the queen is seated, prove that the original design was drawn in the queen's own day, for the artists of the middle ages drew what they saw; and had the painter been inclined to give a supposititious portrait of Queen Matilda, he would have designed her figure clad in the costume of Edward the Third's era, and seated in the high-backed Gothic chair of state on which royal persons were enthroned since the days of Edward the First, as may be seen by reference to any collection of engravings from regal seals. Instead of which, Matilda is seated on the primitive stone bench of Anglo-Saxon royalty, represented on the seals of the Anglo-Norman and early Plantagenet monarchs.

## LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

CHAP. VII.

(Continued from our last.)

Campbell put Charles down at about half-way between Melford and his home. It was bright moonlight; and, after thanking his new friend for the lift, he bounded over the stile at the side of the road, and was at once buried in the shade of the copse along which his path lay. Soon he came in sight of a tall wooden Cross, which, in better days, had been a religious emblem, but had served in later times to mark the boundary between two contiguous parishes. The moon was behind him, and the sacred symbol rose awfully in the pale sky, overhanging a pool, which was still venerated in the neighbourhood for its reported miraculous virtue. Charles, to his surprise, saw distinctly a man kneeling on the little mound out of which the Cross grew; nay, heard him, for his shoulders were bare, and he was using the discipline upon them, while he repeated what appeared to be some form of devotion. Charles stopped, unwilling to interrupt, yet not knowing how to pass; but the stranger had caught the sound of feet, and in a few seconds vanished from his view. He was overcome with a sudden emotion, which he could not control. "O happy times," he cried, "when faith was one! O blessed penitent, whoever you are, who know what to believe, and how to gain pardon, and can begin where others end! Here am I in my twenty-third year, uncertain about every thing, because I have nothing to trust." He drew near to the Cross, took off his hat, knelt down and kissed the wood, and prayed a while, that, whatever might be the consequences, whatever the trial, whatever the loss, he might have grace to follow on whithersoever God should call him. He then rose and turned to the cold well; he took some water in his palm and drank it. He felt as if he could have prayed to the Saint who owned that pool—St. Thomas the Martyr, he believed—to plead for him, and to aid him in his search after the true faith; but something whispered, "It is wrong;" and he checked the wish. So, regaining his hat, he passed away, and pursued his homeward path at a brisk pace.

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, Esq.

CHAP. LIX.

*(Continued from our last.)*

## UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."

*Old Proverb,*

Howard met Miss Sedley soon after she had received the abbot's letter, and he fully concurred with her in thinking that its writer had established a powerful case.

He learned that Emily intended to return to Killandrum on the morrow. He experienced a sensation of regret at her departure, that somewhat startled him, and revealed to his conscious heart that Miss O'Hara's frigid rejection of his suit had not quite steeled him against the influence of female intellect and excellence.

Such was our hero's mood, when a letter arrived from Mrs. Sanderson—the first he had received from her for many weeks. The epistle contained the usual quantity of ghostly admonition; complained much of the writer's failing health, and ended by expressing an earnest desire to see Howard soon at the Hall.

Our hero was sincerely grieved to find that Mrs. Sanderson's health was still infirm; for despite her fanaticism, there was blended in her character so much worth with such strength of affection for her friends, that he felt a warm and sincere attachment for her.

"I will gratify her by a visit," thought Howard; and the purpose was strengthened by the recollection that Killandrum would now for some time be the residence of Emily.

Within a week, Howard mingled with a coterie of friends who were assembled round the fireside of Dorothea. He was shocked to see her pale and care-worn features; her gait was feeble, and her whole appearance haggard. She advanced beyond the circle to receive him, pressed his hands with cordial warmth, and whispered.

"Are you at length freed, dear Henry, from the toils of the sorceress?"

"My dear ma'am, I don't understand——"

"From the toils of the popish girl, Miss O'Hara, then—since I am compelled to name her."

"She has finally refused me."

Mrs. Sanderson uttered a fervid ejaculation of thankfulness to heaven. "I had heard so, indeed," said she, "but I bless the Lord that the glad tidings are confirmed from your own

lips. My mind is relieved from a heavy load. Now come and join our friends."

The party included Macklyn, St. Leger, the Miss Sedleys, and a few of the Killandrum notabilities.

A double knock! Presently Miss MulKelly and Miss M'Grider were ushered into the room. The M'Grider brought with her several copies of "The Innisfoyle Gospel Trumpeter;" in which appeared a long manifesto of M'Gwin's, asserting that the peasantry of that district were in a state of savage barbarism; that his life might perhaps be the forfeit of his zeal for the dissemination of the truth; but yet he would persevere, "in the strength of God;" and even although he should be murdered by the Papists, he would think it a high and glorious privilege to be permitted by his Maker to seal with his blood his testimony to the eternal word of the Lord.\*

Miss M'Grider had also brought with her a box, which was destined to contain contributions to a mission recently established to protestantize the inhabitants of Innisfoyle and its vicinity. The missionaries had not yet commenced their operations; but gospel-readers were in training for the grand exploit, and the friends of the project hoped that all would be in readiness in the course of a month. Miss M'Grider had intended to make her private appeal for a pecuniary subscription to Martha; but Miss MulKelly, for want of some other subject of conversation, drew attention to the little box, at the same time lamenting the spiritual destitution that the printed paper on its lid so affectingly stated.

St. Leger requested to be shown the box, and he read thereon, that "in the district surrounding Innisfoyle and its monastery, there were 50,000 souls, scarcely one of whom had heard of the common and glorious Saviour; and that on one island near the coast there was a large stone, which the wretched peasants worshipped as their God."

\* See note, vol. i. p. 201. With reference to that clever speculation called the Achill mission, on behalf of which the story of the idol-stone was invented, I beg to quote from p. 400 of Mr. S. C. Hall's tour through Ireland, the following passage, merely entreating the reader to bear in mind that Mr. Hall is not only a Protestant but a Tory:

"It was impossible," writes that gentleman, "not to appreciate the magnanimity of the poor, miserable, utterly destitute, and absolutely starving inhabitants of Achill, who were at the time of our visit enduring privations at which humanity shudders, and to know that by walking a couple of miles and professing to change their religion, they would be instantly supplied with food, clothes, and lodging. Yet these hungry thousands—for it would be scarcely an exaggeration to say that nine tenths of the population of this island were, in the month of July last, entirely without food—preferred patiently to endure their sufferings, rather than submit to what they considered a degradation. Such fortitude we do believe to be without parallel in the history of any ignorant and unenlightened people since the creation of the world."



## STATE OF IRELAND.

THE RIGHT REV. THE BISHOP OF CLONFERT.

*Extract of a letter from Dr. Derry to His Grace the Most Rev. Dr. P. J. Carew, Archbishop V. A. B.*

MY DEAR LORD,—I gladly embrace the present opportunity, of conveying to your Grace, the assurance of my unaltered esteem and of my gratitude for all the favours I received from you, my dear Lord, in the several stages of my Collegiate Life.

It occurred to me, that your Grace would not be sorry to hear from myself something regarding the diocese of which I have, most unworthily been appointed Bishop. Your Grace is probably aware that in extent as well as in population it is one of the smallest in Ireland. The Clergy are only about forty in number, some years ago, the Catholic population was about eighty thousand. The calamities of the last four years, famine, pestilence, and the dreadful machinery of work-houses, and of ejections by Landlords, have reduced the number of Catholics probably to fifty thousand, if indeed, they now at all reach that figure. I have to deal with a formidable party of bigotted Protestants, principally concentrated at Ballinasloe, but whose influence is felt in several other parts of the diocese. My Priests are generally, indeed I may say without any exception, laborious, humble and disinterested. Their situation has been most painful during the late years of trial: To them all in distress ran for relief; from them, they sought that advocacy which could alone insure employment from them; the poor suf-

ferers not only expected the consolations of religion, but all the supply of food, of clothing, of medical assistance, to which they could aspire. Harassed by these demands, many of the priests, indeed almost all were from time to time dangerously ill. In our town, we lost two priests; and had, within a short space of time, its Clergy at least seven times in fever. The Cholera has lately visited us, and has swept away our broken down peasants by hundreds. It is particularly melancholy to see the state of the few surviving children to be found now in town or country. They have suffered so much as to leave one in despair of ever seeing them arrive at a healthy maturity and medical men seem agreed that the constitutions of the rising generation of Ireland are irreparably damaged. I am grieved to be obliged to add that the spiritual faculties of the people, their energy, zeal, and devotion, have also suffered in the dreadful ordeal; without food, and without clothes, the young are uneducated, the old are spiritually paralysed, our Chapels are almost deserted; and thus death when it comes finds the sufferer, more than resigned, I fear too often indifferent to its consequences. The base efforts at proselytism that are made, of course, increase their spiritual dangers, and exceedingly embarrass the exhausted priests. Such, my dear Lord, is the condition of those, for whom I have been made responsible. Have not I then need of your Grace's charitable prayers?

I remain, my dear Lord,  
Your Grace's most obedient

and faithful servant,

22d June, 1849. ✠ JOHN DERRY.

### B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A Friend to the Orphanage, through			
Rev. Mr. Mascarenhas, ..	Rs.	8	0
Mrs. Gonsalves, ... ..	...	3	0
Mr. Costello, .. .. .	...	5	0
Mrs. Daly, <i>House of Correction</i> , as a thanksgiving offering for her re- covery from sickness, ..	...	10	0
Anonymous, .. .. .	...	5	0

#### Monthly Subscription for the Orphanage.

Edmund O'Brien, for December 1849, and Jan. and Feb. 1850, ... ..	Rs.	15	0
G. F. Luckersteen, for do. do. do.,		15	0
A. C. Neame, for November and De- cember 1849, ... ..	...	4	0
M. T. Lepres, for do. do. do., ..	...	2	0
E. Heberlet, for October and Novem- ber 1849, .. .. .	...	4	0

In the month of January, 1844, an attempt was made to get up a charge of intended massacre by the Achillonian Catholics, of the Rev. Mr. Nangle, the Protestant missionary, and his flock. The falsehood was published in Mr. Nangle's paper, the *Achill Missionary Herald*, and thence copied into other Journals. Its publication elicited an indignant letter to *the Times*, from Mr. Hall, of which the following passage is an extract:—

"The intention of the conspirators (writes the Rev. E. Nangle in his own newspaper, the *Achill Herald*—fruitful source of incalculable mischief!) was to have come down in considerable force at night, to have entered by one of the windows of the senior missionary's (i. e. Mr. Nangle's) house, to have strangled him, and the other heads of the mission in their beds, and, after robbing them, to burn their dwellings.

"Rely, upon it, sir, there is not a shadow of foundation for this 'horrible plot.' For the sake of mercy and justice, lend your powerful aid to prevent so foul a slander from obtaining credit in this country.

"Without meaning to insinuate that this cock-and-bull story of conspiracy to murder wholesale has been got up for the occasion, I may at least say that it occurs at a lucky moment for the colony, inasmuch as within the next month the Rev. E. Nangle will make his customary round of visits to several English towns, and deliver his annual oration at Exeter-hall; the result of which, once a year, is a freightage of English gold to the small colony at Achill.

"I append my name, which you will either print or withhold at your pleasure.

Jan. 24, 1844.

"S. C. HALL."

F. C. Belety, for do. do. ... 4 0  
 C. Cornelius, for October, November  
 and December 1849. ... 6 0

THROUGH MR. N. O'BRIEN.

D. McCleod, .....	Rs. 5 0
Snooks, .....	.. 5 0
A Friend, ... ..	.. 1 0
A Friend, .. ..	.. 5 0
William Turner, ... ..	.. 5 0
D. Begg, ... ..	.. 5 0
J. Page, ... ..	.. 1 0
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H. Blackriaurrf, ... ..	.. 1 0
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W. W. Kettlewell, ... ..	.. 10 0
R. R. Bawill, ... ..	.. 8 0
G. Newman, ... ..	.. 5 0
H. Francis, ... ..	.. 1 0
J. Wylie, ... ..	.. 10 0
A Friend to the poor, ... ..	.. 2 0
D. Jardine, ... ..	.. 16 0
J. J., ... ..	.. 10 0
D. S., ... ..	.. 10 0
J. R., ... ..	.. 2 0
O. W. S., ... ..	.. 1 0
S., ... ..	.. 1 0
W. C. Braddon, ... ..	.. 10 0
J. Church, ... ..	.. 10 0
H. E. Braddon, ... ..	.. 10 0
P. J. H., ... ..	.. 5 0
R. B., ... ..	.. 2 0
D. C., ... ..	.. 5 0
H. B., ... ..	.. 3 0
C. E., ... ..	.. 5 0
M. L. S., ... ..	.. 1 0
M. J. M., ... ..	.. 10 0
C. S., ... ..	.. 10 0
C. B., ... ..	.. 5 0
R. A. Kerr, ... ..	.. 5 0
D. D., ... ..	.. 2 0
John Gifford, ... ..	.. 8 0
E. Waker, ... ..	.. 5 0
C. F. Burgett, ... ..	.. 5 0
Captain Atkins, ... ..	.. 2 0
N. C. Mullick, ... ..	.. 2 0
W., ... ..	.. 2 0
M. D., ... ..	.. 2 0
J. W. P., ... ..	.. 2 0
C. F. Marshall, ... ..	.. 10 0
A Friend, ... ..	.. 2 0
P. W. Z., ... ..	.. 3 0
C. Feroch, ... ..	.. 5 0
T. Scott, ... ..	.. 5 0
S. C., ... ..	.. 2 0
J. G. Llewelyn, ... ..	.. 5 0
A Catholic, .....	.. 5 0
A Catholic, .....	.. 3 0
A Catholic, .....	.. 10 0

BOW-BAZAR.

Collection made by Mr. James Mylan for the  
 Month of December last, in aid of St.  
 Francis Xavier's Chapel, Bow-Bazar.

Mr. James Rideout, ... ..	Rs. 5 0
Mr. F. Pereira, ... ..	.. 2 0
Mr. J. Cornelius, ... ..	.. 2 0
Mr. Francis George, ... ..	.. 2 0
Messrs. Deefholts, ... ..	.. 2 0
Mr. J. D'Cruz, ... ..	.. 1 0
Mr. Charles Andrew Pereira, ... ..	.. 1 0
Mr. M. T. Lepies, ... ..	.. 1 0
Mr. J. Leal, ... ..	.. 1 0
Mrs. C. R. Belletty, ... ..	.. 1 0
Mrs. A. Powell, ... ..	.. 1 0
Mrs. R. DeLaSiana, ... ..	.. 1 0
Mrs. E. Day, ... ..	.. 1 0
Mrs. Bilderbeck, ... ..	.. 0 8
Mrs. F. Salvador, ... ..	.. 0 8
Mr. John Fegredo, ... ..	.. 0 8
Mr. W. Salvador, ... ..	.. 0 8
Mr. S. Pinheiro, ... ..	.. 0 8
Mr. P. Gill, ... ..	.. 0 8
Mr. P. Rebêiro, ... ..	.. 0 8
Mr. William Martin, ... ..	.. 0 8
Mr. S. Gomes, ... ..	.. 0 8
Mr. J. Andrew, ... ..	.. 0 8
A Catholic, ... ..	.. 0 8
Mrs. R. Lepies, ... ..	.. 0 4
Mrs. E. Martin, ... ..	.. 0 4
Mrs. J. Francisco, ... ..	.. 0 4
Mr. J. Nicholas, ... ..	.. 0 4

CHITTAGONG MISSION.

THROUGH THE REV. MR. RENIER, *Mergui.*

Mr. Crowley, ... .. Rs. 25 0  
 Mr. Yoxall, ... .. 15 0

Selections.

REVIEW.

*Recollections and Experiences during a Parli-  
 amentary Career from 1833 to 1848* By John  
 O'Connell, Esq., M. P. In Two Volumes.  
 London: Bantley. 1849.

Perhaps much of the interest which readers  
 will feel in these volumes depends on the anec-  
 dotes with which Mr. O'Connell has liberally  
 filled them. Some of these, the shorter ones,  
 we shall lay before our readers. We begin with  
 the account of the presentation of an address to  
 her Majesty from the reformed corporation of  
 Dublin. The late Mr. O'Connell was the May-  
 or, and in that capacity attended with the mem-  
 bers of the corporation.

One duty of his new office he had to discharge  
 in full paraphernalia of state, a short time after  
 arriving in London. The Corporation of Dub-

It had agreed to an address, congratulating her Majesty upon her then recent marriage with Prince Albert; and they had claimed their right, "and had their claim allowed," to present it by a deputation of their own number to her Majesty in person. Accordingly, two of the aldermen and two of the common councillors, representing respectively the two classes of corporators, accompanied by the Town Clerk, Sword and Mace bearers, Marshall and High Constable of the body, rendezvoused at my father's hotel in London on the appointed day, all *en grande tenue*, for the purpose of attending him when presenting the address. Some three or four Irish M.P.'s and one or two burgesses of Dublin, who happened to be in town at the moment, added to the tail: and away we went through Pall Mall, with many a jeer from the passers by at the modest and mitigated display of gingerbread on the equipages and appointments of "the shabby Irish Corporation."

We were kept waiting below for a short time, and then marshalled in state up the great staircase of Buckingham Palace; the Corporation officers going first, and then the Lord Mayor and his chaplain. The latter, a most respectable and deservedly respected old clergyman, now some years dead, gave some amusement just at this important moment, by a display of one of the little harmless peculiarities for which he was noted in laughter loving Dublin. The oldest curate, not only in Dublin, but perhaps in Ireland—having been in that subordinate rank for nearly fifty years, during the greater part of which lengthened period he had remained in it voluntarily, refusing several parishes which had been successively offered to him,—he yet had from the Court of Rome the honorary title and dignity of a Monsignore, part of the outward and visible signs of which honorary office are a short mantle of black silk, worn on the shoulders, and a neckcloth, stockings, and gloves of prelatial purple. Both stockings and gloves in his case bore testimony, by many a darn and many a discoloration, to the habits of a most rigid economy, which he had practised through life for the most laudable and unvarying purpose of dedicating the savings of his small stipend to erecting "free foundations" or bursas for ecclesiastical students in Maynooth, and, I believe, the Irish Ecclesiastical College at Rome. One of these gloves, marked by many a token of his honourable and apostolical poverty, he now held up to the fastidious eyes of a gold bedizened and perfumed official of the Palace, and said, in his own loudly, fatherly way,—

"My son, I left the fellow of this glove in the parlour below. Will you look for it for me, while we are upstairs! and the Lord bless you!"

"Certainly, Sir, certainly! I shall be sure to have it for you as you come down;" was the civil and very proper reply, and the assurance was most punctually accomplished.—(Vol. ii. pp. 124—127.)

There is another, of a different kind, in reference to the Catholic Cathedral at Longford.

At the time I saw the rising cathedral, a prophecy concerning it had just been fulfilled, greatly to the disconcerting of the soothsayer.

He was a Clergyman of the Established Church, of very ultra-ascendancy politics, and exceedingly wrath with "the Papists" at their audacity in no longer contenting themselves with the wretched mud hovel in which the sacred mysteries of their religion had from the time of the Penal Laws been celebrated, but aspiring to build and possess a church, larger than any the State religion could boast of in the province. Unfortunately for him, his way in and out of Longford town, lay directly by the front of the "Papists'" new cathedral; and it was a standing source of amusement with the people, to watch the gesture of infinite disgust which he invariably betrayed whenever he passed the obnoxious structure. One day he took particular notice of the observation to which he was thus subjected; and in the height of his anger the spirit of prophecy came upon him.

"Ay," said he, "it's all mighty fine. You think you are mighty fellows to be building so big a church; but I tell you that the first sermon that is preached in it, will be by a Protestant minister!"

His words came literally true! A sermon for a charitable purpose was preached in 1842 within the roofless enclosure, and by a much-respected gentleman in the Orders of the Church of England—the Honourable and Reverend George Spencer, brother of the late, and uncle to the present, Earl Spencer. Unhappily for the prophet, the Rev. Gentleman was then for some years a convert to the Catholic Faith, and had recently received Priest's orders in the Church of Rome!—(Vol. ii. pp. 194, 195.)

Ingratitude is so common a vice, that men look for its manifestation as confidently as they do for lightning when they have heard the thunder-clap. The late Mr. O'Connell, during his long life, was not exempt from the lot of others who have done services not returned by those who profited by them.

At times, however, indications of his real judgment of men made themselves visible, almost in spite of himself. A gentleman whom he had seriously obliged was one day overpowering him with thanks, and assuring him he would be 'eternally grateful.'

"Don't pledge yourself too strongly, my good Sir," said Mr. O'Connell, "and don't give yourself so much trouble to assure me. I am quite convinced that you entirely mean, at present, what you say. But mark my words; I have obliged you too much to meet a return. You will yet attack me, and bitterly, and you shall be welcome so to do!"

It fell out exactly as he had said, notwithstanding the earnest protestations of the object of his kindness—and the realisation of the prophecy gave no surprise to its author, and caused no feeling in his mind beyond that of indulgent pity.

A young gentleman whom he had favoured and assisted by every means in his power, in an effort at making an independency at the bar, having through quite another source obtained a colonial appointment, complied with the usual conditions exacted from Irish candidates for

office, by an attack upon Ireland—in particular upon my father.

“It was but natural that he should do so,” said the latter to some friends, who bitterly denounced the young man’s conduct: “did I not give—provocation? did I not do him a service.” —(Vol. i., pp. 175, 176.)

Another illustration is afforded us as early as 1829, when the Catholic Relief Bill was carried by the boldness of Irish Catholics and the skill and genius of Daniel O’Connell. He writes as follows from London to a friend in Ireland.

“Have you heard of the conduct of the English Catholics towards me? They have a club here called the ‘Ois-Alpine,’—a bad name, you will say. They had been much divided amongst themselves, and were now about all to re-unite. I agreed to be proposed into it, when, behold! they met the day before yesterday, and black-beaned me.

“However, I believe it has knocked up the club, as Howard of Gorby, and several others at once declared that they would never again come near it.

“Mr. Blount has behaved exceedingly well on this occasion—no man could behave better. I believe there are many of them highly indignant at the conduct of the rest; and at all events I heartily forgive them all. But it was a strange thing of them to do—it was a comical ‘testimonial’ of my services in emancipating them. It would be well, perhaps, if I could un-emancipate some of them.” —(Vol. ii., p. 75.)

The club was a nest of Gallicanism and Jansenism, we believe, and could therefore do nothing but honour to whomsoever it refused to admit within it. No good, certainly, could result from a club, many of whose members were on better terms with a heretical Government than with the Holy See.—*Tablet*.

## LONDON.

### ST. GEORGE’S AND HORSEMONGER-LANE GAOL.

—What a dreary, dreadful morning this has been: thousands and tens of thousands moving towards Horsemonger-lane gaol to witness a terrible spectacle, and that spectacle a man and wife hanged for murder. The depressing feeling still hangs over one, although the victims have ceased their sufferings as to this world; and this neighbourhood, the scene of the morning’s horror, hardly recovered its wonted routine of activity and life, although it is now three in the afternoon. It would be well if it were possible that these terrible executions were not on the top of Horsemonger-lane gaol. I saw nothing of the distressing preparations for this morning’s tragedy, but to my mind the stage-boxes and other accommodations for the sight-seers, are as melancholy as the black beams of the drop itself; and if one were not, the others would be. Public executions may be, and are deemed necessary, but they are evils to a certainty, whatever else they be. What good results can possibly accrue to the ladies and gentlemen in the stage-boxes and windows of the opposite houses who pay to

see that at which every kind and good heart shudders, and every ordinary mind feels distressed—most distressed—I cannot comprehend. As to the mixed multitudes the mob, and such a mob—the vilest and worst of the town, thieves and vagabonds, and worse—as to any beneficial result reaching them from a public execution, it is a monstrous folly to think of it for a moment: so that had this morning’s shuddering spectacle been withdrawn from the public gaze and witnessed only by officials, it would indeed have been a gain. Let it be in the court-yard of the prison; as it is, all is bad and nothing good—it does no good to any one. The morbid curiosity of this class of the public was painfully shewn yesterday afternoon in the Waterloo-road. Several scores of persons of all ages and sizes, and some well-dressed-women, and some mothers with their children in arms, were passing in and out of a shop opposite the railroad terminus. On inquiring what it was all about, I was told that the shells for Manning and his wife were to be seen within! That was a nice afternoon’s sight for the gentlemen and gentlewomen of the Waterloo-road, was it not? Everybody seemed very much pleased, and from the satisfied faces of the comers-out, one would have fancied something exceedingly interesting was within; but no, it was only the shells for Mr. and Mrs. Manning, then alive, but to be hanged in the morning! There is a vast deal of humbug about the refined feelings of English men and women; they are not a jot better than the rest of women; be satisfied on that point. How the wretched Mannings looked this morning I know not, as no account could appear as yet, but the appearance of the unhappy woman yesterday morning at about noon was sad and sore enough. After all, when the last comes to the last, one forgets the crime when the despairing eye and the suffering face of the doomed one confronts or rather falls before one. I did not see her, but much dreaded and yet hoped to have been sent for to see her to do something for a wretched, fallen, degraded one, even though that one were a shedder of blood. But another person saw her, and that one would have done more in softening and reaching the heart of the condemned than all the ill-managed attempts of all the Gaol Chaplains of England. Woman best understands woman, and though a criminal be a very tigress in human shape, the heart softens through well-timed, ardent, sincere, and affectionate entreaty, when that entreaty comes from a fine feminine mind and feeling heart. Such would have been the case with the obdurate Maria Manning had a certain gentleman been permitted to have had anything like a confidential interview with the unhappy woman on Monday morning; but prison regulations would not permit this, and that interview ended in nothing. This lady was just the kind of person to have won over the obdurate prisoner’s heart. Fine in person, and finer in mind, ardent, sensible, affectionate, devout, one that throws herself, soul and body into any charitable work that she undertakes, she is one that would have, through quiet, well-timed, affectionate, persevering entreaty—sincerity, truthfulness and warmth, have won that unfortunate woman. I feel confident,

if any human being could. None of you know her...she is not in Catholic society, she never reads the TABLET, and very likely has never heard of it; and did not even know of St. George's Church—but quite amongst the other party-high and the dry Protestant section—yet she is a Catholic, God knows her, and what she undertook and did to save the hapless Maria Manning will never be forgotten. Now, just conceive how little hope there was of doing anything with the strong-hearted doomed one in the condemned cell on Monday morning. Imagine a room not much larger than twice the dimensions of a Great Western first-class carriage, and the prisoner seated with a gaol woman close by her, close up to her—one on the one side and one on the other—two turnkeys, the Governor of the prison, the Chaplain, and my friend. There was Maria Manning, half-awake and half-asleep, weary and worn out—twelve hours' preaching and exhorting every day by a drawling, monotonous, starched kind of a Chaplain, and the two women ever present, would account for the half-stupor on the prisoner's part—if nothing else crushed her brain. One squeeze of the hand by a kind-hearted, sensible, religious, accomplished gentlewoman, with a sorrowing, sympathising look, and sincerity withal—for nature never simulates—would have done more than twelve hours' preaching; and then, when tears had fallen and been wiped away, and some half-articulated expression of commiserative condolence at her sad situation, and then more tears; as would have truly been the case, and the other ways of gaining the heart best known by woman when with woman—something might have been done thus; but as it was, nothing could be done. It is a cruel, unjust, monstrous thing that these pompous, starched-up Reverends of our gaols should have the power of excluding persons of high respectability and devotedness to the calamities of others, from attempting to work on such prisoners as Maria Manning, when all the twelve hours a day preaching (as I have been informed was really the case) proved ineffectual. Personal consideration is as nothing in extreme cases like these. If the Chaplain of the prison can do nothing, let some one else try, and particularly let ladies—not your visiting, Tractarian lady nuisances—rather a *religious lady* of mind, sense, and feeling—a *gentlewoman* known, of course, otherwise admission to the condemned cell could not be permitted: let her into the cell and remove every other being out of the room—the horrid gaol women might stand just outside the door for greater protection—but let the prisoner and the ministering angel in woman's form be left together: it must have been so, had the Catholic Chaplain of the prison been called to attend Maria Manning. The true system of reaching the affections is the Catholic secret, and had Maria Manning not been a Swiss Protestant, but a Catholic—though only in name a Catholic—and sought the soothing Sacraments of the Catholic Church, the result would have been more satisfactory, to all and in every way.—Nov. 13.—*Tablet*.

FATHER THOMAS.

## THE PROTESTANT MINISTERS AND THE CATHOLIC CLERGY OF JERSEY.

A correspondent of the *Impartial* (Jersey Protestant paper,) writes an indignant letter to that journal on the gross neglect of the Protestant Clergy of that island, during the cholera, of visiting the sick among the flocks of which they pretend to take the charge. The editor corroborates the justice of his remarks, and adds the following honourable testimony to the contrary conduct on the part of the Catholic Priests:—“If the ministers of the ‘Established Church, who alone receive money for interments, have to tell the truth, altogether disappeared (*tout-à-fait disparu*) since the invasion of the cholera, if they have been looked for in vain at the bed of the sick, if the dying have sought in vain from them for the consolations of religion, we are happy to be able to say that such has not been the conduct of all ministers, and of all preachers, and that besides M. Ph. de Carteret, and Ph. Le Sueur, whom one was always sure to find where the pestilence was at its worst, at the side of the sick, either in the hospital, or in private houses, the two Priests of the Roman Catholic chapel of Vauxhall, have also very legitimate claims to public gratitude, for the zeal and devotedness with which they have constantly fulfilled the duties of their ministry, not only among their co-religionists, but also among all the sick indiscriminately.”

THE BILSTON MISSION.—THE CHOLERA.—Again, as in 1832, the cholera has visited this devoted town; and this time also this awful and mysterious scourge in the Almighty's hand has swept away its victims by hundreds. No town in England suffered so severely as Bilston on the first visit of the plague, and again it has held the same sad pre-eminence in suffering. Some idea may be formed of the ravages of the disorder, by the fact that on the first Sunday it broke out, we had six deceased brethren to recommend to the prayers of the Faithful; on the second Sunday, eight; on the third, twenty-one; on the fourth, sixty. Since then the numbers have gradually decreased. And now, we humbly trust that the destroying angel has fulfilled his errand of death, and that the sword of divine justice will be sheathed. Truly it has been an awful time. Every hour deaths were occurring around us on every side. The funerals were incessant; numbers fled, the town in terror; many shops were closed, and a melancholy gloom seemed to have settled on the place. The calls upon the Priest to attend the sick and dying came alike from Catholics and Protestants, nearly one hundred of the latter having been received into the Church. Unworthy myself of being engaged in a work so holy, my weak health prevented me from rendering any assistance. In this emergency another Priest was sent to the town: but even this was found quite inadequate to meet the labour; crowds of the people flocked to the confessionals, but there was little chance of being heard, the Priests being constantly summoned away to attend the dying. The Rev. Father Superior and two Priests of the Oratory in Birmingham, then came and devoted themselves to

the good work; and after attending the sick during the day, they preached to the people at night and heard their confessions; and many returned to their duty who had long abandoned the practice of religion. And thus we hope that this fearful visitation will be followed by spiritual blessings. So it was in 1832. When the cholera then appeared in Bilston, there were scarcely more than a dozen Catholics in the town; and yet, in consequence of the good feeling produced by the zealous labours of the two Priests from Wolverhampton, a mission was founded here. We have now a church capable of holding six hundred; there are two Masses in it on the Sunday, and yet it is too small. Would that the cholera would now procure the same blessing for Wednesbury. Here there are 1,000 Catholics at a distance of two miles from any church. They are very poor, but willing to do the utmost in their power, and if a church could be raised for them they would soon support a mission. But there is one circumstance attending the late scourge which is indeed a truly mournful one. By a letter in last week's *TABLET*, from the Rev. P. O'Sullivan and the Rev. T. Longman, it will be seen how many Catholic orphans in Wolverhampton are in danger of being perverted unless they can be preserved from the dangers of a workhouse. At Bilston also we fear we shall have to mourn over a similar calamity. Would that a Catholic orphanage could be established in this district. Surely a greater act of charity can scarcely be conceived than to assist these poor orphans thus thrown defenceless on the world, and at the same time to provide a place of refuge for the Catholic orphans of the district in general. How often are the children of the poor lost to the Church by becoming inmates of a workhouse! Almost every Priest in the district must have seen this with sorrow. MICHAEL CAEWE.—October 17, 1849.—*Tablet*.

• FRANCE.

*Consecration of the Bishop of Orleans.—Père Lacordaire —The Daughters of St. Vincent.—*  
(From the *Home News*, Dec. 22.)

The correspondent in Paris of a morning paper says:—"There were two imposing religious ceremonies yesterday (Monday, the 10th,) which attracted vast multitudes of people. One the consecration of M. Dupanloup, the new Bishop of Orleans, which was performed with all the customary pomp in the glorious cathedral of Notre Dame. The leading members of the Legislative Assembly were present, as also all that is celebrated for rank, beauty, talent, and fashion in Parisian society. Amongst others, M.M. de Montalembert, Berryer, and Molé, were not the least prominent. These gentlemen, and some others equally distinguished paid visits after the ceremony to M. Thiers. The other ceremony, of a less pompous character, still attracted a vast crowd, in which the male sex predominated, and took place at the church of the church of the Carmes, in the Rue Vaugirard, where the Dominican order has been re-established. The celebrated orator, Père Lacordaire, preached one of the most affecting sermons, to

an attentive and, I trust, an edified auditory, who hung upon the words of peace and love gushing from lips that seemed touched, like those of the prophets of old, with hallowed fire. I never witnessed more intense, more absorbing, interest than that which kept a vast crowd silent and still as marble during the short hour of that almost inspired eloquence. I really believe that after all much more good is effected amongst the destitute population of the Fauborg St. Marceau, and more conversions made from Socialism, by acts of private and practical benevolence, on the part of a number of ladies in the wealthier quarters of Paris, than by the efforts of the police, or the writings of the anti-Socialists. An association of ladies has been formed in the Faubourg St. German, which has for its object the relief of the poorer classes. Each lady takes to her own charge six poor families, whom she supplies with food, clothes, and bed linen in this inclement season, independently of providing their children with education. The celebrated sister of charity, Sœur Thérèse, who has been decorated for her numerous acts of courage and humanity on many terrible occasions that would have driven the blood from the hearts of men, declares that the conduct of those truly pious and humane ladies is beyond all praise; and a certificate from such a person is not to be despised."

M. Montalembert, in the Chamber, on Thursday, the 13th Dec., delivered an admirable speech, on the question of the duty on portable liquors. He defended the restoration of the duty even against his own friends, on moral and patriotic grounds. He knew that he might lose his seat and forfeit all popularity for his vote, but he said, in a time of revolution, unpopularity is almost always the portion of the true friends of the people.—(Hear, hear.)

M. Charras.—That is just what M. Guizot said.

M. de Montalembert.—Are we, therefore, apprentices in revolutions? We know to what popularity leads; and, besides, there are two kinds of popularity. There is a false one decreed by the misguided and deceived masses. You know yourselves to what such a popularity as that leads those who court it. There is not an individual, not an assembly, who has derived happiness from it. I do not only speak of it in a conscientious point of view, but in that of public opinion itself. If I would seek in history, or even in our own day, for what has become of men who have sacrificed their honour to that guilty thirst after popularity, it would be easy for me to show what becomes of them, and to point out how their strength was exhausted and how their sun set. They have not even the power of sinking into oblivion; they are condemned to survive their fall, languishing in contempt, and condemned to know that they will only hold the lowest place in the page of history; for history will place them below even the greatest criminals.—(Murmurs.) There is another and a true popularity, that which gains by disdaining the false one. This must be sought for first in the consciences of honest men, who are often silent and timid, but who, admiring in others that courage which they do not themselves possess,

finish by resuming their rights, and by receiving the only recompense which deserves to be envied. It must also be sought for in the striking justice of the future. That is true and just popularity which obeys the dictates of honour and of conscience, and is not led away by passion, and attaches itself only to the rules of right and good sense.—(Hear, hear.) That is the only popularity of which I am ambitious—the only one I desire for myself and my friends.

### IRELAND.

**THE MONKS OF MOUNT MELLERAY.**—[The following simple and very interesting letter speaks for itself. We cannot think that it will speak in vain to those who know what the Cistercian institute is, the holy and self-denying life led by the holy Religious now belonging to it, or the benefits accruing to the very soil where that institute sets it foot.—Ed. Tab.]—To the Editor of the **TABLET**.—Abbey Mount Melleray, Cappoquin, October 26, 1849.—My dear Sir—Permit me to make known, through the **TABLET**, to the generous and charitable public, that we are in distress. These are sad times to have to go forth soliciting the hand of charity; but considerations of delicacy, with me, have had to yield to the distress which presses me. I have just returned from the Western States of America, where I have been successful beyond my hopes and desires in providing land in a good locality, which half of this large community may go and cultivate and live. I have obtained the fee-simple of a thousand acres of excellent land in the new state of Iowa. I am indebted for five hundred acres of it to the truly apostolic Bishop of Dubuque, the Right Rev. Dr. Loras, who requested me to establish a branch of our Order in his Diocese, believing that the presence and example of Cistercian Monks, whose chief occupation is prayer and manual labour, would greatly promote piety and industry among the people. I have sent out twenty of the Brethren to our new settlement, and in the coming spring I mean to send out a greater number, without, however, abandoning this place. No; as long as we can have even the poorest food and the poorest clothing here, we will never abandon our country. But how to procure even these, and the means of defraying the expenses of emigration, which has already placed us 200l. in debt, I know not, but by having recourse to the pious and charitable admirers of the Monastic state. I have therefore sent out the Prior of the Abbey, the Rev. Francis Walsh, to solicit for this object the donations of the Faithful. And I beg to assure all who will kindly assist me, that they shall be ever earnestly recommended to the mercy of God by this community.—I am, my dear Sir, your faithful servant, **Bruno Fitzpatrick, Abbot.**

**CONVENT OF MERCY, KINSALE.**—“Eight religious of the Order of Mercy at Kinsale sailed from Kinsale on Tuesday evening, the 16th inst., per the Eblana steamer for England, accompanied by the Very Revd. Dr. Murphy, P.P. Their destination is the populous and increasing

town of Derby, where they intend to establish a branch of their invaluable Institute. A beautiful and commodious Gothic building has been already raised for the purpose through the indefatigable exertions of the Revd. Mr. Sing, the zealous and efficient pastor of that town. The labours and services of the Sisters of Mercy in this country in the cause of education and charity, augur well for their success in England. Many convents of this truly meritorious order have been already established throughout the sister kingdom, and are spreading their blessings of religion, education, and morality far and wide. We may, however, congratulate the Rev. Mr. Sing on having obtained his affiliated branch of the order from a house whose reputation has travelled far beyond precincts of Kinsale. For the period of six weeks that cholera committed such unheard-of ravages in that poor town and neighbourhood (there were over nine hundred cases, and over seven hundred deaths from cholera within that short period) the Sisters of Mercy never left the cholera hospital. Night and day for six weeks did they attend at the bed side of the poor afflicted sufferers in the hospitals, and administer to them the comforts and consolations which their presence never fails to afford to the dying Christian. The educational system has been carried to such perfection that their poor schools, where 1,200 female children are in constant attendance, are considered not inferior to any of the kind in the British kingdom. The admirable working of these schools, in the industrial as well as literary department, has called forth the marked approbation of the public. It is on this account especially that we look upon Mr. Sing as peculiarly fortunate in having been enabled to introduce into Derby members of a religious community who will not fail to bring with them those blessings and advantages which they have imparted in so large a degree to the former scene of their charitable and religious exertions.—*Dublin Freeman.*

### ROME.

A letter from Rome of the 15th, in the *Constitutionnel*, says:—“The return of the Pope is decided on, preparations are at this moment making for the illuminations which are to welcome his return. All the political questions have been smoothed down by General Baraguay d’Halliers, who returned some days since from Portici, and who appears well-pleased with the result of his journey. The only point which now remains to be settled is the financial one. The ruin of the finances and the penury of the public treasury is the fruit of the revolution which has taken place.—*Galignani’s Messenger, December 25.*”

### CONVERSION.

Miss Bradstreet, daughter of Sir Simon Bradstreet, Bart., was recently received into the Catholic Church at St. Jean de Salet, in France.—*Kilbenny Journal.*

# THE BENGAL CATHOLIC HERALD.

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

No. 7.]

CALCUTTA: SATURDAY, FEBRUARY 16, 1850.

[VOL. XVIII.]

## PASTORAL INSTRUCTION FOR LENT, A. D. 1850.

TO THE FAITHFUL OF BENGAL.

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

### BELOVED BRETHREN IN JESUS CHRIST,

In the interval, which has elapsed since we addressed you, at the opening of the preceding Lent, the world has witnessed many astonishing and alarming events, some of which betoken the anger of Heaven enkindled against Sinners, whilst others display wondrously, the mysterious but sure Providence, which watches over our Holy Religion, and the Church to which that sacred deposit has been confided by Jesus Christ.

During the last Lent, the exile and sufferings of the August Successor of St. Peter, made it our duty to unite together in daily public prayer, for the visible Head of the Catholic Church, in order to beg of God, to support him under tribulation, and bestow on him the wisdom and strength, which he stood in need of, to uphold worthily the sacred cause of Religion, to subdue the disobedience of ungrateful subjects, and defeat the dangerous machinations of false friends, against the authority and independence of the Holy See.

For a time, it pleased God to exercise our faith, by allowing the enemies of order and Religion to triumph—But in his own good season, the same Almighty Being, who at Creation impressed on the sands of the seashore the mysterious injunction, which still causes the angry waters to retire and leave the earth unhurt, commanded also the tempests and torrents of Rebellion to be still, in order that the Ship of Peter, the Church of Christ might be again restored to peace and security.

And, oh! how mysterious are the counsels of the Most High? How true is it, that His ways are not as our ways, nor his thoughts as our thoughts—A few years since, we beheld the Venerable Pontiff, Pius the 7th. an exile and a Captive, at the mercy of a Conqueror, who seemed able and resolved, to overturn every thing human and divine, for the gratification of his boundless ambition.

The friends of order and Religion then tremblingly asked each other—Who shall arrest this desolating torrent? Whom will God raise up, to restore peace to his Church and re-establish Peter's Successor in the Apostolic Chair? "To the interrogatory, Holy Scripture answered," "Nix, Glacies, Spiritus Procellarum que faciunt verbum ejus" Snow, Frost, Spirit of the Tempests, which execute his word"—Come forth then Snows and Frosts of Russia, Schismatic though her people be, and execute the mandate of your Omnipotent Creator!—Sweep from off the earth and entomb in your cold embrace the flower and Chivalry of France and Italy, and by the terrors of your vengeance, arouse the Nations, to unite together in arms and complete the dreadful triumph, which you have begun.

At length, the triumph is achieved.—Who shall now replace the Captive Pontiff, with glory, in the Chair of Peter? Catholic France, Catholic Austria, Catholic Spain, or any or all of the other Catholic Principalities, of Europe.—No, for, "as the Heavens are exalted above the Earth, so," saith the Lord, "are my ways exalted above the ways of the Children of Men"—As in the days of old, I called forth Cyrus,



though he knew me not, for the deliverance of my people and the re-edification of my Temple; so now, for the manifestation of my power, will I call forth a nation estranged from and hostile to my faith, and as I gave to Cyrus for the accomplishment of my counsels, power and dominion, so shall I exalt England that, in spite of her errors and her persecutions of my Church, She may be the chosen instrument of my Providence, to rebuild the throne of Peter, and continue that Apostolic Succession of the representatives of Peter, which for centuries, She had vainly laboured to destroy.—

The peace and Unity thus wondrously restored, allow the Successors of Peter to remain undisturbed for nearly half a Century.—

Again, forgetful of past evils, the nations, on a sudden, seem seized with a spirit of giddiness, and a frenzy for revolution—Thrones and Dynasties tremble and fall, and a species of moral earthquake, accompanied in some places by appalling carnage, agitates and convulses Europe, from one extremity to the other. The Chief Pontiff of our Religion is forced into exile, after having witnessed the assassination of some of his most distinguished Functionaries.

The illustrious Archbishop of Paris is slain, at the very instant, when standing between the living and the dead, he strove to bring back his people to the path of peace: the destructive doctrines of red republicanism, Communism and Socialism re-echo through the public places of a Capital, hitherto the abode of a Sovereign, who gloried in being called the Eldest Son of the Church: rank and order appeared for the time to be annihilated, and womanhood itself to forget the endearing qualities and virtues of the tender sex.

In the midst of this desolation, the Spirit of God, which once brooded over the deep, and imparted to Chaos life and beauty, interposed again in favour of Religion and Society, and out of the elements of Confusion, drew forth order and peace, as at the beginning he draw forth light from darkness.

But whom will Divine Providence now employ to restore to his Apostolic Chair the Successor of St. Peter. Not England—No—Her soil is no longer stained with the blood of Catholic Martyrs—The ensanguined Characters of her Statute Book have faded almost from view, and in return for the honour She showed to Pius the 7th, and for the asylum which She nobly gave to the French Clergy and Religious, when driven into exile by an Infidel Revolution, thousands of her Children are happily brought back from Schem to the fold of Catholic Unity.

In these circumstances, it will then more conspicuously display the Wonders of that

Providence, by which the Almighty delights to render the most adverse events Co-operative to his designs, to pass by England and to select France in preference, whilst the soil of France was still streaming with blood, and her public places were still resounding with the horrible vociferations of revolution, and anarchy.

In the midst of this moral distraction and desolation, the Providence of God sweetly, but strongly Controls the contending elements of civil strife, infuses the spirit of wisdom into the Councils of Republican France, and mainly by the ministry of a Personage, allied in name and blood to the mighty Conqueror who consigned Pius the 7th to a dungeon, the Almighty restores the illustrious Successor of that Pontiff to his dominions, and to the throne, from which, a band of revolutionary irreligious Anarchists, had, forced him to retire, despite of the wishes of every good Catholic, and of every real friend to peace and order in society.

Seeing then from these extraordinary events, that there is no wisdom nor Counsel, which can avail against the Lord—Learning also from the same occurrences, the wonderful ways, adopted by Divine Providence for the conservation of his Church and its Chief Pastor, let us my Brethren especially during Lent, often bow down and adore with faith and gratitude, the Almighty ruler of the universe, and beg of him to continue to watch over His inheritance with paternal Care, and not suffer the vineyard of His Divine Son, to be ravaged by enemies, either from within, or from without; either by ungrateful, faithless Children, or by the open and avowed enemies of the Gospel.

It will be, my Brethren, your pleasing duty, whilst praising God, for the great spiritual blessings bestowed during the last year on the Church, in its Head and Members, to return special thanks to the Divine goodness, not only for the large share you have had in these mercies, but also, for the numerous temporal benefits you received during the above-mentioned period. For, whilst in the year just past, sickness and distress ravaged other countries and consigned thousands to the grave even in healthful climates, you, my Brethren, profound thanks be given to the Almighty Clemency, continued exempt from any general dangerous malady, and you enjoyed together with this benediction, the blessings of peace and of an abundant harvest.

To us, charged as we are with the weighty burden of your Chief Pastor, it has been most gratifying, to notice the increased attention of our beloved flock during the past year, to the public offices of Religion and to the frequentation of the Sacraments. We

have also much reason to rejoice, at the increased number of Pupils who now resort to Catholic Schools, in which they receive together with an excellent education, the unspeakable advantage of constant, daily instruction, by word and example, in the truths and virtues of our Holy Religion.

The experience of every age and country proves, that nothing can more grievously injure the faith and piety of Catholic youth, than their education in Schools, in which, oftentimes positively, and always indirectly, our distinguishing doctrines, and devotional practices are treated as vain and superstitious, if not as unscriptural and impious. The lamentable result of such education amongst us, is attested by the alarming fact, that of the numerous youth of our Community who have been thus brought up, the great majority (if indeed there be any exceptions) are, there is but too much reason to fear, some indifferent to Religion, or unbelievers in Christianity, others unsound in faith, or morality, strangers to the humble docile spirit of Catholicity, and still more unacquainted with the pious and self-denying devotions and practices, which the Church so earnestly recommends to her children, both as so many helps and safe guards to virtue, and as so many preservatives against the violence of the temptations of flesh and blood. "It is good for a Man, saith the Holy Ghost" to have carried the yoke\* of the Lord from his youth. "For, it is only thus that he will learn to carry it patiently and obediently, when he becomes the Master of his own conduct. The Apostle Paul denounces in the following terrific language the conduct of Parents who neglect to bring up their household in the fear and discipline of the Lord. "If any Man have not care of his own, especially of those of his own household he has denied the faith" and he is worse than an infidel †

Notwithstanding the great consolations, imparted to our Ministry, for which we humbly render thanks to God, we have still much reason, to mourn over the evils and scandals, by which the conduct of but too many amongst us, dishonours the Faith which they profess. Let it then, my Brethren form a Chief part of our Devotion during Lent, whilst We penitently confess our own faults and sue for pardon for them through the merits of Jesus Christ, to implore also for those of our Brethren, both here and throughout the world, who have the misfortune to be in sin, the Grace of repentance and reconciliation with that God, who delights not in the death of the sinner, but, on the contrary, earnestly desires, that he be converted and live.

In conclusion Beloved Brethren, remember that "Prayer is good, with fasting, and alms, more than to lay up treasures of gold"\*. Be mindful, at all times, but especially in Lent, of the Poor who are among you and let each repaire as addressed to himself the inspired admonition of Holy Scripture "To thee is the poor Man left; thou shalt be a helper to the Orphan"† For, Religion clean and undefiled before God and the Father is this; to visit the Fatherless and Widows, in their tribulation; and, to keep oneself unspotted from this world.

The Grace and peace of God be with you Brethren—Amen.

✠ P. J. CAREW.

Archbishop of Edessa,

I. X. MASCARENHAS, V. A. of Bengal.  
Secretary to the Archbishop Vicar Apostolic.

Art. IV.—*Biographia Britannica Literaria; or, Biography of Literary Characters of Great Britain and Ireland. Anglo-Saxon Period.* By Thos. Wright, M.A. London: 1842.—*Dublin Review*, Aug. 1843.

(Continued from our last.)

If these remarks apply to the general history of those times, still more do they apply to their early biography. In history, we cannot enter so closely into details; we mingle with the crowds that attend on princes, we witness the public conduct of the great; we accompany armies; we are present at the great meetings of the people; we listen to the decisions of the judges; we notice manners, examine monuments of literature and art; in a word, we survey the whole exterior of society with perhaps an occasional glimpse into its domestic circles. In biography, on the contrary, especially in literary biography, we hold familiar discourse with the most illustrious characters; we engage in their transactions of business; withdraw into the retirement of their studies, and partake in their hours of recreation.

If then the proper appreciation of Anglo-Saxon history be difficult to all in those remote and peaceable times, if it be doubly so for one who knows not the faith of "the olden time," we may form some idea of the task which the author of the work before us has had the courage to undertake. Greatly must he be raised above prejudices, inflexible must be his integrity and powerful his judgment, if he would avoid errors of the greatest consequence; but to delineate those generations, to call them forth as if still living and acting, is impossible in one whose heart beats not to those affections, whose under-

\* Job. C. 13. V. 9.

† Ps. 10. 14. St. James Ep. C. 1. V. 27.

standing bows not to that belief, which were the consolation and glory of our Anglo-Saxon forefathers. These reflections are not pre-conceived; they have flowed from the careful perusal of Mr. Wright's *Biography*, and of many works of a similar character.

The work before us is issued by the Royal Society of Literature. It is the first of a series, in which are to be comprised the lives of all the writers of the British islands. The present volume embraces the whole of the Anglo-Saxon period. It is arranged in chronological order, but, by means of a copious index, professes to combine the advantages of a dictionary. In its general tone it is moderate and candid. Yet, as the reader advances into the midst of the work, his pleasing anticipations are sometimes disappointed; he is startled with bold and groundless assertions; and stumbles on passages that sadly tell of the blindness of prejudice.

It commences with an introductory essay on Anglo-Saxon literature. With the outline of this part of the work, portions of the biography will be interwoven, so as to leave unencumbered the notice of certain grave misstatements which, under the disguise of a courtly exterior, are no other than the repeated fables of more bigoted times.

Among the Anglo-Saxons, as in the early times of almost every nation, the "scop," or minstrel, was the only element of refinement and the only recorder of events. It was his province to commit to memory, and transmit to posterity, the traditions of the "elder time;" to chaunt the praises of living, and the exploits of departed, heroes; to enkindle the souls of the brave and to brand with infamy the coward and the vanquished foe. Whether as a retainer of some chief, or as a wanderer from house to house, the minstrel always expected and received, respect and hospitality. When Christianity was introduced, a wider, though a more difficult, field was opened to the efforts of genius. The deeds of Odin and his companions were supplanted by those of Jewish and Christian heroes; "A song of Scripture lore was more attentively listened to, than the traditional exploits" of their native chieftains, (p. 17.) The boundless regions of eternity, with all its fearful realities, were boldly depicted. The "Harrowing of Hell," or Christ's descent into Limbo; the lofty themes that long after were sung by a Dante, the Creation, the Judgment; all that is vitally interesting to humanity, were now the subjects of the poet's strains. They were treated with the same bold tone, "the same abundance of epithet and metaphor, the same richness of colouring" (p. 24) as the lays of more ancient times. The following speci-

mens, though literal prose translations, may furnish some idea of their style. They are selected from the famous poem which describes the adventures of Beowulf, and which is the only complete specimen that has reached us.

"There was noise of the harp,  
The clear song of the poet,  
One said that knew

the origin of men  
from a remote period to relate;  
he said that the Almighty  
wrought the earth,  
the bright-faced planet  
which water encompasseth;

exulting in victory he set up

Beowulf's approach to the Danish coast is thus described:—

"The street was variegated with  
stones  
the path directed  
the men together.

The war-mail shone  
hard hand-locked:

the sun and the moon  
luminaries to light  
the inhabitants of the  
land;

and adorned  
the districts of the coast  
with boughs and leaves;  
life also he created  
for all kinds  
that go about alive."

p. 5.

the bright ring iron  
sang in their trappings,  
when they forward to the  
hall,  
in their terrible armour  
proceeding on their way."

—p. 9.

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER II.

Before the invention of printing, the monasteries were houses of prayer and labour. At midnight, the monks rose to chaunt matins: then they returned to sleep: at five o'clock, the bell rung again, when they went to sing the hours: at ten, there was High Mass; at two, vespers; and in the evening, complin. The intervals between the offices were passed in meditation and pious reading; the rest of their time was devoted to labour. Some embellished with gold the initial letters of manuscripts, ornamented the margin with arabesques, or coloured the miniatures they contained: this was the occupation of such of the brotherhood as possessed the art of calligraphy, which, in the middle ages, was no common acquisition. Those who had received more abundant gifts, copied Greek or Latin manuscripts; decyphered the abbreviations,—the double and triple letters,—the hieroglyphics,—the letters that were engrafted on each other,—and all the caprices by which artists had concealed the very forms of the letters, under the profusion of their ornaments. Others were occupied in translating the ascetic writings of the ancient monks into the vernacular language; while others elucidated

some difficult text. A few gifted brethren composed hymns, offices, catechisms, meditations and prayers for all ages, and all conditions. During this silent, but intellectual, labour, the gates of the convent were ever turning on the hinge. At one time, it was, perhaps, a monk, who returned from bringing the viaticum to an expiring sinner, or who went forth with remedies, which he had prepared with his own hands, to stay the progress, or mitigate the violence, of some mortal malady. At other times, it was a brother, who brought back to the convent the contagion, he had caught while visiting the hospitals; or others, who went forth to administer the sacrament of penance, or the eucharist, to preach, or distribute alms. Such was a German convent of the 16th century: it was a life of privations, of physical sufferings and intellectual labour, which the invention of printing at once broke in upon. The press was about to re-produce, in a few hours, the monastic labours of many years. This was an event which could not have been foreseen, and which was to deprive the cloister of one of its most incontestable titles to human glory,—the reproduction of ancient manuscripts. In those times a manuscript was a great production of art, which passed from one generation of monks to another, and which often cost the sight, the health, and even the life, of more than one cenobite:—when finished, it was solemnly blessed, as are the bells of our churches at present;—it was encased in cedar, or gold;—and great nobles purchased it at the sacrifice of many years' revenues. But now printed books were substituted, in rich families for the former manuscripts, whose immense cost soon brought them into disuse. Ten thousand monks,—letter-painters, gold-embossers, copyists, parchment-makers, and calligraphists,—found themselves without occupation. It was necessary to find some employment for them, in this unexpected and unwelcome leisure; and the demon of idleness was sought to be banished from the monastic cell in the following manner.\*

About this time, the Platonic philosophy passed from Italy, whither it had accompanied the Greek exiles from Constantinople, into Germany, where it seduced the imagination even of those whose reason it did not convince. The monasteries alone closed their doors against it. For a century before, the image of Aristotle was to be found in every monastic cell. All the expressions of admira-

tion had been exhausted on him. His inflexible dogmatism accorded much better with the severe imagination of a monk, than the poetic vapouring of Plato. The aristotelic syllogism was part and parcel of the monk's mind, who could not believe in the worlds imagined by Plato, and who had identified himself with the idealism, to which Aristotle had given origin. Sometimes, he would wish to wander beyond his cell, and taste of poetry, he had in his oratory that exhaustless source, and eternal type of idealism—the Bible. The monks thought themselves bound to undertake the defence of their favourite Aristotle, who, they saw, was menaced: but unfortunately those amongst them who, at most, were able to understand him, undertook to extoll him; and their dull and uninspired praise, was highly offensive to the adepts of the new philosophy. These apologies met with well merited castigation: they became the subject of general mirth; and Aristotle had to suffer for the imbecility of his panegyrists. Luther appeared in the very heat of the contest. Without taking part with Plato, he attacked Aristotle; because the Stagyrte was the emblem of authority,—the dictator of thought,—and, as it were, the pope of philosophy. This was, however, but the beginning of their sorrows; others more painful were reserved for them. One John Pfefferkorn had abandoned Judaism and embraced catholicism. His first act after baptism, was to attack his former fellow-religionists, with the intemperate zeal of a neophyte, which knows no restraint of prudence or charity. He denounced to the Emperor Maximilian I., of Austria, all the Hebrew books, and demanded that they should be devoted to the flames. He excepted, however, the Hebrew Bible,<sup>†</sup> which the Jews were to continue to carry about with them, as Cain carried the sign, which the Lord had placed on his forehead. The emperor referred the examination of this religious question to Uriel, archbishop of Mayence. This prelate named a commission of theologians to inquire into it, consisting of Jacob Hochstræet, professor of Sacred Scripture at Cologne, Victor de Carben, who was also a Jewish convert, and John Reuchlin or Capnion, an eminent lawyer and distinguished greek scholar, whose literary history, is worth relating.†

(To be continued.)

\* Die Ursachen der Schnellen Verbreitung der Reformation, zuzuecht in Deutschland, von Jacob Marx. Kaplan in Wütlich, p. 126, Mayence, 1824.

† See the work of Pfefferkorn, printed at Augsburg by Erhard Gglein, 1510, commencing thus: zu Lob und Ehre, chap. 6. p. a. 117. 6.  
† Gaspar Bucher, in suo Mercatio ann. 1615. Tubingen.

## THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

King Henry II., in the year 1192 and the sixteenth of his reign, being in Normandy, and hearing that Thomas of Becket, archbishop of Canterbury, after a peace lately made between them, carried things so imperiously in England, as there was no living under him; growing into an extreme passion, used (as they say) these words: "In what a miserable state am I, that I cannot be quiet in my own kingdom for one only priest! Is there no man that will rid me of this trouble?" Hereupon (or upon what other motives, God knoweth) four barbaſous knights, Sir Hugh Morvill, Sir William Tracy, Sir Richard Brittain, and Sir Reynold Fitz-Urse, hasting into England, slew the archbishop, at evening, in his Cathedral Church, at the very altar, embruſing it with his blood and brains, committing at once horrible murder and triple sacrilege: first, in respect of the person; secondly, of the place; and thirdly, of the time and business then in hand. Yet vengeance seized not presently on their bodies, but tormented their souls upon the rack of desperation; so that neither trusting themselves one with another, nor the solitary woods, nor the mantle of night, they fled into several countries, where they all within four years after (as it is reported) died miserable fugitives, saith the story.

Touching their issue, I find that Fitz Urse fled into Ireland, and I heard there that the wild Irish, and rebellious, family of M'Mahunde, in the north parts, is of that lineage. The family of another of them is, at this day, prosecuted with a fable (if it be so) that continueth the memory of this impiety; for in Gloucestershire, it is yet reported that wheresoever any of them travelleth, the wind is commonly in their faces.

The quadripartite history, called Quadri-logus, printed at Paris, A. D. 1495, saith, the murderers, after this horrible fact, rode that night to a manor of the archbishop's, named there (corruptly) Sumanſingues, forty miles (leucas) distant from Canterbury; and that being men of great possessions, active soldiers, and in the strength of their age, yet now they became like men beside themselves, stupid, amazed, and distracted, repenting entirely of what they had done, and for penance took

their way to the Holy Land. But Sir William Tracy being come to the city of Consantia in Sicily, and lingering there, fell into an horrible disease; so that the parts of his body rotted whilst he lived, and flesh being dissolved by the putrefaction, himself did, by piece-meal, pull it off, and cast it away, leaving the sinews and bones apparent. In this misery this wretched murderer (as it was testified by the bishop of that city, who was then his confessor) ended his days, but very penitently. His other complices lived not long after, for all the four murderers were taken away within three years after the fact committed.

(To be continued.)

## FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

(Continued from page 36.)

## PRUDENCE.

What occasions that want of happiness which so many loudly proclaim? Why this discord, these ever-recurring disputes by the domestic hearth? Hymen is generally represented as encircling the married pair with chains of roses: why do their colours fade so soon, and leave nothing but thorns that are perpetually felt?

The reason is, that man generally wants prudence in the most solemn and important act of his life. Imprudence in the selection of a partner has made his whole life a perpetual alternation of tempest and calm—he bestowed his affection without studying the character, or observing the propensities of his choice and never examined whether she could accommodate herself to the exigencies of his social rank. He heard that she had a large fortune, and resolved to marry her without further investigation; what did he care for anything else? Our grandmothers might have been expected to possess the qualities of order, economy, virtue and piety—its only sure protection: but in our enlightened days, a rich heiress needs not be distinguished by suavity of temper, condescension or love of labour, or common sense, or even, alas!—tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice at it,—or even virtuous morals! Be she destitute of all sentiment of religion, impetuous as the tempest that sweeps the Adriatic, incapable of affection as the marble statues of her father's hall, a man will be found base enough to confide to her keeping, his name, his honour, his children, and the

peace and happiness of his whole future life. And this happens not only in the elevated circles of society: the same causes produce the same effects wherever they exist, and are only modified in their results by difference of circumstances.

Yet these are called *prudent matches*!

Love matches are still more liable to prove unhappy; for if prudence, rightly understood, is seldom or never found in those already alluded to, in these latter it would not be suffered to interfere.

A prudent man will not sell himself like a slave: he does not choose a companion for life, as an Eastern Sultana chooses the golden-flowered dress, which can only serve once on some gala day.—He looks for solid, rather than for brilliant, qualities; he consults his own prospects; for a certain degree of independence is necessary to render life comfortable: but he looks much more for goodness of disposition, now becoming daily more and more rare;—for virtue, almost equally hard to be found;—for religion, because a woman without religion, is not only a woman without any guarantee for her virtue, but a woman without patience.—a most necessary virtue in the married state, where the husband's faults are but too frequent, and where the wife cannot pardon unless at a sacrifice of feeling, which, without the aid of prayer, she will not be able to make. A virtuous woman is a gift bestowed by God on his chosen friends. "House and riches are given by parents," says the Scripture, "but a prudent wife is properly from the Lord."\*

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

### SECTION THE THIRD.

(Continued from our last.)

Eusebius also, in the passage which we have last quoted from that author, declares that he saw the images of the Apostles Peter and Paul, and that of Christ himself painted in a variety of colours, and preserved in pictures. Nicephorus testifies that he, too, saw them, when he writes as follows: "We know that there are preserved unto the present day, in divers shades and colours, very many images

of the blessed Apostles Peter and Paul, of Christ himself, and of his Virgin Mother, who brought him forth after a miraculous manner, surpassing the laws of nature. And that the Apostle Luke, who indeed was the first to begin this work, accurately drew them with his own hand. After him others of the ancients, as was right, preserving as it were their deliverers in signs and pictures, did the same. And induced, perhaps, by the heathen custom, they handed down this practice, which they were wont to revere, unaccompanied, however, with any observation as to the necessity of continuing it. But the Church, guarded and directed by the providence of God, extended more and more this practice, which she derived from her founders; preserving not only the likenesses and statues, but also the vestments, staffs, and couches of those holy men, for the purpose of eternizing their memories. Thus the throne of James was, we know, preserved for many ages;\* and sacred memorial clearly testified that he was styled the brother of our Lord,† and created the first Bishop of Jerusalem by Christ and his Apostles. For his successors venerated his throne which had been preserved; openly proclaiming thereby the devotion and zeal with which they would follow in the paths of the elect.†—These are the words of Eusebius the historian.

•• (To be continued.)

\* De throno Jacobi, vide Euseb. Hist. Ecclesiast. lib. 7, c. 14.

† "The brother of our Lord." This expression might, perhaps, lead those who are but superficially acquainted with the Holy Scriptures to imagine that our Lord Jesus had persons related to him in that close degree of consanguinity which is commonly understood by the word "brother." Indeed, I have myself heard well-educated Protestants, some of whom will in all probability read this note, argue, that the Virgin, whom "all generations shall call blessed," (Luke i. 48) had other children besides our Divine Redeemer; and in support of their arguments they referred to the Gospel of Saint Matthew, chap. xiii. 55th and 56th verses, wherein we read—"Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: And his sisters are they not all with us?" But James, Joseph, and the others here mentioned, were not the brothers but the *cousins* of our Blessed Saviour; for they were the children of Mary, the wife of Cleophas, who was sister of Mary, the mother of Jesus. This is evident from the Gospel of Saint Matthew, chap. xxvii. 56, in which we read—"Among whom was Mary Magdalen, and Mary the mother of James and Joseph." And the same is again confirmed by the 19th chapter and 35th verse of Saint John, wherein we read—"Now there stood by the cross of Jesus, his mother's sister, Mary of Cleophas." Hence we clearly see, that Mary the wife of Cleophas, was sister to Mary wife of Joseph, the Mother of our Lord and Saviour. Their children, therefore, were what we call *cousin-german*; and there is no one, even partially versed in the languages of antiquity, but knows that persons in this close degree of consanguinity were commonly called brothers and sisters. For instance Drucalion is made to address his cousin Pyrra by the title of sister—

"O Soror, & conjux, & fœmina sola superstes."

P. Ovid. N. Met. lib. 1.

• Nicephor. Hist. Ecclesiast. lib. 5, c. 16.

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

*From the U. S. Catholic Miscellany.  
(Continued from our last.)*

But if the Church of England, and the Protestant Episcopal Church of the United States could be regarded as constituting but *one church*—what would be their united claim to be termed the Catholic Church of Christendom? The former is exclusively confined to the subjects of Great Britain, and the latter comprehends only American citizens. Neither is in communion with the church of any other country. It cannot be stated with precision, what is the number of persons who belong, or claim to belong to them, but it may be sufficiently ascertained, for the purpose of testing their right to this distinctive appellation. The population of England and Wales, according to the latest statistical accounts that have fallen into my hands, was stated at about sixteen millions. In a report of the British Reformation Society held at London in 1838, it was set forth that upwards of one million of Catholics were to be found in England. They probably at this time do not much fall short of two millions. But take them as being one million, there remain fifteen millions to be divided among all other religious societies. Now if we consider the very many in England who pretend to no faith—the avowed Deists, the Jews—also the Presbyterians, Independents, Methodists, Baptists, Anabaptists, Socinians, Unitarians, Universalists, the Quakers or Friends, and the hundreds of other sects which call themselves Christians—I am confident that it would be a very liberal allowance to say that half of these fifteen millions either really or nominally belong to the church as by law established. Add to these seven and a half millions, seven hundred thousand for Ireland and Scotland, four hundred or six hundred thousand more in the English colonies, and say seven hundred thousand Episcopalians in this country, and you have a sum total a little exceeding nine millions in the world. This does not equal the number of Catholics in the British dominions and the United States *alone*. There are at least eight millions of them in Ireland, England, and Scotland—(probably indeed nine)—it is admitted that there are a million three hundred thousand in the United States—there must be nearly a million in the *Indias*, and other British colonies on this continent—making, after including the many thousands scattered throughout the West Indies, and the Eastern English colonies, at

least ten millions and a half. Now, if to these we add one hundred and forty millions—or say only one hundred millions, existing in the other regions of the world—and consider this vast number, consisting of all tribes and tongues, yet *perfectly united* in religion—all professing the same doctrines, administering and receiving the same sacraments, and connected by the same spiritual ties, under one common visible and acknowledged head—which has the better right to call itself the Universal, the General, or the Catholic Church of Christendom?

It has, however, been insisted of late, that although the Anglican Church, or the Protestant Episcopal Church of this country, cannot either separated or confederated, take to itself the *exclusive* title of “The Catholic Church;” yet it can claim to be regarded as a branch of the Catholic Church, and “the Romanists,” as they now affect to call us, may, notwithstanding their errors and corruptions, be acknowledged as another branch of the same Church. Alas! alas! what species of figurative tree of religion is this, which consists altogether of branches, and has no common stock or fruit? And what can be the idea of religious unity entertained by those who broach these vain notions! Certainly it is not an unity of faith—nor of sacraments—nor of rites—nor of spiritual government. Was this the unity contemplated by its Divine founder, when he characterized his Church as being “the *one fold*,” under “*one Shepherd*?” If, indeed, *these* be all branches originally of one great tree, they are branches torn asunder, having no communion, circulation—no vitality, and fit only for the burning.

*(To be continued.)*

## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

*(Continued from our last.)*

## ADELICIA OF LOUVAINE, WIFE OF HENRY I.

In proportion to the estimation in which the charms of Adelia were held, did Henry fix her dower, which was so munificent that the Duke of Louvain, her father, scrupled not to consign her to her affianced lord, as soon as the contract of marriage was signed.

This ceremony took place on the 16th of April, 1120, but the nuptials were not cele-

brated till some months after this period. King Henry in person conducted his betrothed bride to England in the autumn of this year.\* They landed about Michaelmas, and according to some historians, the royal pair were married at Ely, soon after their arrival; but if so, it must have been a private arrangement, for the nuptials were publicly solemnized at Windsor on the 24th of January, 1121,† having been delayed in consequence of a singular dispute between the Archbishop of Canterbury and the Bishop of Salisbury, which established a point too important to be omitted in a history, embracing, in a peculiar manner, the habits and customs of royalty.

Roger le Poer, the Bishop of Salisbury, that notable preacher of short sermons, claimed the right to marry the royal pair, because the fortress of Windsor was within his diocese. This right was disputed by the aged Ralph, Archbishop of Canterbury, who was a great stickler for the prerogatives of his office; and an ecclesiastical council was called, in which it was decided, that wherever the king and queen might be within the realm of England, they were the parishoners of the Archbishop of Canterbury. Accordingly, the ceremony was triumphantly performed by the venerable primate, though bowed down by so many infirmities, that he appeared like one tottering on the verge of the grave.

This afforded Henry an excuse for deputing the honour of crowning him and his fair young bride on the following day, at Westminster, to his favourite prelate Roger le Poer, the Bishop of Salisbury, above named, to console him for his disappointment with regard to the hymeneal office. But the archbishop was not thus to be put off. The right of crowning the king and queen he considered a still more important branch of his archiepiscopal prerogatives than that of marrying them, and, *malgré* his age and paralysis, he hastened to the abbey, where the ceremonial had commenced at an unusually early hour, and Roger le Poer, his rival having, according to his old custom, made unprecedented expedition in the performance of his office, had already placed the royal diadem on the monarch's brow, when Ralph sternly approached the royal chair, and asked Henry, "Who had put the crown on his head?"‡

The king evasively replied, "If the ceremony had not been properly performed, it

could be done again." On which, as some chroniclers assert, the choleric old primate gave the king such a smart blow with his crosier, that he smote the crown from his head;\* but Eadmer says, he only raised it up by the strap which passed under his chin, and so turned it off his head. He then with his own hand proceeded to replace it with all due form, and afterwards crowned the fair young queen.

This most extraordinary coronation took place on Sunday, January 30th, 1121.

The beauty of the royal bride, whom Piers of Langtoft calls

"The May withouten vice,"

made a great impression on the minds of the people, which the sweetness of her manners, her prudence, and mild virtues strengthened in no slight degree.

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, Esq.

CHAP. LIX.

(Continued from our last.)

## UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."

*Old Proverb.*

"Pray," asked he, "who is the author of this pleasant invention?"

"It is no invention, I assure you," replied Miss M'Grider, reddening; "the statement rests on the authority of faithful Christian men, who deplore the blindness of the district, and seek to remove it."

"You have certainly been grossly imposed on," said Howard. "It is totally impossible that such a remarkable circumstance could occur at Innisfoyle without my knowing it."

Miss M'Grider looked over at Martha Sedley with a smile of thorough incredulity, to which Martha answered with a look of similar expression.

"How fortunate you were," said Miss M'Grider, turning to Miss Mulkelly, "to escape from the 'old, wrinkled, withered, painted harlot'—as our Homilies designate Rome!"

"Indeed I was," replied Miss Mulkelly; "I never can be sufficiently thankful!"

"What were the particular circumstances that led to your conversion?" inquired Martha Sedley.

\* Eadmer. Speed.

\* Through the courtesy of his grace the Duke of Norfolk, I have been favoured with a copy of this inestimable volume, which, as it is printed for private use, is inaccessible to the public, but is most important as a book of reference to the writers of royal and noble biographies.

† Henry of Huntingdon. White Kennet.

‡ Eadmer.



"Why—I—I learned from Mrs. Sanderson how excessively erroneous all that unscriptural sort of thing about transubstantiation was, and I also got shocked at relics, and holy water, and prayers to the Virgin, and that kind of nonsense. Oh, it was a terrible system, certainly. And then those dreadful things that dear Mr. Owzel has found out respecting the confessional! it is all so horrid!"

"You, of course, were familiarized with all these confessional horrors before your conversion?" said Miss M'Grider.

"No, I must confess that I was not; but now that I have learned them from dear Mr. Owzel's exertions, I deem my conversion a doubly fortunate occurrence."

"As to the blindness of worshipping a large stone," said Miss M'Grider, "nothing is too blind for Romanists. But indeed as to that, it would be even preferable that they worshipped fifty large stones, than disturb the peace and quiet of the country in the outrageous way they are always doing at Glenressig."

"Poor wretches!" exclaimed Mrs. Sanderson, half apologetically, "I do believe they have suffered a great deal."

St. Leger saw and hailed this symptom. Dorothea had recently, on one or two occasions, betrayed a favourable outbreak of female charity and kindness, when the people of Glenressig were spoken of. But the native impulse of benevolence was stifled in its birth by bigotry. She certainly felt for their sufferings; but then she seemed to regard it as a sacred duty to restrain a compassionate sentiment, of which the object was a child of Antichrist. In this extreme severity, St. Leger plainly saw that Mrs. Sanderson did considerable violence to her own feelings; and he was not without hope, that if she could once be disabused of the melancholy fantasy that the Bishop of Rome and "the Beast" were identical, her natural benevolence might flow in a channel of practical utility and charity.

A favourite day-dream of St. Leger's was the conversion of Mrs. Sanderson to rational views,—her reconciliation with the Colonel,—and the exercise of her legitimate matrimonial influence to procure a change in her husband's cruel policy at Glenressig. At present, no doubt, matters wore an unpromising aspect enough, but St. Leger did not despair. In his wishes and purposes he had an ally in Macklyn, who, to do him justice, recoiled from the barbarous depopulating policy with the horror becoming a man whose humanity had not yet been extinguished by the fervour of "evangelical" zeal.

(To be continued.)

## MISSION OF DACCA.

To His Grace the Most Rev. Archbishop  
Carew, V. A. B.

MY LORD ARCHBISHOP,—I am sure your Grace will feel much interested upon having some of the particulars of a New Mission which I visited yesterday. In the commencement of this week, three or four intelligent Native Christians, came to me from a village distant from Dacca about 20 miles. They said they had been deputed by the Christians of that district, to come and request of me to visit them, and to say at the same time, that in case I would go, they would renounce the schism and adhere to the Holy See and the Vicar Apostolic appointed by it in future. I suspected their sincerity and told them that I could not conveniently go at present, but that after the arrival of the Bishop I would visit them. In a few days after a second party came from the same district and implored and requested of me to go as they were much neglected and abandoned; their earnestness afforded me a hope that a visit might be attended with some happy results, both to them, and to our Holy Religion. I therefore consented without further hesitation, seeing that there was a chance of doing good, and fixed thursday for the Mission. I sent off the party together with my clerk and portable altar, with orders to have all the Christians assembled on thursday at between 10 and 11 o'clock, retaining merely one person to point out the way to me. I started on thursday morning at half past five o'clock A. M., and after travelling as quick as a horse could go, through a beautiful open country, which with its rich and luxuriant vegetation, interspersed with various clumps of trees and broad rivers reminded me of the dear "Emerald Isle," I reached at half past ten o'clock a neat comfortable looking village; in the centre of which is a burial ground and a good sized hut where the poor Christians assemble on Sundays, to offer to their God, the God of the Christians their simple but fervent prayers. The poor people, having heard from the party whom I had dispatched, that I was to be with them at about 10 or 11 o'clock, were assembled at the burial ground, on my arrival they all knelt down and sung a hymn of gratitude to God for having sent a priest to them; having concluded the hymn they came in succession, men, women, and children to kiss my hand; seeing their feelings I explained to them in Hindoostanee and Bengalee, as well as I could, the evils of schism and divisions in religion which they themselves must

have too severely felt, from the total neglect, with which they were treated by their rapacious pastors. I then said that before I would proceed I should take down the names of all who were prepared to abandon the schism and submit to the Vicar Apostolic. To my great satisfaction and delight I immediately obtained the names of 22 heads of families with their wives and children in all about one hundred persons.

I then offered up the sacrifice of the mass to thank almighty God for the great grace he was pleased to bestow upon these poor Christians and to implore of him to confirm them in their faith. After Mass I initiated into the Church by baptism, four of their children and married one couple, I heard some confession, one that of an old woman who was bent to her mother earth, with age and infirmity being about to close her hundredth year; on hearing that a priest had visited the village she insisted upon being carried to the place I had said Mass in, in order that she might have an opportunity of making her confession and seeing a priest before her death. Well indeed may I say that I have not met greater faith in India; for during her confession, which she did not require, large tears of Joy and Contrition at the same time, rolled down her furrowed cheeks, never have I witnessed greater natural innocence and simplicity of heart. After all was over they asked me to accompany them to their small but clean and neat little huts, in one of which they had breakfast prepared for me of which I partook at two o'clock P. M., I then went to visit the sick to whom I administered Consolation. Having encouraged them all to perseverance and promised them, on the part of the Bishop that a priest would visit them once in every six weeks or two months, I left them quite satisfied, and proceeded homewards with all possible speed, where I arrived at half past five o'clock, quite grateful to God for the blessings he was pleased to bestow upon my ministry on that day. I hope my next visit to the same district, will be attended with the same success, as there are many more who I trust will join us the next time. I believe I am the first priest who has visited the district, oh what a blessing if a school could be established amongst them. The Goanese as long as they can secure the rents care little about the Christians; however it is fortunate that these are the Ryots of some native, who has given them the aforesaid piece of ground for a burial place gratis. I have already trespassed too much on your Grace's time I will now conclude by recommending this Mission to your Grace's pious

Prayers, we are all well, trusting your Grace and the Clergy are also well,

I remain my Lord Archbishop,

Your Grace's most respectfully,

J. MCGILK *Snr.*

*Dacca, February 8th, 1850.*

#### MISSION OF MEDNIPORE.

*To His Grace the Archbishop, V. A. B.*

MY LORD ARCHBISHOP.—I have the honour to send your Grace a short account of my mission to Mednipore, whence I returned last Friday after a very agreeable sojourn of eight days. I arrived at Ulbaria, to which place I had travelled by water, at 9 o'clock in the evening, and found the Dawk-bearers and Banghy-wallas ready at their post. After some unavoidable delay, I commenced my journey, which lasted all night, and the better part of the following day, as I did not reach Mednipore till 5 o'clock in the afternoon. The country through which I passed was in the highest state of cultivation, and the country-people with whom I conversed at the relays, were remarkably civil and intelligent, and, indeed, the best peasantry I have yet met with in Bengal. I had to cross some five or six rivers, the greater number of which are dry, or, at best, fordable, in the present cold season, though far otherwise, I should think, during the rains. The Damooda and the Kassaye are the largest, and are navigable all round the year. Mednipore is a delightful station. It is the best I have ever seen in the Mofussil. The streets are wide, and kept in excellent repair, and are flanked on each side by tall and beautiful trees, whose dense, umbrageous foliage serves for use as well as ornament in this burning climate of ours. It has an extensive fort, built by the English, at a very early period of their rule, as a protection against the incursions of the Mahrattas; but it is now ungarrisoned, and is used as a prison for convicts. There are, besides, an hospital established by government, and an alms-house supported by public charity. I visited them both, and was greatly pleased with the cleanliness and comfort I observed in them, and still more so with the kindness and attention with which the inmates are treated. The prisoners confined in the fort-jail, are employed in various works of industry, which is so well calculated to beguile the tediousness of their wretched existence, and at the same time to inure them to labour which they may turn to account when the term of their captivity shall have expired. Some of them weave strong and even handsome towels and napkins, while others work as silversmiths,

carpenters, and shoemakers. Those unacquainted with any trade, are made to dig tanks, and keep the roads in order. The government school is numerously attended, not only by Hindu, but by Mussulman and Christian boys. The bungalows are exceedingly handsome, and present a highly picturesque appearance when viewed from the streets, their white walls contrasting beautifully with the green trees and shrubs with which they are surrounded. The protestants have a small, but very neat church, at which a clergyman of the establishment periodically officiates. The Mussulmans have a magnificent mosque, built by the munificence and mistaken piety of a wealthy Mahomedan gentleman. These two are the only religious edifices at Mednipore. One of the best proofs of the superior excellence of this Zillah, is the tenacity with which the inhabitants, of all classes, cling to it. With very few exceptions, they are all natives of the place. Every one I spoke to seemed resolved never to leave it, and the chance of higher wages, or greater gain, has no power to allure them from homes where they are perfectly contented and happy, and what else can they wish, or hope for by emigration? I was equally surprised and delighted at the language spoken by these people. In the heart of Bengal, and on the borders of Orissa, to hear Hindustani in its purity, and with an accent and pronunciation that would be current at Delhi or Lucknow, is certainly no ordinary treat. Their manners, too, are polite and graceful, and a more kind and obliging race of men is no where to be found. And now I come to what will interest your Grace most, and for that very reason I have reserved it for the conclusion of my narrative, I mean the state of catholicism at Mednipore. Our holy faith, I regret to say, has but few professors in that station, they do not amount to thirty; but I rejoice to add, that what is wanted in quantity, is more than counterbalanced in quality, for better Catholics I have not seen among the East Indians during the whole course of my experience. There was no forwardness, no insolence, no impertinence; but on the contrary, the cordial welcome, the polite attention, the unfeigned respect and reverence with which I was received and treated by these excellent people, reminded me of days gone by, and made me feel as if I were in the midst of an English or Irish congregation. A new house, just finished, and never before occupied, was set apart for my residence. The middle room, or hall, was converted into a chapel, and a suite of apartments was allotted to my private use. The morning after my arrival, I offered up the Holy Sacrifice, and

that very morning, four out of this small number of catholics, as if hungering and thirsting after justice, approached the sacraments of Penance and the Eucharist. Your Grace will bear in mind that I went there to solemnize two marriages; but the gaiety and distraction usually attendant on such occurrences, could not divert the catholics of Mednipore from the performance of their spiritual duties. Every day of my stay among them I said Mass, and every day they assisted at it with a devotion and fervor truly edifying and delightful. Before I left them, almost all had received the bread of life; and the very small minority who failed to do so, gave me the most consoling earnest—if I might judge by their language and demeanor—that the priest who should visit them next, would find them weighed, but by no means wanting. The expences of my journey were of course defrayed by those at whose request I had been directed to make it; but at my departure they did not forget that “they who serve the altar, partake with the altar,” and “that they who preach the gospel, should live by the gospel.” They came forward heart and hand to give me some pecuniary token of their appreciation of my poor services. They said, and they sincerely said, how much they regretted their inability to do more. I assured them with equal sincerity that the feeling which prompted and accompanied their gift, multiplied its value a hundred and a thousand fold, and that, without such feeling, a hundred or a thousand times as much, would have been perfectly valueless in my esteem. Our parting was most affectionate and touching. Several were in tears, and those who did not shed them, I am certain wept at heart. I shall never forget the good catholics of Mednipore. “Si oblitus fuero tui Jerusalem, oblivioni detur dextera mea.” My Lord, I beg your blessing on this small but most interesting and deserving portion of your flock, and have the honor to remain,

Your Grace's dutiful and humble, servt.

I. X. MASCARENHAS.

*Missionary Apostolic.*

Calcutta, 6th Feb. 1850.

### THE NEW MISSION FOR ASSAM AND THIBET.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. B.

MY DEAR LORD ARCHBISHOP,—It is with feelings of the most lively gratitude, I acknowledge the receipt of your Grace's two letters, dated the 17th and 19th of May, the Secretary of the Propaganda who delivered

them to me, approves of our project of endeavouring to penetrate into Thibet by Assam, and, whilst waiting for the further sanction of the sacred congregation, he authorizes us to put immediately our hand to the work. Anticipating then our orders, we shall send off, in the course of this month, three subjects who appear to possess all the qualities necessary for so important an enterprise. In a few days they shall repair to London, where they shall embark directly for Calcutta. We hope that these dear brothers shall always prove themselves worthy of your Grace's confidence and benevolence, and that they shall never give the least cause of displeasure. They shall be very happy to avail themselves of your Grace's generous offer of hospitality, and of all the other services your Grace shall wish to render them; the moments they shall pass near your Grace, shall be very precious to them; and they shall receive, with gratitude, the instructions and counsels it shall please you to give them, it is also to your Grace, they are to address themselves for all the faculties necessary in the exercise of their ministry, until the sacred congregation direct otherwise,

Your Grace's most humble and obedient servant,

C. LANGLOIS.

*Superior of the Seminary  
of Foreign Missions.*

Paris, Dec. 13, 1849.

**B. C. ORPHANAGE FREE SCHOOLS  
AND WIDOW'S ASYLUM.**

A Friend, thro' Mrs. J. Pinggio,	Rs.	5	0
Mrs. Gonsalves, for Dec. 1849,	...	6	0
Madame Laforet, ... ..	...	5	0
Mr. M. Simeon, through Rev. Mr. Mascarenhas, .. ..	..	4	0

**THROUGH MR. N. O'BRIEN.**

Mrs. J. Mercado, .....	Rs.	5	0
A Protestant, .....	....	5	0
A Protestant, .....	....	5	0
A Protestant, .....	....	5	0
J. B. H. Elbery, .....	....	5	0
J. H. H. ....	....	3	0
A. D. V. ....	....	10	0
D. J. H. ....	....	10	0
P. A. ....	....	5	0
B. W. A. S. ....	....	10	0
J. B. ....	....	5	0
H. L. ....	....	2	0
W. T. ....	....	3	0
Dr. A. ....	....	5	0

E. Torry, .....	....	5	0
C. B. D. ....	....	5	0
C. M. R. ....	....	5	0
J. L. S. ....	....	5	0
M. F. G. Sandes, Esq. ....	....	20	0
W. O. H. ....	....	20	0
D. R. S. ....	....	5	0
J. R. W. ....	....	5	0

**BOW-BAZAR.**

Rev. Mr. J. McCabe, paid out of the  
Collection made at the Bow-Bazar  
Chapel for a suit of Vestments for  
the use of the said Chapel, .. Rs. 85 0  
Paid also for other necessaries for do. 18 0

**DINAPORE CHAPEL.**

Mr. P. Gill, ... .. 2 0

**Selections.**

**CONVERSIONS.**

A few days ago, the Reverend H. Bittleston, assistant-minister of Margaret-street Chapel, was received into the Church by the Very Rev. J. H. Newman, Father-Superior, at the Birmingham Oratory. Just one week previously, W. R. Gawthorn, Esq., with his family (intimate friends of Mr. Bittleston's, and members of the congregation of Margaret-street Chapel, was also received into the Church. It may be interesting to add, that Mr. and Mrs. Finlason, two of the converts confirmed the other day at the Oratory, and cousins of Mr. Gawthorn, had arrived at the conclusion that it was their duty to submit to the Church almost on the same day that he did, though neither of them knew that the other was even considering the subject.—*Correspondent.*

A few days ago, Miss Catherine O'Donnell, niece to Denis Potter, Esq., solicitor, was received into the bosom of the Catholic Church by the Reverend Patrick Conry, R. C. C. of Tuam. Also Miss Alicia Grant, only daughter of Charles Grant, Esq., Cloonantore, was received by the same zealous Clergyman.—*Tuam Herald.*

On the 30th ult. (Feast of St. Andrew), the Rev. G. Rigby received into the Catholic Church, at St. Mary's, Lynn, Norfolk, Robert, eldest son of Mr. William Seapy, farmer, of Holme, Next Sea, in the same county.

The two Misses Bathurst, grand-daughters of the late Dr. Bathurst, Bishop of Norwich, were received into the Catholic Church a few days since; one of them by the Rev. Father Ludwig, Redemptorist at Great Marlow, and the other by the Chaplain of the Good Shepherd, at Hammer-smith.—*Correspondent.*

## A PIECE OF LEGAL ADVICE.

Rennes, the ancient capital of Brittany, is a famous place for law, People come there from the extremities of the country to get information and ask advice. To visit Rennes without getting advice appears impossible to a Breton. This was true at the latter end of the last century, just as it is at present, and especially among the country-people, who are a timid and cautious race.

Now it happened one day that a farmer named Bernard, having come to Rennes on business, bethought himself, that as he had a few hours to spare, it would be well to employ them in getting the advice of a good lawyer. He had often heard of Monsieur Potier de la Germondaie, who was in such high repute, that people believed a lawsuit gained, when he undertook their cause. The countryman inquired for his address, and proceeded to his house in Rue St. Georges. The clients were numerous, and Bernard had to wait some time. At length his turn arrived, and he was introduced. M.<sup>c</sup> Potier de la Germondaie signified to him to be seated, then taking off his spectacles, and placing them on his desk, he requested to know his business.

'Why, Mr. Lawyer,' said the farmer, twirling his hat, 'I have heard so much about you, that as I have come to Rennes, I wish to take the opportunity of consulting you.'

'I thank you for your confidence, my friend: you wish to bring an action, perhaps?'

An action! oh, I hold that in abhorrence! Never has Pierre Bernard had a word with any one.'

'Then is it a settlement—a division of property?'

'Excuse me, Mr. Lawyer; my family and I have never made a division, seeing that we all draw from the same well, as they say.'

'Oh, no; I am neither rich enough to purchase, nor poor enough to sell!'

'Will you tell me, then, what you do want of me? said the lawyer in surprise.'

'Why, I have already told you, Mr. Lawyer, replied Bernard. 'I want your advice—for payment of course, as I am well able to give it to you, and I don't wish to lose this opportunity.'

M. Potier took a pen and paper, and asked the countryman his name.

'Pierre Bernard, replied the latter, quite happy that he was at length understood.

'Your age?'

'Thirty years, or very near it.'

'Your vocation?'

'My vocation! Oh, that means what I do? I am a farmer.'

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

It is finished already? Well and good. What is the price of that advice, Mr. Lawyer?

'Three francs!'

Bernard paid the money, and took his leave, delighted that he had taken advantage of his opportunity.

When he reached home, it was four o'clock: the journey had fatigued him, and he determined to rest himself the remainder of the day. In the meantime the hay had been two days cut,

and was completely saved. One of the working-men came to ask if it should be drawn in.

'What this evening?' exclaimed the farmer's wife, who had come in to meet her husband. 'It would be a pity to announce the work so late, since it can be done to-morrow without any inconvenience.' The man objected that the weather might change: that the horses were all ready, and the hands idle. But the farmer's wife replied that the wind was in a good quarter, and that night would set in before their work could be completed.

Bernard, who had been listening to the argument, was uncertain which way to decide, when he suddenly recollected that he had the lawyer's advice in his pocket.

'Wait a minute,' he exclaimed; 'I have an advice—and a famous one too—that I paid three francs for: it ought to tell us what to do. Here, Theresa, see what it says: you can read written hand better than I.' The woman took the paper, and read this line—

'NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY!'

'That's it!' exclaimed Bernard, struck with a sudden ray of light. 'Come be quick; get the carts, and away; boys, girls, all to the hayfield!'

His wife ventured a few more objections, but he declared that he had not bought a three-franc opinion to make no use of it, and that he would follow the lawyer's advice. He himself set the example by taking the lead in the work, and not returning till all the hay was brought in.

The event seemed to prove the wisdom of his conduct, for the weather changed during the night; an unexpected storm burst over the valley; and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighbouring farmers were completely destroyed: Bernard alone had not suffered.

The success of this first experiment gave him such faith in the advice of the lawyer, that from that day forth he adopted it as the rule of his conduct, and became, by his order and diligence, one of the richest farmers in the country. He never forgot the service done him by M. Potier de la Germondaie, to whom he ever afterwards carried a couple of his finest fowls every year as a token of gratitude.—*Chamber's Edinburgh Journal.*

## THREATENED SECESSION FROM THE CHURCH.—

We lament to state that an effort is now being made, indeed, it has to a certain extent proved successful, to draw off from the established church of England a large number of the evangelical clergy, in order that they may adopt "independent" principles under the leadership of a member of a noble house, whose secession has, during the last few months, excited attention. The names of several amiable and most excellent men have been handed to us as having intimated their intention of joining the new movement, and many others it is said, are "halting between two opinions."—*Cambridge Chronicle.*

# THE BENGAL CATHOLIC HERALD.

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

No. 8.]

CALCUTTA: SATURDAY, FEBRUARY 23, 1850.

[VOL. XVIII.]

## LENTEN PASTORAL OF THE RIGHT REV. BISHOP OLLIFFE.

A. D. 1850.

THOMAS, *by the Grace of God, and favor of the Holy See, Bishop of Milene, Pro-Vicar Apostolic of Dacca, and Coadjutor to the Archbishop at Calcutta, to his entire Flock, both Clergy and Laity, health and benediction in the Lord.*

### REVEREND BRETHREN AND BELOVED CHILDREN IN CHRIST.

A full twelvemonth having already elapsed, since we last had an opportunity of personally addressing you, and it being now impossible to reach Bengal in time to write and print a pastoral letter before the beginning of Lent, we have determined to prepare it here, before our departure, hoping that the numerous sanctuaries, whereby we are surrounded in this Metropolis of Christendom, may add to the effect of our address, and contribute to produce a salutary impression in your minds. Yes, Beloved brethren, although the sanctity of this City has been lately desecrated by a horde of infidels, under the specious mask of Catholics congregated, like rapacious vultures from almost every corner of Europe, although those impious men had the audacity to depose the Venerable Pontiff, whose supreme Spiritual authority they simultaneously preferred to admit, and promised to support, although in fine these and similar flagitious acts were perpetrated in the awful presence of that God, whose Vicar they insulted, and before the sanctified sepulchres of the two glorious Apostles, who sacrificed their lives in defence of our holy faith, notwithstanding, we repeat, all these impieties, the venerable sanctuaries of the city still remain untouched, and we ourselves have again had the happiness to offer up the tremendous sacrifice of expiation upon the subterraneous Altar of SS. Peter and Paul. We are still enabled to visit the ancient Catacombs, which dating from the third century of Christianity, not only enclose the earthly spoils of millions, immolated by pagan Emperors for our holy Religion, but also con-

tain splendid testimonies of the antiquity of our Faith, in the shape of pictures and other symbols of the Immaculate Virgin, and of the other Saints. We have still an opportunity of revering and treading the identical habitations of some of the greatest luminaries of that unfortunate age, which beheld a Luther, a Calvin, and other licentious emissaries of Satan, rise up against the Church that had nurtured them, and to which they owed all they possessed in this world! Yes, dearly beloved, these and similar circumstances replenish us with ineffable consolation, as their recital, we trust, will comfort you in the Lord. We may perhaps increase your joy by reminding you of the immense enthusiasm, which actuated the Pastors and people of the Catholic world (comprising, as it does, at least 200 millions of souls), instantly they learned the exile of their common Father and Pontiff, and which prompted them to collect immediately oblations for his maintenance, and that of his banished court, although the bounteous hospitality of his Royal host might have rendered such a step superfluous. We may likewise heighten your consolation, by repeating the intelligence you have already heard, viz. how the Four principal Catholic powers united in the glorious enterprise of reinstating the deposed Pontiff on his throne and how the chief act of this great work was performed by a Nation, which had only just expelled its own sovereign, and materially altered the form of its government! Thus does Providence avail itself for good of instruments apparently unfit, and even opposed to its own wise ends!

But, dearly beloved, after having thus detested the enormities committed in the Christian metropolis, let us for a moment ponder on the real causes, which produced not only them, but also those of the rest of Europe. If you examine the various movements, the extraordinary disturbances, which have recently agitated this most civilized quarter of the globe, you will discover that infidelity and immorality were their primary causes. You will find that good Catholics withdrew from such revolutions, and that the avaricious, the lewd, and the haughty were the foremost actors in those scenes. It is, alas! a lamentable fact, that many have lost their faith, and that licentiousness has gained a mighty sway over Christians! Oh yes! SIN has desolated Europe, and the satellites of Satan have committed extensive ravages in these once enlightened countries. Voltaire and Rousseau, with a hundred other immoral and infidel authors, are now perused, even by many nominal Catholics, with greater pleasure than the Gospel, and the biographies of the Saints. From these poisonous sources those unfortunate men have imbibed the fatal and pernicious maxims, which have banished Religion from their hearts, and incited them to wage war against its Ministers. May the Almighty at length be appeased, and convert them from their evil ways!

But, dearly beloved, while we are deploring the sinfulness of Europe, let us not forget the impiety of Eastern Bengal. How many amongst you are perhaps this moment leading lives unworthy of the Christian name you bear, and totally opposed to the maxims and precepts of that Gospel, which you profess to believe! How many trample under foot the commands of the Most High, by letting loose the bridle of their licentious passions, aye perhaps, and by polluting the sanctity of Matrimony! How many never approach the life-giving laver of Sacramental Confession, which has been mercifully instituted by our divine Redeemer (Jo. 20, 23), in order to facilitate the remission of our manifold delinquencies. How many in fine scoff at, or slight every precept of their Holy mother the Church, and thus practically deny the Faith which they profess! It is to such we address ourselves particularly at present. We warn them not to continue to provoke the anger of their Creator, to despise the mercy of their Redeemer, and to reject the graces of their Sanctifier, the Holy Ghost. We admonish them to avail themselves of the sacred season that is approaching, for the purpose of expiating their crimes, outwardly by faithfully performing the prescribed duties of Fasting, Abstinence, Confession and communion, and in-

wardly by deploring their sins with heartfelt compunction, united to a sincere determination of never relapsing. Let them never forget the shortness of their lives, and the eternity of the torments, which are infallibly reserved for impenitent sinners (Luke 13. Matt. 25). Let them recollect, that though the Almighty may spare them for a time, and use mercy towards them, the day of his revenge may arrive, and that they may be hurled into everlasting flames, in the midst of their criminal pursuits, without having an opportunity of being reconciled to their Maker! Yes, these are eternal truths they should never lose sight of, if they be anxious to save their souls, and provide for eternity. "*In all thy works, saith the Wise man, remember thy last end, and thou shalt never sin*" (Eecl. VII. 40).

And whilst, dearly beloved, you are thus providing for your own salvation in the holy season of Lent, exercise your charity on behalf of all your erring fellow-creatures. Pray fervently for all, who are aliens to the true Religion, and to the morality of the Gospel. Pray for the millions of Idolators and Mahomedans that surround you, who are still "*sitting in darkness and in the shadow of death*" (Luke 1, 79). Pray for those who are only nominal Christians, because they deny several dogmas of saving Faith, and refuse to obey that infallible Mistress of divine doctrine, whose authority rests upon the institution of God himself, and whom they cannot disobey, without incurring the penalty of the Divine displeasure: *He that despiseth you, DESPISETH ME* (Luke 10, 16). Pray finally for all bad and nominal Catholics, especially those who have contracted the heinous guilt of SCHISM, by refusing to acknowledge the *only legitimate* ecclesiastical jurisdiction in Bengal, because the *only one* sanctioned by the voice of Him, who has been empowered to govern the entire Flock of Christ (Jo. 21. 17). Those amongst the schismatics, who are invested with the priestly character, should bear in mind the solemn promise they made at their ordination, viz. "to obey their Ordinary" the Bishop, namely, set over them by the Holy See. They should recollect that the judicial acts they exercise, such as absolving in the Confessional, are null and void, without having received the necessary faculties from him; just as would be the case in criminal tribunals of the secular power, if the judge pronounced sentences of acquittal or condemnation, while deprived of the necessary jurisdiction. Oh! indeed, that famous passage of Holy writ; "*I did not send prophets, yet they ran*" (Jer. 23. 21), is very applicable to those deluded Priests, who should therefore tremble at the risk of incurring the anger of God, for

usurping spiritual faculties, which can only be granted by legitimate Authority (ib. v. 19). Pray for these and all other sinners, dearly beloved, and in order that your prayers may be the more efficacious, have recourse to the most powerful intercession of the ever blessed and immaculate Virgin Mary, the *Help of Christians*, and true Refuge of all penitent sinners. Remember that she is the Mother of God, and that her power is commensurate with her dignity, Recollect that she is also our Mother, having been bequeathed to us, as such, by the dying breath of her divine Son; and that her love for us is proportionate to her power. Remember in fine, that she is "*our Life, our Sweetness, and our Hope.*" and that nobody has ever yet had recourse to her in vain in his necessities (S Bern.). Invoke her therefore frequently and with confidence, and especially by the frequent and devout recital of her Rosary, which has been for so many ages one of the strongest bulwarks of the church of Christ, and one of the most powerful weapons of the faithful against all their spiritual enemies. Pray also fervently to the Princes of the Apostles the glorious SS. Peter and Paul, to St. Thomas and to St. Francis Xavier the Patrons of India, in order that through the merits of Christ, and the intercession of these powerful advocates, all our erring and sinful brethren may form with us "*ONE FOLD AND ONE SHEPHERD*" according to the prayer of Christ (Jo 10. 16) Then indeed we shall be a faithful representation of His Body, (1 Cor. 10. 17), wherein all the members are not only united, but content, each with its own position, and all subservient to the same divine Head. Then we may confidently hope for that "*crown of justice*" and immortality, which the Lord has reserved "*for those who love him*", which love consists, not in specious words, but in saintly actions (1 Jo. 3, 18) Recollect therefore the terrific language of the great Apostle of the Gentiles: "*If any man love not our Lord Jesus Christ, let him be ANATHEMA*"! (1 Cor. 16).

The *Rules of Fasting and Abstinence* are identical with those of last year. In order however to obtain the special protection of the Almighty in these disastrous times, we direct that before the Benediction of the adorable Sacrament every Sunday during Lent, the Litany of Loretto be sung or recited, with the additional title of *Regina sine labe originali concepta*, at the end, and the orations *Deus qui per immaculatum, Defende quassumus . . . civitatem, and Deus omnium fidelium*, for his Holiness the Pope.—Let the beautiful devotion also of the *Via Crucis*, which is so replete with spiritual benefits and indulgences, be performed every Friday during the same

holy season, and once a month during the entire year.

This Pastoral is to be explained to the Faithful in their vernacular tongue, and then to be affixed to the doors of the Churches and chapels within our jurisdiction.

"*Grace be with all, who love our Lord Jesus Christ IN SINCERITY, Amen.* (Eph. 6.)

Given at the Irish College villa, near ROME, this 21st. December, (Feast of ST. THOMAS, Apostle of India), MDCCCXLIX. THOMAS,

*Bishop of Milene.*

*Art. IV.—Biographia Britannica Literaria; or, Biography of Literary Characters of Great Britain and Ireland. Anglo-Saxon Period. By Thos. Wright, M.A. London: 1842.—Dublin Review, Aug. 1843.*

(Continued from our last.)

It has been fashionable to depreciate the mental powers of the Anglo-Saxons. We ought not, however, to judge from the reproaches of their enemies, the Normans; nor from the scoffs of degenerate Saxons that wished to prostitute their conquerors; but from the poetry and other surviving works of the conquered race, from a comparison of those works with the productions of continental writers, and from the consideration of the peculiar disadvantages of the age. Does the literature of contemporary nations, whether Norman or Frank, Burgundian or Goth, surpass that of the Anglo-Saxon? Did not the fame of a Bede and an Alcuin resound throughout Europe, above that of every contemporary? Did not the greatest of the Carlovingians have recourse to the libraries of English monasteries for the means of regenerating the literature of his empire? This is the only fair method of comparison. After-ages possessed advantages unknown to the Anglo-Saxons; and yet in poetry, at least, the superiority of the latter is incontestible. A writer, whose judgment is as correct as it is unbiassed, thus compares their respective merits: "The turgid metaphors, the abrupt transitions, and the rapid movements so characteristic of the Anglo-Saxon muse, though conceived in bad taste, shew at least indications of native genius; but the narratives of the Gallo-Norman poets are tame, prosaic, and interminable; and their authors seem to have known no beauty but the jingle of rhyme, and to have aimed at no excellence but that of spinning out their stories to the greatest possible length."\*

Nor were they deficient in solid learning. "The theological writings of Bede, Boniface,



and Alain, which consist chiefly of commentaries on the Scriptures, and of controversial tracts on questions then agitated, exhibit immense powers of mind, disciplined by the most profound study, and characterised by much independence of thought."—(p. 48).

The prevalent idea of the utter darkness of the early portion of the Middle Ages dies away as we peruse its productions. Nor let it be said that the great mass of the population was uneducated. In a great measure such must always be the case. Let us but look at our own times, and we have enough to blush at. Societies for promoting useful knowledge; boards of education; ample funds; everything, in short, has been devised to chase away the acknowledged ignorance of the last century; and what has been the result? Who does not know the frightful ignorance that has lately been unveiled in many parts of this country? An ignorance not only of science, not only of the very rudiments of knowledge, but of all religion, of a future state, of the very existence of God! If, after all this, we choose to call ours an enlightened age, let us not envy the humbler pretensions of those that at least possessed the only knowledge that can cheer the sorrows of death, and disarm the terrors of judgment.

In those remote ages, this land was covered with monasteries: and every monastery was the seat, not only of piety, but of knowledge. About forty years after the death of St. Augustine, Pope Vitalian sent over Theodote of Tarsus as archbishop of Canterbury, accompanied by Adrian the African as his adviser and assistant.†

Their great school at Canterbury and that which was founded at York by St. Wilfred, became the parent seminaries by which knowledge was widely diffused, and fresh nurseries of learning established. St. Aidhelm, who lived at the end of the seventh century, and was styled by Alfred the prince of Anglo-Saxon poets, established a school in his abbey of Malmesbury, which outrivalled even that of Canterbury. The school at York was greatly enlarged by Archbishop Egbert. "At the beginning of the eighth century, Egbert possessed a number of scholars who would have been the just pride of the most enlightened age; and not only teachers, but books also were sent over to the Franks. The science which they planted there continued to flourish long after it had faded at home."—(p. 32.)

(To be continued.)

† St. Bede, lib. iv. c. 1.

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER II

In her struggles with error, truth has great disadvantages; she cannot make use of the same weapons as her adversary. Error takes every thing that falls in her way: truth can neither select her own ground, nor choose her auxiliaries; and this inferiority of position at once explains the secret of her enemy's success. Fortunately, however, sooner or later, God re-establishes truth in her rights: he sustains his daughter by time, which always destroys falsehood. Thus, in the question agitated between Hutten and the cloisters, can we think, that, if a monk, regardless of his character, had dipped his pen into the same ink with his rival, the humanists would have had all the laughter to themselves. Would not the lubricious wanderings of Hutten in Italy, have inspired an erotic pen, and furnished matter for some amusing pictures?

But a monk could not write as Petronius; he had the Bible before him, which anathematized, as a crime, the mockery of Noe's son. Great was the vantage-ground, on which Hutten stood, whence he could securely scatter abroad his calumnies, without dread of suffering retaliation! Let us not, then, wonder at the immense inferiority of the monks, in this dispute with the precursor of the reformation. Could it have been otherwise? Painting and its bold reliefs were not as subservient to them, as to their adversary: they could only address the understanding,—never, the eye. On one side was the drama and the song; on the other, symbols, and allegories,—figure which was not seen. Hutten had the advantage of a face that never blushed.—a pencil that lent itself to all the pleasantries of his debauched imagination, and dipped in the most showy colours,—and a diction at once lubricious and nuclean. The monks had only a phraseology which feared to express all that it thought, and fled the exposure of the open day. Add to this, what disorder and confusion, the calumnies of Hutten must have excited in the cloisters! Among the monks, many must have been tempted to revolt, especially, among those who had been so actively employed before the invention of printing, and who were now exposed to all the temptations of idleness. This want of occupation produced murmuring; murmuring was followed by revolt. Then came Luther, and raised the standard of independence and rebellion against

authority. The summons must needs be heard, less perhaps through a wish to emancipate themselves from the voluntary servitude they had so freely chosen, than to escape the odium which the letters of Hutten had excited against their profession. The first rebels were precisely those, who, up to that time, had been occupied with philosophic speculations; but whose understanding had not found means to protect them against the mendacious inspirations of the press.\*

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

I Giraldus Cambrensis, a good author, reporteth that one Hur, chaplain to William de Bruce, (a great lord in Wales in the time of king John) of his chapel of S. Nicholas, in the castle of Aberhodni, did dream in a night that one bid him tell his lord (that had taken away the land given in alms to that chapel, and presumed to detain it) that *Hoc aufert fiscus quod non accipit Christus; dabis impio militi quod non vis dare sacerdoti*. The king's exchequer shall take that from thee that thou wilt not suffer Christ to enjoy; and the impious soldier, that which thou wilt not permit unto the priest. The words are S. Austin's, spoken against them that invade tithes and church rights: and that which is there threatened against them, saith Giraldus, happened most certainly in a very short time to this withholder. For we have seen (saith he) in our own days, and found certainly by undoubted verity, that princes (and great men) usurpers of ecclesiastical possessions, and chiefly by name king Henry II., reigning in our time, and tainted above others with this vice, a little leaven corrupting the whole lump, and new evils falling thereby daily upon them, have consumed all their whole treasure, giving that unto the hired soldiers which they ought to have given unto the priest.

He mentioneth not what it was particularly that happened to Bruce, but commiserating him as a singular good man, runneth out into a long commendation both of him and his wife. The rest, therefore, of this

tragedy I must supply out of Matthew Paris, who in A. D. 1209 reporteth thus, that king John, doubting the fidelity of his nobles, sent a troop of soldiers to require of them their sons, or nephews, or near kinsmen for hostages. Coming to William Bruce's and demanding his sons, the lady Maud his wife, in the humour of a woman, preventing her husband, said "I will deliver no sons of mine to your king John, for that he beastly murdered his nephew Arthur, whom he ought to have preserved honourably." Her husband reproved her, and offered to submit himself to the trial of his peers if he had offended the king; but that would not serve. The king understanding it, sent his soldiers in all haste, as privily as he could to apprehend William de Bruce and his whole family; but he having intelligence of it, fled with his wife, children, and kinsmen, into Ireland; whither the king coming afterward, besieged his wife, and his son William with his wife, in a mansion in Meath, and having taken them, they privily escaped to the island of May, where being again recovered and brought unto him, he now bound them surely, and sent them to Windsor castle, and there by his commandment they all died miserably famished. William himself, the father, escaping into France, died also shortly after, and was buried at Paris; leaving all, according to S. Austin's words, to the king's extortioners. What reax king John kept among churches, is generally well known; yet I find not that either he destroyed or profaned any of them, otherwise than by rifling of their wealth, and persecuting the clergy as his enemies. To say truth, they were not his friends. But the last riot that he committed among them was in Suffolk and Norfolk, as he brought his army that way to waste the lauds of the barons his enemies, and to pass by the town of Lynn (which stood faithful to him when the most of England had forsaken him) into the north parts. Having lodged there to his great content, and taking his journey, *spoliis onustus optimis*, over the washes, when he came upon the sands of Wellstream, a great part of his sacrilegious army, with the spoils he had taken, and his treasure, plate, jewels, horses, and carriages were all drowned: so that it was judged (saith the history) to be a punishment by God, that the spoil which had been gotten and taken out of churches, should perish and be lost by such means, together with the spoilers. Stow reporteth, "that the earth opened in the midst of the waves, on the marshes, and the whirl-pit of the deep so swallowed up both men and horses, that none escaped to bring king John tidings:" for he with his army, going before,

\* See Nicholas Weissinger: Huttenus delarvatus Augusturg. 1730.

[We have here omitted a few paragraphs relating to king Edward I., which are repeated, in their proper place further on.—Epp.]

escaped (more happily than Pharaoh) but very narrowly with his life, especially if it were any happiness to live in that miserable condition he was now brought to, having lost his treasure and fortunes at the very time wherein above all other he had most need of them as flying from his enemy, Lewis, the dauphin of France, called in by his subjects to take the crown, and possessing peaceably the city and tower of London, the cities of Canterbury and Winchester, with all the castles of Kent, except Dover, which could not hold out; and all the barons, in a manner, with the citizens of London and Winchester, having sworn him fealty and done him homage as also the king of Scots for the lands he held of the king of England, who likewise had subdued all Northumberland, except Bernard Castle, to him. If after all this, I say, it were any happiness to live, yet enjoyed he that miserable happiness but a very short time; for whether by poison given him at Swineshead abbey, as the common report is, or by a surfeit taken with eating peaches, accompanied with an intolerable grief for his losses, as others deliver it; he died about five or six days after at Newark castle, and wanting all civil lamentation, was presently so spoiled by his servants, who fled every man his way, as they left nothing worth the carriage to cover his dead carcase.

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.  
(Continued from our last.)*

### PRUDENCE.

After the selection of a wife, the choice that requires most reflection and prudence is certainly that of those who are commonly called "friends;" I say, commonly, for a true friend is so rare, that it is a great thing, says Montaigne, to meet with one in three centuries. This is true; but in the absence of pure gold, there is an inferior metal, to which a conventional value has been assigned, and which constitutes the currency of every day life. This contraband friendship makes up in quantity for what it wants in quality: it multiplies itself like the polypus; it is as taking as an infection; it meets you on all the cross-ways, and by dint of importunity it too often forces us to walk in its own bad paths. Why did the prodigal son desert the home of his father? Why was he soon and so entirely ruined? It was because he had excellent friends, who, after having snatched

him from the paternal roof, devoured his inheritance as if it were a morsel of bread, and then abandoned him, poor and naked in a strange country, where he vainly sighed for the acorns and husks, wherewith the swine were fed. Why did Roboam, that imprudent youth who lost even the buckler of his father, behold his kingdom divided by the rebellion of ten great tribes? Because false friends suggested to him an answer that roused universal indignation in Israel. But wherefore seek proofs from ancient history, when our own times abound with similar examples. Who is it that extorts from a weak and too yielding disposition an imprudent signature, that, in one day, dissipates the wealth acquired by the patient industry of many years? Who is it that hurries the young heir to the gaming table, or the mechanic to the tavern? Who is it that insinuates himself, like a serpent, into the confidence of a family to dishonour it?—A Friend? Holy and sacred friendship! is it, then, true, as some English writer has observed, that the only place in which thou art now to be met with, is the—dictionary?

The Scripture has wise precautions to guard us against these imprudent intimacies, that exert so fatal an influence on our conduct:—"If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. For there is a friend for his own occasion, and he will not abide in the day of trouble. And there is a friend that turneth to enmity; and there is a friend that will disclose hatred, and strife, and reproaches. And there is a friend a companion at the table, and he will not abide in the day of distress."\*

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London)

*The twenty-second Article examined.*

### SECTION THE THIRD.

(Continued from our last.)

In the next place, if we examine the decrees of the Councils respecting the worship of images, or the formulas given to Iconoclasts when abjuring their error on this head—and these are the sources from which the sense of the Church is to be gathered—we shall find that the Fathers shewed, indeed, a due veneration for holy and sacred images; but that

they paid to none, not even to the image of Christ, the worship of *latria*. The Fathers of the second Council of Nice, the seventh general one, thus define regarding the worship of images. "We define with the utmost diligence and care, that venerable and holy images after the manner and form of the venerable and vivifying cross, fitly made of colours, and of mosaics, or any other material, are to be dedicated, placed, and kept in the holy temples of God; also on the sacred utensils and vestments; on the walls and tablets in private houses and in the public ways: but, above all, the image of our Lord and Saviour Jesus Christ, next that of his inviolate Mother, those of the venerable Angels, and then those of all the saints. That thus, by surveying the painted images, all who contemplate them may thereby be reminded of the prototypes, and brought to the desire of imitating their example; that they may pay them respect and honorary adoration, not the true *latria*, which, according to our faith, is suited to the Divine nature alone: but such as is paid to the type of the venerable and vivifying cross, and to the Holy Gospels."\* Constantine, bishop of Constantia in Cyprus, an Iconoclast, on renouncing his error in said Council, used the following formula: "I receive and embrace venerable images, but reserve solely for the substantial and vivifying Trinity, the adoration which is according to *λατρεία*, that is, the worship due to God."† But to such an extreme of madness did the foolish and impious Gentiles proceed, as to imagine that the works of their own hands, the silver and golden images, the wood and stone of which Moses speaks, were Gods: 'And there,' saith Moses, 'you shall serve gods, that were framed with mens' hands, wood and stone, that neither see, nor hear, nor eat, nor smell.'‡ And Isaias: 'But the residue thereof he made a God, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me for thou art my God.'§ And Jeremias:—'Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me.'||

## THOUGHTS ON THE ANGLICAN CHURCH.

CAN THE PROTESTANT EPISCOPAL CHURCH BE CALLED CATHOLIC?

From the *U. S. Catholic Miscellany*.

(Concluded from our last.)

The Catholics, it is known, do not recognize the Church of England, or the Protestant Episcopal Church of America, as in communion with them.

As men, many of them excellent men, professing in part Christian doctrines, and observing Christian duties, we are bound to regard them, and take delight in regarding them with the kindest feelings of charity—but unquestionably they are not members of the same spiritual flock to which we belong. We believe them to have stayed away from the Catholic fold. And how is it for all purposes, except when our numbers are needed to help in making them out a part of the Catholic Church, how is it that these our separated brethren regard us? They both protest against us as a false and corrupt Church, which their consciences compelled them to quit. They both profess and declare as a fundamental article of religion (article 28th in both English and American books of Common Prayer), "that transubstantiation or the change of the substance of bread and wine in the supper of the Lord, is repugnant to the plain words of scripture, and overturneth the nature of a sacrament." They declare (article 22d), that our doctrine concerning purgatory, pardons, and what they choose to call, the worshipping and adoration of images and relics, and the invocation of saints, is "a foul thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God." Both declare (article 31), that the sacrifice of masses, the most solemn of all our rites, "are blasphemous fables and dangerous deceits." The ungrammatical phraseology is that of the articles, not mine. They set forth (article 35), that certain homilies, and among them, is enumerated that "against peril of idolatry," contain godly and wholesome doctrine, "and therein is contained the dreadful denunciation, that for eight hundred years before the reformation, all ranks of Christendom, were sunk in idolatry!" They both deny the inspiration of a portion of what our Church reverences as the undoubted word of God, and though they allow the reading thereof, "for example of life and instruction of manners," yet they refuse to it any "authority for the establishment of doctrine." Every clergyman of the Church of England is obliged to subscribe to these

\* Tom. 2. Conciliorum, Concil. Nicen. 2., General, 7, act. 7.

† Tom. 2. Conciliorum, Concil. Nicen. 2., general. 7., act. 3—Vide de hac re tom. 3. Conciliorum, Concil. Moguntin. provincial., c. 41 & 42.

‡ Deuteronomy iv. 28. § Isaias xlv. 17.

|| Jeremias ii. 27.—See likewise Psalm cxlii. 4, 5, 6. &c.; and Romans i. 25.

thirty-nine articles before his ordination. Every bishop, peer, and member of parliament, until the late Catholic emancipation act, was obliged—and every bishop yet, and also every peer and member of parliament, except those who are styled “Roman Catholics,” is obliged to subscribe a written declaration whereby he does “solemnly and sincerely, in the presence of God, profess, testify, and declare that he does believe that in the sacrament of the Lord’s supper there is *not* any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, *as they are now used in the Church of Rome*, are superstitious and idolatrous, and that he makes this declaration in the plain and ordinary sense of the words as they are commonly understood by English Protestants.” (*Stat. 30, Charles II. ch. ii.*) With these formal, solemn, and authentic declarations—that one of the most sacred articles of our faith is repugnant to the words of scripture and overturneth the nature of a sacrament—that our doctrine about an intermediate state after death, and invocation of saints, and showing respect to their images and relics, are foul things vainly invented, and repugnant to God’s word—that the sacrifice of the mass is a blasphemous fable, superstitious and idolatrous—and with an express sanction of the doctrine of the Homilies, that we, for adhering to the religion, as it was held and practised in Christendom for ages before the reformation, are sunk in damnable idolatry—it is inconceivable that they should yet hold us to be a living branch of Christ’s spiritual vine, a member of the *One, Holy, Catholic, and Apostolic Church*, founded by him, built upon a rock, against which the powers of darkness should never prevail, and with which the spirit of truth, concord, peace, and true godliness was to abide forever! Whoever may be right, the Catholic Church, the Church of England, and the Protestant Episcopal Church, cannot *all* be right. If those who believe what those solemn denunciations and affirmations declare that they believe—who in their consciences protest against our doctrines and our rites as superstitious, blasphemous, idolatrous and damnable—if *these* be the Catholics, unquestionably we cannot also be; and if on the other hand, we are the Catholics, they must remain, what until lately they took a pride in declaring themselves, Protestants. They have left us, because, as they say, of our errors, inventions, blasphemous fables, superstition and idolatry. And be-

cause of these they protest to God and the world against us. They are not of us or with us, but against us.

#### LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last.)

#### ADELICIA OF LOUVAINE, WIFE OF HENRY I.

The Saxon chronicle specifies that Queen Adelia returned to England, September, 1126, accompanied by King Henry and his daughter, the Empress Matilda, the heiress presumptive of England, then a widow, in her twenty-fourth year.

According to Malmsbury, and indeed several contemporary historians, strange and mysterious reports were in circulation throughout Europe, connected with the death or rather we should say the disappearance, of Matilda’s imperial spouse; for it was affirmed that he was not dead, though his obsequies had been performed with all due solemnity, and a stately monument was raised to his memory in the cathedral of Spire.

Ever since the miserable death of his unhappy father, Henry IV. the Emperor Henry V. had been subjected to great mental disquiet, from the remorse which perpetually deprived him of rest. “One night,” says William of Malmsbury, “he rose up from the side of the empress, and taking his staff in hand, with naked feet he wandered forth into the darkness, clad only in a woollen garment, and was never again seen in his own palace.” This wild tale is repeated by Hovenden, Giraldus, Higden, and confirmed by various ancient manuscript chronicles; to say nothing of Trevisa, who adds, by way of sequel to the legend, that “the conscience-stricken emperor fled to England, where at Westchester he became a hermit, changing his name to God’s-call, or the call of God. He lived in daily penance for the space of ten years, and was buried in the cathedral church of St. Werburga the virgin.”

The Empress Matilda, after the funeral of her august spouse at Spire in 1125, took possession of his imperial diadem, which she brought to England, together with a treasure which, in those days, was by some considered of even greater importance—the hand of St

James. Matilda was reluctant to leave Germany, where she was splendidly dowered, and enjoyed a remarkable share of popularity. The princes of the empire were so much charmed with her prudent conduct and stately demeanour, that they entreated the king, her father, to permit her to choose a second consort from among their august body promising to elect for their emperor the person on whom her choice might fall.\*

King Henry, however, despairing of a male heir, as he had been married to Adelia six years, reclaimed his widowed daughter from the admiring subjects of her late consort, and carried her with him to England. Soon after their arrival, Henry summoned a parliament, for the purpose of causing the Empress Matilda to be acknowledged as the heiress presumptive to the crown. This was the first instance that had occurred, since the consolidation of the Heptarchy under one supreme head, of a female standing in that important position with regard to the succession to the English throne. There was, however, neither law nor precept to forbid a female from holding the regal office, and Henry failed not to set forth to the representatives of the great body of the people, who had been summoned on this important business, his daughter's descent from their ancient line of sovereigns; telling them, "That through her, who was now his only heir, they should come to be governed again by the royal English blood, if they would make oath to secure to her, after his death, the succession as Queen of England, if he died without a male heir."†

It is doubtless, on the authority of this remarkable passage in Henry's speech, that historians have called his first wife, Matilda of Scotland, the heiress of the Saxon line. This is worthy of observation.

The people of England joyfully acceded to Henry's proposition; and the nobles and prelates making up the Norman aristocracy, assembled in council on this occasion, swore fealty to the high and mighty lady Matilda as their future sovereign.

Stephen, Earl of Mortague, the king's favourite nephew, being the third son of the Conqueror's fourth daughter, Adela, Countess of Blois, was the first who bent his knee in homage to the daughter of his liege lord, as the heiress of England, and swore to maintain her righteous title to the throne of her royal father.

## SAINTS AND SINNERS

By W. O'NEIL DAUNT, Esq.

### CHAP. LIX.

(Continued from our last.)

#### UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."

Old Proverb.

"I certainly could wish," continued Mrs. Sanderson, "that it were possible to arrange matters less harshly with the idolatrous people at Glenressig. It is, however, hard to say what should be done. Poor Jasper was always exceedingly impatient to carry into effect any views he had formed."

St. Leger and Macklyn were astonished. "Poor Jasper!" It was the first time she had named her husband in accents of forbearance, almost of affection! Nay, it was the first time for several months that she had named him at all! A change was manifestly passing over her spirit, of what tendency, or to what result, were questions yet hidden among the secrets of futurity.

"The folk at Gleuressig," said M'Alpine, "wad readily make what you call in Ireland a child's bargain—they'll no molest ye, if ye dinna touch them."

"Oh!" exclaimed Miss M'Grider, in a kind of rapture, "that it were possible to drag them from the pit of hell! It galls a Christian to the very heart's core, to see the millions around him going full gallop to the devil."

"And do you think that no Catholic can be saved?" asked Howard.

"Oh, Henry! you shock me!" cried Mrs. Sanderson reproachfully, as if Howard were guilty of high treason against Protestantism in suggesting such a possibility. "Alas! each Papist is a member of that atrocious Papal system, whose rise, and fall, and final condemnation are all foreshadowed with such clearness by the sacred writers. I wish you, in particular, my dear Emily Sedley, to lay these things to heart; for you have, I fear, been tainted by the evil communications that corrupt sound gospel-principles."

Emily listened with respectful attention to Mrs. Sanderson's homily. In the mind of that lady, it appeared quite sufficient for the overthrow of Popery, to establish the identity of the Bishop of Rome and the Man of Sin. She seldom, if ever, bestowed a passing thought on any other topic in the whole range of controversy; being fully of opinion that this one grand fact being thoroughly esta-

\* W. Gemiticensis. W. Malmshury. Sir John Hayward. Speed.

† Henry of Huntingdon. W. Malmshury. W. Gemiticensis.

blished, there was no necessity for inquiring into minor errors and abominations held and taught by a personage so awfully denounced in Scripture. Papal Rome was the identical Babylon—the Pontiff the identical Beast—*this* was enough! and accordingly she exerted all her energies to impress the appalling belief upon Emily. Her proofs were those usually adduced—she alleged that the description given by St. Paul (2 *Thess.* ii. 4) was minutely characteristic of the pope, “who opposeth and exalteth himself above all that is called God, and is worshipped, so that he sitteth in the temple of God, showing himself as if were God.”

“I deny the applicability of St. Paul’s description to the pope,” said Emily. “The pope does *not* exalt himself above all that is called God, or want to pass himself off for the Most High. Every day, in saying mass, he bows before the altar, and publicly confesses that ‘he has sinned in thought, word, and deed;’ which confession of his own human sinfulness and frailty is totally incompatible with any attempt to pass himself off as the Deity; totally incompatible with the alleged exaltation of himself over all that is called God. Now, St. Paul assures us that this self-exaltation over God, this simulation of the Deity, will be certainly attempted by the Man Sin. But the Pope does *not* attempt it; therefore the Pope is not the Man of Sin.”

“Dear Miss Sedley, there are in Scripture too many marks of the papal apostasy to allow us to harbour doubts about the matter. Read what Saint Paul tells Timothy (iv. 1, 2, 3) of the apostatic marks, so clearly exemplified by Rome; the ‘doctrines of devils,’ among which he classes the ‘forbidding to marry.’ You know the papal church constrains her clergy to celibacy.”

“I know,” said Emily, “her discipline prefers a single to a married priesthood; but she constrains no man to celibacy—simply because she constrains no man to be a priest. She says, ‘if any man desire to marry, let him! but I will not receive the married man among the priesthood.’ How then can you talk of her ‘forbidding to marry,’ when she leaves *all* men free to adopt either alternative?”

“But look at her awful days of abstinence from meats, which the Lord hath created to be received with thanksgiving! Is not *this* mark laid down by St. Paul, as one of the ‘doctrines of devils,’ and is it not exemplified by Rome? ‘Commanding to abstain from certain meats,’ says the holy apostle. ‘Abstain from flesh on Friday,’ says the Pope! O, Miss Sedley, beware! in time beware!”

“Let me ask you,” said Emily, “whether the apostles inculcated ‘doctrines of devils?’”  
“Certainly not.”

“Yet,” rejoined Emily, “the apostles themselves commanded Christians to *abstain from certain meats*,—namely, blood, and things strangled, together with all meats that had been sacrificed to idols (Acts, xv. 29.) The Catholic Church, then, I think, may mortify the flesh of her children by enjoining the omission of a meal now and then, or the substitution of less nutritious food for richer diet, without fear of inculcating, ‘doctrines of devils,’ or displaying a mark of ‘the apostasy.’”

(To be continued.)

## SKETCH OF THE MALAY PENINSULA.

BY THE REV. MR. BARBE.

*Missionary Apostolic.*

The Malay Peninsula which separates the Bay of Bengal from the China Sea, is 450 miles in length and from 90 to 150 miles in breadth. Dr. Helfor who was employed by the Honorable Company as naturalist on the Tenasserim coast and who fell a victim to the savage inhabitants of the Andaman Islands, thought that a channel could be cut across the Isthmus of Crow so as to join the Bay of Bengal to the China Sea, should such a plan be put into execution what a saving of time and money would be the result of it.

The different latitudes of the Peninsula have the same appearance. The surface is covered with gigantic trees, which mixed with the thick underwood which covers the soil, are an evident proof of its fertility. Hills and Mountains isolated or grouped cover the greatest part of the surface. The peak of St. Matthew Island measures 450 feet, the Kadah peak 3894 feet, Penang Hill 2922 feet, Mount Ophir 4320 feet, Gunou Pulay 2152 feet, the Mountains of the interior not having been measured, it is impossible to furnish a correct estimate of their height, but it appears that none of them attain to a great elevation.

The principal rivers which empty themselves on the west coast are those of Kadah, Parak, Salangor, Lingi, Muar and Pahat. On the east Pahan, Trangau and Patany. Where the sources of these rivers are, and what quantity of water they discharge, is perfectly unknown. Besides these rivers the Peninsula is covered with numerous rivulets and streams taking different directions and abundantly watering the country.

CLIMATE.

If we are to judge of the climate of the Peninsula by that of the three Settlements of the Company in the Straits, we might conclude that it is one of the most healthy of India. There are certainly some spots which do not enjoy the same benefit, but it is due generally speaking to the soil having never been cleared. Decayed leaves produce every where Malaria which is more or less injurious to the constitution, and it cannot be expected that so large a country which is under the rule of despotic tyrants should be free from the causes which in more civilised countries are so often met, although they could be removed with little trouble.

In the settlements of the Company in the Straits although situated near the equator, Fah. Thermometer is seldom higher than 88° and the mean temperature might be estimated at 80°. On the Penang Hills it is only 70°. when on the plain it stands at 79°. and in the morning at 73°. The hottest months of the year are May, June and July, and the coolest November, December and January. The quantity of rain which falls on the Penang Hills is 116 inches whilst on the plain, it is only 65 inches, what a great difference from the Tenassarim Coast, where the quantity of water which falls from the end of May till October rises in some years to 220 inches. If heavy rain falls sometimes in the Straits, it lasts seldom more than 2 or 3 days. This year heavy rain has fallen at Malacca, and a part of the district has been inundated for some weeks.

The Monsoons are not so much felt in the straits, as in other parts of India. The N. E. M. begins in November and lasts till March. The South prevails from April till October, it is during these months that the Sumatra squalis so much feared by Navigators, prevail.

In the straits as in all other places close to the sea, the shore encroaches on the water, or vice versa, 20 years ago the sea washed the foot of the garden of the Chinese College at Penang, now the water has retreated about 50 yards, and a plantation of cocoanuts rises on the mould left by the sea, but it is just the contrary close to the town where the water encroaches on the shore so much so, that there are some houses which 20 years ago had large spots of ground which separated them from the sea but to-day the water reaches nearly up to the buildings.

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Selections.

ANGLICAN BISHOP NOT INFALLIBLE.

A very characteristic correspondence has lately appeared in a provincial paper between the Bishop of Worcester and a certain Mr. Dayman, late Curate of Wasperton, in Warwickshire. A summary of this correspondence appeared in last week's TABLET, but our readers will probably not be dissatisfied to see it commented on at greater length, more especially as the Anglican papers seem anxious to hush it up as much or as long as they can, shewing their prudence in so doing. Our readers already know the main facts; how Mr. Dayman published a sermon which his Bishop thought Romish, and accordingly desired the Curate to send in his resignation; how the Archbishop of Canterbury then roughly agreed with the Bishop's view of the sermon; and (which was the most curious fea-



ture in the case) how the Bishop expressed himself perfectly ready to sign the Curate's testimonials, notwithstanding his (the Bishop's) belief that the Curate held unsound doctrine. His lordship said that he laid no claim to infallibility, and very likely some other Bishop would have no objection to accept of the unfortunate Curate's services. This was the sum of the affair, which we proceed to give more in detail.

Mr. Dayman's sermon is entitled, "The Houses of God," as they were—as they are,—and as they ought "to be." It begins with the following extraordinary monogram :—

AD  
MA  
JOREMD  
EI  
GL  
OR  
IA  
M

#### THE HOUSES OF GOD.

And it ends in like manner with the following, the decyphering of both which we leave to the critical acumen of our readers :—

LA  
US  
DE  
OINSÆC  
UL  
AS  
ÆO  
VL  
OR  
VM

Certainly these Puseyites are most amusing people. But we go on to graver matters. The object of the first part of the sermon is to shew the inherent sanctity of churches from the reverence paid to the houses of God under the elder dispensations. The Shechinah had appeared to the Patriarchs in some definite locality. Sanctity, as for instance at Bethel, attached itself to some definite locality. The House of the Lord at Shiloh, the Ark of the Tabernacle, the two great Temples, the wonderful expressions applied by the Royal Psalmist to the local sanctuary, the prayers addressed by Daniel towards the Temple Zacharias "going up, as his custom was, to the "Temple to burn incense;" Jesus himself frequenting the Temple; the Apostles "continuing daily" in it; St. Paul receiving a trance while praying in the Temple, &c.; all these are instances produced by this Protestant Minister, as they might be by any Catholic Priest, to shew the holiness of the Christian temples which have taken the place of those ancient sanctuaries. So far all is very well, and sounds Catholic enough. The very same things are constantly said in sermons preached by Catholic Bishops at the dedication of churches. But one naturally expects to hear Mr. Dayman to go on to say why Christian temples are as holy, and a great deal more so, than the holy temple towards which David worshipped. We expect, after so Catholic a beginning, to hear something of the Christian Sacrifices, of the Real Presence of that Victim in our churches, which in the temples of old was

represented but by types and shadows. He is really and truly present amongst us, enthroned upon our altars in the sacramental veils. The people crowd to adore Him. They might say their prayers at home, and would be content to do so, were it not for that Presence Real and True, which makes the very stones of the humblest Catholic chapel beautiful and glorious. Well do our people know it; well do they know why it is good they should pray in that holy place, where the Sacred Humanity has chosen to dwell. We honour that Presence—and it is most natural we should—with lights, with incense, with costly vessels and vestments, and whatever we have of greatest price. Were it not for that Presence, these things would be unmeaning, they would give pain rather than contribute to sanctity, because they would indicate a hidden want, they would remind you of something that was not there. We know nothing more dismal than to behold the efforts made to gather all these splendours round the void place which Anglicans call an altar. But to continue. Although Mr. Dayman here and there hints at the holiness derived from the presence of Christ, it is in the vaguest way. It is evidently not what is chiefly in his mind, or he does not dare to say so, and he only once hints, in passing, at what he calls "Commemorative Sacrifices on the altar." What his mind is constantly running upon, is the external ritual magnificence, which is only natural when the Real Presence, and that in the unmistakable terms in which it is enunciated by the Church, is fully and clearly admitted. He pines and mourns over usages which his "reforming" ancestors gave up, because they felt, heretics as they were on the subject of Transubstantiation, as on almost all others, that they had no sort of claim on them, or even occasion for them. Thus he says :—

What must we think of a true church of the Cross, of a Christian Temple which symbolise<sup>s</sup> the mysteries of the Catholic Faith? of a Church dedicated to God by a perpetual decree, with fasting and prayer: in the Name of the Father, and of the Son, and of the Holy Ghost, *sprinkled, (according to the Ancient Rite) with holy sprinkling*, imprinted with the sign of the Holy Cross, guarded and guarding by it, consecrated by the hands of an Apostolic Bishop, blessed with his sacred benediction, delivered from the fraud and turmoil of the demon, given over to the keeping and guardianship of Holy Angels, and visited with their visitings? And such a House is this, my brethren, in which we are now worshipping: one of God's Houses: a Holy House of Prayer. O! what high and solemn thoughts cross us here: O! what bright and glorious visions pass before us now. O! by what a glorious company are we here met on our way. How do we feel ourselves to be no longer foreigners or strangers of the Holy Jerusalem, but to be "come unto Mount Zion and unto the City of the living God—the Holy Jerusalem: and to an innumerable company of Angels: to the general assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all men, and to the spirits of just

men made perfect! And O! too, to what a holy and happy day, does the occasion of our meeting here in distant retrospect carry us back. But yet before we can reach that day, over what varied scenes shall we not have first to travel, and transport our thoughts? What monuments of the past, what graves of the dead must we not first traverse over? what changes and chances, what joys and sorrows, what generations of lives and deaths, of pastors and flocks, of Bishops, Priests, and Deacons, of services, prayers, baptism, and sacraments, of good fights fought, of victories lost and won: now all rolled by and carried down the ever flowing stream of time into the deep, deep ocean of the past! And in this retrospective survey, what well nigh forgotten traces of olden times and institutions shall we not have also to recall. Alas! too, what shadows of departed glories shall we not catch a glimpse of, what fragments of holier customs, what breaches of the faith, what crippling of rites, what mutilations of forms, what stripping of Altars, what neglected relics, what ruins of religious houses, what ashes of Churches, what bones of Saints and Martyrs, what tombs of the dead!—(Pp. 20, 21.)

Again (p. 22), he speaks with great pleasure of the fact, that the tower of his church was erected in the reign of Henry VII. as a "*Penance for Murder*;" He asks his flock what would be their feelings if they had no "Priest" at hand to do various holy offices for them, and also, "when dead to consign their last remains with a hallowing prayer to the grave; and finally, by interceding for them (as St. Paul did for the departed soul of Onesiphorus) to continue still in spirit to be with their disembodied spirits."

Again, looking back to the dedication of the Church in Catholic times, Mr. Dayman exclaims:

Consider what a blessed and joyful day this must have been to the young men and maidens, the old men and children, and all the Faithful among the folk of Packwood, when many hundred years ago they first caught sight of the Holy Bishop going forth with his Priests and Deacons to bless and hallow this their ground, by them set apart for the Lord, to receive it from their hands and offer it to him; to consecrate these walls and all within them, and dedicate them by a perpetual oblation unto the Lord for ever.

How imposing to see the light of this new City first giving out its light: How sweet to inhale the incense with which these walls were then first fragrant, to behold the symbolic lights then first shining before men, from out upon the Altar; to behold the multitude covering the pavement with bended knee, and bowed head, while the hands of the Anointed of the Lord were lift up in the Sanctuary, and diffusing the Divine blessing which was descending on all alike. How soothing to catch the syllables of the Benediction which he was invoking in the consecrating prayer, "that the invincible cross might guard the threshold of this Church: that to all visiting it, there might be peace with abundance, sobriety with modesty, redundancy

with mercy; that all disquietude and calamity might depart far from it with want and pestilence, and the invasions of evil spirits; that here purified and blessed in every corner and recess, might ever reign the joy of quiet, the grace of hospitality, the abundance of fruit, the reverence of religion, copious salvation, and that those frequenting it might have with them the Angel of Peace, of chastity, of charity, and of truth." What a solemn, calm impression must have hung round the whole building, and filled the hearts of the worshippers while the Choir were singing the Dedication Psalms of David: and one to another making glad response in the benediction then invoked—"Peace Eternal be from the Eternal to this House." "May the Eternal Peace, which is the Word of the Father, be Peace to this House." "Peace to this House may the Holy Consoler grant."—(Pp. 24—26.)

He congratulates himself (p. 28) that with "the Patron Saint of this Church—the BLESSED GILES, "they are now holding near and dear communion."

Our readers will observe that amidst all these finesounding words, we still have to desiderate the main and vital doctrine which can alone hold them together. We find, indeed, later on, thrown in amidst a number of other mystical allusions, the following expression: "That wine-press is none other, than the Holy Altar, on which is still flowing "out the bloody juice of the purple stream; on "which, even to this day, do trickle out the healing "drops of that His most precious blood." (P. 54.) Nay, we find the following still more remarkable phrases, coming from a Protestant minister:—"The "Church is that same 'boat,' of which He has given "the helm (that is, the "keys of his kingdom") to "St. Peter, and his representatives; against which "neither the "gates of hell," nor all the blasts of "Satan, the Prince of the Air, shall ever prevail."

But these are mere words, thrown out by a speaker who evidently wanted to say excessively strong things, but who could not see the relative importance of different doctrines, or, in short, their real meaning. If he is not using these words at random, of course he has no business to officiate in the Anglican Establishment a day longer; if he is, he shews a want of gravity and discretion which must be dangerous to the part he has adopted. The truth is, that of all Protestants, men like Mr. Dayman are the most Protestant, without knowing it. They pick a bit of Catholic doctrine here, and a bit there; patronise the blessed Saints and saintly men of the Catholic Church (thus Mr. Dayman quotes a pious anecdote of Mabillon; read "sweet little books" (as he calls Avrillon's "Guide for Lent") written by men who would have held their heresy in utter horror and holy indignation. They laugh at and quiz their own Bishops, whom perhaps they call in the abstract "the "representatives of St. Peter," and then, if any one, sick to death of such silly and infatuated, but yet most proud, most Protestant trifling, flies for refuge to the One True Mother, to the Temple where Christ really dwells, to the company not of Luther or Cranmer, but of the Saints who

indeed were the lights of the Holy Church, Catholic and Roman,—then it is these Protestant parsons in Roman collars hark back in the twinkling of an eye. Well it is, if that Protestant spirit which is in them does not show itself in its true and hateful and awful aspect; well it is, if they do not shew a malignant, cold, and fierce resentment against those who have taken up their cross and followed Christ and his Blessed Mother. Well it is, if they do not grind their teeth with anger at the truth which in their hearts they inwardly confess. We speak only of a class, only of one form of a deadly heresy, and sorry indeed should we be to speak thus of Mr. Dayman (of whom we know nothing save his published sermon). We think, indeed, that we see symptoms of a great deal of spiritual pride in that document, but at the same time we also see a great deal of good, a great deal of sincere dislike of what in common with him we detest; and we wish with all our heart that Mr. Dayman may speedily be received into that Church the blessings of which he is able so eloquently to imagine, but of which he will say, like the Queen of Saba, when she was admitted to see the glories of a palace prefiguring that Christian temple, that the half of all its beauties had not been told him.

However, we proceed to give a succinct analysis of the very curious correspondence to which this sermon gave rise. Mr. Dayman very innocently sent a copy of it to his Bishop, "with the author's respectful "compliments." The Bishop writes forthwith to tell the author that the sermon contains such doctrines and opinions that were it not for the author's name he should have concluded that it was written by a Roman Catholic, and desires Mr. Dayman accordingly to return his license. Mr. Dayman responds, asking delay, and declaring his inability to conceive what was said in the sermon contrary to truth, or opposed to the spirit of the Church of England. The Bishop gives him time, but does not alter his opinion. At length, Mr. Dayman, after another twitch from his Bishop, writes to remind the Bishop of a short interview which he held with him "on the platform at "Rugby," when his Lordship proposed to send the sermon to the Archbishop of Canterbury, for his opinion, and when he, moreover, said that Mr. Dayman might go into another diocese, for instance, that of Exeter. The Curate very naturally thought his sermon could not after all be so heretical, "since "the Faith and Doctrine of the Church must be the "same in Devonshire as in Worcestershire and "Warwickshire." The Bishop replies, explaining that he had sent the sermon to the Archbishop, who thought (as stated in a subsequent letter) "that the "whole tone and spirit of the sermon were so "thoroughly Romish, that no sophistry could persuade him that it could be preached consistently by "a Minister of the Church of England." The Bishop further explains himself:—

The Faith and Doctrine of the Church must, indeed, be the same in Devonshire as in Worcestershire; but we all know that different interpretations of that Faith and Doctrine may be formed by different individuals, and this I take to be the case in regard to the Bishops of Worcester and Exeter.

And in another letter, dated Botley Park, Nov. 27:—

Rev. Sir—Your letter of the 22nd was forwarded to me here, where I have been called to perform the ceremony of marriage between Mr. Clarke and my niece, Miss Gosling. In reply to it I have only to offer you the alternative, which has been already proposed to you, and which you have declined, viz., you may still return your License into my hand; and in that case I will not refuse to countersign your testimonials, which may enable you to obtain *professional employment in some other diocese*. I am so perfectly satisfied that the doctrines held and the opinions professed in your published sermon are contrary to the Articles of the Church of England, that I cannot conscientiously permit you to preach in my diocese; but, though I am satisfied in this point, *I do not consider myself as infallible, and knowing that others interpret our Articles and Liturgy differently, I should not hesitate to countersign your testimonials* if you can get three beneficed Clergymen to sign them: but should you decline this course, I shall most certainly, immediately after Christmas, revoke your license.

Poor Mr. Dayman, after an ineffectual attempt to get his diocesan to refer the matter to a sort of jury of brother-ministers, finally refused to give up his license, whereupon the Bishop revoked it, and thus Mr. Dayman has lost "all professional employment."

For Mr. Dayman, we can only regret so much generosity and self-sacrifice should be thrown away, if it be thrown away, and the great object after all not gained.

High hope, pride-stained, the course without the prize.

But we hope and pray it will not end so with him, and that he will ere long be rewarded for having suffered even for the name and imputation of Catholicity. We leave him in the hands of those holy souls who are always praying for such as him, and indeed at this time not praying in vain. With his Bishop, we must confess that we are greatly amused. There is a sort of good-natured truthfulness, a *bonhomie* with which he states the real fact about his Church. It has got no doctrine at all, except that it is not Popish. He knows well enough what Popery is; but for his part he censures nobody. Different Bishops are welcome to their own opinions. See if my brother of Exeter will take you. I should be very sorry to hurt any young man's "professional "prospects." Such is the style in which a Bishop of the Anglican Establishment talks on capital questions of the Faith. Such is the guidance which that Establishment has to offer to anxious minds thirsting only to follow the truth if they did but know it. "This is my opinion, but I am not "infallible."—*Tablet*.

#### THE ROMAN CATHOLIC PRIMACY.

The *Freeman's Journal* announces, on the authority of a letter received from Rome, dated the 14th inst., that the Very Rev. Dr. Cullen, President of the Irish College, in the Holy City, has been appointed successor to the late Archbishop Croll in the Roman Catholic Primacy of Ireland.—*Atlas for India*.

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### List of Plates.

- |   |   |   |
|---|---|---|
| 1. Title-page, copied from a beautiful Book of Prayers of the Fifteenth Century, in the Collection of the Rev. Mr. Delafosse. | 19. The Genealogy of Christ.                        |   |
| 2. The Creation of the Animal World.  | 20. The Annunciation.                               |   |
| 3. The Building of the Ark.   | 21. The Salutation of Mary and Elizabeth.           |   |
| 4. The Blessing of Isaac perverted.   | 22. The Nativity.                                   |   |
| 5. Moses found by Pharaoh's Daughter.   | 23. The Birth of Christ announced to the Shepherds. |   |
| 6. The Burning Bush.  | 24. The Purification of the Virgin.                 |   |
| 7. The Brazen Serpent in the Wilderness.  | 25. The Flight into Egypt.                          |   |
| 8. The Israelites warring against the Canaanites.   | 26. The Murder of the Innocents.                    |   |
| 9. Joshua preparing to pass over Jordan.  | 27. The Baptism of Christ.                          |   |
| 10. David and Goliath.  | 28. The Raising of Lazarus.                         |   |
| 11. The Crown offered to David.   | 29. Jesus Christ in the Storm.                      |   |
| 12. The Penitence of David.   | 30. The Entry of Christ into Jerusalem              |   |
| 13. David's Song of Praise.   | 31. The Treachery of Judas.                         |   |
| 14. The death of Absalom.   | 32. Christ reviled.                                 |   |
| 15. The Judgment of Solomon.  | 33. The Crown of Thorns.                            |   |
| 16. The Queen of Sheba's Visit to Solomon.  | 34. Christ before Pontius Pilate.                   |   |
| 17. The Canticle of Canticles.  | 35. Christ bearing the Cross.                       |   |
| 18. Esther before King Ahasuerus.   | 36. The Entombment of Christ.                       |   |
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|   | 38. The Incredulity of St. Thomas.                  |   |
|   | 39. The Ascension of Jesus Christ.                  |   |
|   | 40. The Four and Twenty Elders before the Throne.   |   |
|   | 32  | 0 |


  
**THE**  
**HERALD**  
**CATHOLIC HERALD.**

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

No. 8.] . CALCUTTA: SATURDAY, MARCH 2, 1850. [VOL. XVIII.]

PASTORAL INSTRUCTION FOR LENT, A. D. 1850.

TO THE FAITHFUL OF THE PATNA VICARIATE.

ANASTASIUS, *by the Grace of God, and the favor of the Holy See, Bishop of Derbe and Vicar Apostolic of Patna, to the Faithful entrusted to his spiritual care, wishes, peace and Blessing in our Lord Jesus Christ.*

BELOVED BRETHREN IN JESUS CHRIST,

Although absent from you in body, we are near to you in spirit, “not ceasing to pray for you, and to beg that you may be filled with the Knowledge of God’s will in all wisdom and spiritual understanding, that you may walk worthy of God in all things pleasing: being fruitful in every good work and increasing in the Knowledge of God, giving thanks to God the Father who has delivered us from the power of darkness and has translated us into the Kingdom of his love, in whom we have redemption through his blood, the remission of sins.” (a)

It is our pastoral duty on the approaching Lent to instruct you. Our special object is to direct your attention to the commandment of receiving at Easter the blessed Sacrament, for the worthy reception of which the Lent is a preparation. Words are not able to express the immense love of Christ in instituting this blessed Sacrament. If man reflects on the immense treasure left with us in the holy Eucharist he can but adore, and should he penetrate into the secrets of this mystery he would melt in love. But few of the faithful meditate on so heavenly and so sweet a mystery, wherefore Christians remain cold, without affection, and as it were without faith towards the greatest and most loving token, which Christ left to his Church. It is not our intention to Demonstrate the truth of the dogma of the Eucharist; because the faithful whom we address sincerely believe in it. The words of Christ :

“ *This is my body,*” repeated four times in the gospels, without the least variation, are too simple too clear as to be taken in a meaning contrary to our faith; nor were they for fifteen hundred years in all the Churches of the East and West understood in any other way. The heretics themselves from the beginning of Christianity till the reformation, though declared enemies of the Catholic Church always did and have to this very day agreed with us in that article. If in the sixteenth Century the old faith was changed by the Reformers; every one who is a little acquainted with the history of the Church knows that no article for being done away with, suffered greater difficulties than that of the holy Eucharist. Henry VIII. would under great penalties have nothing changed on that head; Martin Luther, the father of the reformation, opposed to his utmost Ecolompadius and Zwingli, whom he styled Sacramentarians, because they denied the real presence of Christ in the Eucharist. The reformers could never unite in the explanation of the words, “ *this is my body* ” and their disunion daily increasing about the meaning of the words, “ *this is my body* ” became to every Catholic an additional proof, that they greatly mistook, and that the Catholic doctrine about the Eucharist, so admirably supported by all the Fathers and the Churches even by the schismatic and heretic must necessarily be the only true Doctrine.

If difficulties arising from the senses or from the limitation of the human understanding are objected to him against this divine mystery he answers with St. Chrysostom :

(a) col. 1. 914.

"Let us every where believe God, let us not oppose him, although that, what he says should to our sense and mind appear to be absurd. His word shall surpass our sense as well as our reason; what we ought to do in all things especially in mysteries; because we cannot be deceived by his words, but our sense is very easily deceived: hence said he; *This is my body,*" let us not be taken by any ambiguity, but let us believe etc. "(a) This is the faith and language of every Catholic.

Whence it follows that he worships in the Eucharist the same God-man, who wrought all those great miracles, who with the price of his most precious blood purchased us on the cross, who rose triumphant from the death, who in the glory of his Father shall come to judge all men, who is all our hope, and in whom, are all our merits," on whose garment is written "King of Kings and lord of lords, (b) because all Kings of the earth shall adore him, and all nations shall serve him." (c) He has in his infinite love "made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him; (d) not a food common to man and beasts, to believers and unbelievers, nor a food like the manna in the wilderness, though it was a miraculous bread and figure of the holy Eucharist; but he has given us the bread of life. "I am the bread of life," said Christ to the Jews, "your Fathers did eat manna in the desert and are dead, this is the bread which comes down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven, that if any man eat of this bread, he shall live for ever, and the bread that I will give, is my flesh for the life of the world &c. (e) How much should then the faithful long after this bread? If they truly loved Christ and longed after him, they must necessarily love the holy Eucharist and long after it, which is Christ, and through which we communicate with Christ; so that he is in us and we in him. There is no excuse whatsoever for withdrawing ourselves from the Communion, which on the one hand is Christ's positive commandment: "*Amen Amen I say unto you, except you eat the flesh of the Son of man, and drink his blood you shall not have life in you*" (f) on the other hand the unspeakable advantages presented to us in that Sacrament of love urge us; for Christ says; "He that eateth my flesh " and drinketh my blood hath everlasting life, and I will raise him up in the last day.

"For my flesh is meat indeed, and my blood drink indeed as the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me" (a)—Beloved Brethren in Jesus Christ, this is our super-substantial bread, which Christ would have us to ask for. (b) How much did the first Christians long after this spiritual food, this bread of angels. It was their daily reflection. "They were" says St. Luke: "persevering in the doctrine of the Apostles, and in the communication of the breaking of bread; and in prayers." (c) The frequentation of the holy Eucharist kept always equal step with the piety and holiness of the Christians; or rather the Piety and holiness of the Christians were always in proportion with the frequentation and devotion to this blessed Sacrament. That some make an abuse of it, does not matter; they shall bear their own judgment. Their hypocrisy can never justify our negligence in frequenting it. No one who is penetrated with the spirit of Christ and anxious for the salvation of his soul ever omits frequenting holy communion; and what heavenly fruits does he not reap who receives it worthily. Behold the candor of his conscience, the purity of his morals, the faithful discharge of his duties, the generous charity towards his fellow-creatures and his very enemies; those lively sentiments for spiritual things, wonderful moderation in prosperity, heroic resignation in afflictions, Pious calmness at the sight of death!! Nor shall we wonder at all these and more sublime effects. For as bread gives strength to the body, and as wine fills man with courage and makes him forget the difficulties and pains under which he labours; so and in a very different proportion does the flesh and blood of Christ in holy communion strengthen our weakness and fill us with courage. "Because this Sacrament is not like bread and wine converted into our substance, but we in a certain manner are converted into its nature; so that the words of St. Augustin can justly be applied here. "

"I am the food of the great ones; grow and thou shalt eat me; nor dost thou change me in thee, as the food of thy flesh; but thou shalt be changed in me." If grace and truth came by Jesus Christ, it must, necessarily also flow into the soul, when she pure and holy receives him, who of himself said "that eateth my flesh and drinketh my blood abideth in me and I in him. (d) This Sacrament therefore is truly the sacrament of God's love. As no Sacrament in sublimity can be compared

(a) homil. 83. Alias 83. in Math.  
(b) Apoc. XIX. 16. (c) Psalm. LXXI. 11. (d) Psalm. CX. 4. (e) John VI. 48 50. (f) ibid. v. 54.

(a) ibid. 55. 58. (b) Math. VI. 11. (c) Act. II. 42. Conf. Catech. rom. de Euch.  
(d.) Catech. rom. de Euch.

with this, so it does all others in the fullness of graces. The other Sacraments are brooks of divine grace but the Eucharist is the fountain thereof, Christ, who is the author of all graces, being received in the holy Eucharist.

This all being true, who should not think that the faithful would with the greatest joy and devotion receive this blessed Sacrament, that their thoughts and speculations would be directed to this fountain of all graces, to this pledge of eternal glory? But alas! we are to lament a most sad contradiction of practice and belief! Whilst Christ abides in our temples with an amorous longing after us whilst he stands at the gate of our hearts and knocks, if any man would hear his voice and open him the door, that he might come into it and sup with him; (a) he is not regarded, he is not heard! Still his love is not abated by this ingratitude, he sends his servants in the person of the Priests, telling the faithful who are invited to that great supper, "that they should come for now all things are ready." (b) But generally they excuse themselves for mere temporal and frivolous pretences. He is not received by his own and the table he prepared for them, is despised. What an affront, what an injury to Christ in the blessed Sacrament. Must they not provoke the anger of God, and be excluded from the marriage Feast of the Lamb? (c) Wherefore they do to themselves the greatest injury, searching with much eagerness an exquisite table for their body and a healing medicine in their sickness, while they reject that food which contains all heavenly sweetness, which cures all the infirmities of the soul, and preserves them from everlasting death. Indeed they do not know what they do, they seem not to be reasonable men but children. Hence our tender mother the Church having compassion on them uses all the influence which tenderness can inspire; she entreats her children to receive this bread of life very often; she commands them not to leave it off for a whole year. But notwithstanding all that, how many are deaf to the invitation of Christ, the commandment of the Church and insensible to the interest of their souls, neglecting for years their Christian duty. Every zealous Catholic must be grieved at such a behaviour.

We advise therefore and entreat in the name of our Lord Jesus Christ all the faithful entrusted to our care to comply readily with the commandment of the Church, which is a commandment of love entirely regarding the benefit of their souls, a commandment which would not exist had the faithful shewed

more attachment to Christ in this Sacrament, and more care for their spiritual welfare we feel confident that the faithful will be to all an edifying example not only with regard to the Eucharist, communion, but also to the veneration due to this adorable Sacrament.

✠ ANASTASIUS HARTMANN.

*Bishop of Derbe.*

*Vicar Apostolic of Patna.*

F. IGNATIUS—*Secretary to the*  
V. A. Patna.

*Calcutta 2d February 1850.*

*Art. IV.—Biographia Britannica Literaria; or, Biography of Literary Characters of Great Britain and Ireland. Anglo-Saxon Period. By Thos. Wright, M.A. London: 1842.—Dublin Review, Aug. 1843.*

*(Continued from our last.)*

Egbert was himself the teacher, professing at once Latin, Greek, and Hebrew. It appears that Homer was read in the original language, until in the thirteenth century, the Aristotelian philosophy was introduced. That many of the best Latin authors were studied there can be no doubt. If some of the poets were thrown aside, it was owing to the horror that was excited by their loose and irreligious ideas. The school of Egbert was the resort of many noble youths. (p. 349.) Among them was the famous Alcuin. Born in the very year of St. Bede's death (A.D. 735), he was not unworthy of taking the place of that learned monk as a leader in the path of knowledge. On his return from one of his visits to Rome, he passed through Parma, then the residence of Charlemagne. The fame of the student had preceded him. He was honourably received by the emperor, and pressed to take up his abode in France. "The position of Alcuin at the court of Charlemagne during his first residence in France, has been compared and contrasted with that of Voltaire and other learned foreigners who were patronized by Frederic the Great."—(page 351.) With respect to the circumstance of visiting a foreign court, the comparison is just; but who does not feel indignant at the insult thus thrown on the memory of Alcuin and his noble patron. Look at the low vulgarity, the mean vices, the pitiful selfishness, of Frederic's court; examine the objects for which that circle of the learned is formed around his throne; the desire of gaining a reputation, of forwarding private interests, of confirming the tyranny of the Prussian despot, and even of uprooting Christianity. Turn then to the court of the

(a) Apoc. 2. V. (b) Luke XIV. 17. (c) Apoc. XIX. 9.



mighty Frank,—hear his discourses of literature, and of the solid interests, not of himself, but of his subjects; see the Emperor of the West attending the school of Alcuin as a docile pupil, that his people may acquire a taste for letters; or see him in earnest consultation for the best means of providing religious instruction for his pagan subjects; and then judge of the fitness of the comparison. While Alcuin was in France, the foot of the Dane had been planted on his native land; and that torch was kindled which was to consume the stores of Anglo-Saxon learning. The pursuit of knowledge was not, however, abandoned at the first alarm. Ladies still carried on their correspondence "in Latin, with as much ease as the ladies of the present day write in French."—(p. 32.) The student still scrutinized the works of nature, or pursued the sciences which a later age arranged under the terms "Trivium and Quadrivium." The monk was still chaunting the matin song, or chronicling present events, or transcribing the works of the learned of other days. It was not till the Danes had traversed the country from sea to sea, till monastery and town had sunk in universal conflagration, that the voice of literature was completely silenced. No sooner had the storm of battle passed, than that voice was again heard, feeble, indeed, but still sufficient to reanimate its votaries. But where were now those votaries; where now the treasures of literary fame? Of all the monks of the famous abbey of Croyland, Turketul found but three survivors; of that noble edifice itself, scarcely one half-ruined chapel remained. And thus it was from shore to shore; all was ruin and desolation. The libraries had not escaped. In Alfred's preface to his translation of St. Gregory's Pastoral, "I thought," says the king himself, in mournful language, "how I saw before it was all spoiled and burnt, how the churches throughout England stood filled with treasures and books."—(p. 391.)

It is astonishing that, after such a visitation, learning of any kind could have survived. And yet, "that the ninth century was illiterate must be altogether a mistaken notion; for, in it was written the largest portion of the Anglo-Saxon manuscripts which are left of the older and contemporary Latin writers. But the vernacular literature which had formerly been known only as one that was sung and preserved in the memory, and, perhaps, seldom written, seems to have been now gaining ground, and to have been making hasty advances towards establishing as strong a claim to the title of book learning, as the Latin literature to which that term had been

previously given. Such, in fact, was the position which it had gained in the tenth century, when, therefore, we may suppose that literature had become much more generally diffused."—(pp. 50 and 51.)

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER II

Luther wrote, at the same time and almost in the same terms, to the bishops of Misnia of Merzburg, and Zeiz, who all remained silent. A third letter, addressed to his own bishop, Jerome Scultet, was more successful. Scultet belonged, by his education, to the humanist party. On reading the manuscript sermon of Luther, and the theses he was preparing, he took the alarm. He immediately sent him a learned and pious priest, who was the bearer of a letter, in which the bishop bestowed handsome compliments on the writings of the monk, manifested his dissatisfaction with Tetzel, and asked of Luther, for the sake of peace, to forget the past. "His grace entreats you," said the Abbe de Lenin, "not to publish your sermon, or your theses, which will convulse the church of Wittenberg!" This entreaty affected Luther; he replied, "I am content, I will obey; I would rather obey than work miracles,"\*

The Abbé de Lenin took his leave of the professor. Some few days after, the sermon appeared in the German language, and the theses were seen on the door of the church of all saints. It was, indeed, a prodigy; but it was one of hypocrisy and falsehood. The very day which Luther chose for the publication of his theses, clearly shows that he wished to create a sensation.

The collegiate church of Wittenberg was under the invocation of all the saints. The first of November was, consequently, a great festival, which attracted many from a distance to visit the sacred edifice—to venerate the numerous relics it possessed—and to gain the indulgences which Pope Boniface, in 1398, granted to all, who, after having confessed, should come devoutly to communicate, or make the prescribed stations in certain chapels. The elector, Frederic of Saxony, and his brother,

\* Bene sum contentus: malo obedire quam miracula facere. Spalatino, November, 1517.

the duke John, devoted considerable sums every year to the reparation of this edifice, which otherwise would have become a ruin. In 1516, Leo X. testified his gratitude for the pious generosity of these princes, by granting new indulgences to the faithful of Wittenberg. This bull menaced with the indignation of God and the holy apostles, whoever should attempt to deny the efficacy of the spiritual graces which the holy see was accustomed to grant repentant sinners.

Was it not, then, bold in Luther to affix a declaration of rebellion on the pillars of the church of all saints, on such a day as the first of November; when the church could scarcely contain the crowds that flocked to it: when the university, the inmates of the various religious houses, the elector Frederic and his court, and the literati of the city, assisted at the public service? It was an old university custom, observed on the eves of great festivals, to dispute on some doctrinal point, and thus have a full auditory. Staupitz and the professors were uneasy, when they learned the design of Luther; they sighed, indeed, for the glory which would accrue to the order, from the fervid eloquence and high destinies of their brother monk; but they wished for glory without incurring the indignation of power. They were not yet entirely in possession of the feelings of the elector, since he had openly manifested his disapprobation of the sermon against Tetzal.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

Circ. A. D. 1220. Robert Fitz-Walter (so great a baron in the time of king John, that Matthew Paris saith of him, *Qui viz aliquis comes in Anglia tum temporis potuit comparari*, was a grievous enemy to the monastery of S. Alban; and prosecuting it with many injuries, did among others besiege the priory of Binham in Norfolk (a cell of S. Alban's) as if it were a castle, and constrained the monks there to extreme famine; for that John, the abbat of S. Alban's, had removed Thomas, the prior of Binham, and put another in his room, without the assent of the said Robert, who was patron of the priory, and a singular friend of Thomas. The complaint hereof being brought to the king, he presently sent forces to remove and apprehend the besiegers; but they having notice thereof, departed.

Matthew Paris\* wondereth at the revengeful wrath of God, which thereupon fell on Robert Fitz-Walter: "From that time (saith he) he never wanted manifest pursuit of enemies, or the afflictions of infirmities. All that he had is confiscate; and during the life of king John he lived in exile and vagrant, suffering great adversities and misfortunes. And though king Henry III. granted peace to all, yet did he never recover fully his favour, but died dishonourable and infamous."

A. D. 1224. Falcasius de Brent, a valiant and powerful baron, that on the part of king John grievously afflicted the barons his adversaries, and all England beside, pulled down the church of S. Paul at Bedford, to have the stones and materials thereof for the building and fortifying his castle of Bedford. He fell afterward in the . . . year of Henry III., to be fined before the justices itinerant at Dunstable £100 apiece for thirty forcible entries and disseins made by him upon divers men; in all at £3,000. Upon this he attempted, by his brethren and followers, to have taken the justices sitting in court, and to imprison them in his castle at Bedford. But they all, save Henry de Braybrock, escaped; him they imprisoned; and his wife complaining thereon to the king and parliament then sitting at Northampton, they all set all other business apart, and with all the power they could make, went and besieged the castle; which was to the utmost admirably defended against them, and to the extreme loss of the assailants. Yet by raising a wooden tower close by it, which they call Malvisine, it was at length taken, the justice delivered, twenty-four hanged, and the brethren [of Falcasius]; himself being escaped, lost all his possessions, and whatsoever else he had. But for the great service he had done king John, his life, upon his submission, was pardoned, and he banished; yet vengeance still pursued him, for he died by poison.

(To be continued.)

## FLOWERS OF HEAVEN.

• *Connexion between Religion and Morality.*

(Continued from our last.)

## PRUDENCE.

But it is not only his domestic circle that a prudent man must carefully watch; he must pay special attention to his own conduct. A family involuntarily reflects the character of its head; and this is so true, that more than

\* MATH. PARIS, vit. MS. Johan. Abbat. S. Albani xxi.

one youth of good hopes has grown up like a noxious herb, because he dwelt in the shadow of his father's worthlessness. Let a rich man want common sense, and his extravagant opinions, his stupid witticisms, and his trite pleasantries, will be repeated, as so many oracles, from the saloon to the anti-chamber;—his grand-children will have a talkativeness beyond their age, and his follies will infect the humblest of his domestic attendants. If folly be so contagious when it emanates from the master, what must it be when he gives the example of vice? If a parent be a man of rude manners, gross and dissolute habits, his attendants, if he have any, will become brutal gamblers, debauchees, and sharpers: his sons take him as a model, while his daughters unlearn to blush while listening to him. This madman casts flaming brands on his own roof, and with unsparring hand sows corruption,—but he will one day gather its bitter fruit—desolation, anguish, and shame. “Cursed be my father!” said a modern assassin, as he was marching to the scaffold he so well deserved. It is, indeed, too often, vicious parents who form subjects for the gally and the scaffold, unless the Morgue\* interposes between such terrific destinies.

In by-gone times, a father made himself revered and honoured in his house, by prudently keeping his children at a respectful distance; he was grave in his manners, circumspect in his language, and irreproachable in his morals; and hence his paternal authority had something sacred and magisterial about it. Now-a-days, what a difference! A father, forgetting that this is the holiest of human titles, unwisely renounces it to become the *companion*, the *friend*, of his son; and that nothing in this dangerous and unreserved intimacy might be wanting to banish the very shadow of respect, he obligingly recounts to him his own weakness, so that his son, now young, and as yet a novice in vice, may endeavour at his leisure to surpass him. And this is not the fault of the humbler classes of society, but rather of those usually regarded as holding the middle place.

(To be continued.)

#### CONFIRMATION.

On the 10th December, being the octave day of St. Francis Xavier, the Right Rev. Dr. Fennelly administered the Sacrament of Confirmation in St. Francis Xavier's Church at Palavaram to 49 persons, most of them Europeans.—*Madras Catholic Expositor.*

\* The name of a place in Paris, where the bodies of those found murdered, or otherwise deceased, are kept until recognised or buried.

#### WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

SECTION THE THIRD.

(Continued from our last.)

Although the faith and practice of Catholics differ widely from the impiety and madness of the idolators here described; yet they do not escape the abuse and calumny of the iconoclasts, who are justly anathematized by the second Council of Nice in the words that follow:—“We tolerate the use of venerable images, and punish with anathema those who will not. All who adduce against venerable images those texts of sacred Scripture concerning idols, let them be anathema. Let those who give to venerable images the appellation of idols, be anathema. Let such as say that Christians adore images as Gods, be anathema. They who, knowing it, communicate with persons prejudiced against venerable images, or who dishonour them, let them be anathema.” And immediately after: “Let such as dare to say that the Catholic Church formerly tolerated idols; be anathema.”\*

We shall conclude this section on the worship of images, with the words of the fathers of the council of Sens, who in their decree on the veneration of sacred images teach as follows—“Would heretics only examine with as much candor as they do curiosity, those passages of Scripture, wherein the worship of idols and images is forbidden, they would by no means raise such a clamour, in order to deter christians from honouring images. For when Catholics venerate the holy image of Christ, they do not believe it to possess any divinity, neither do they worship it as God; but in order that, through the recollection of the Son of God, they may become inflamed with the love of him, whose image they fondly desire to contemplate. For we by no means prostrate ourselves before the image, as before the Divinity; but we adore him, who, by means of the image, is presented to our mind, either in his sufferings, or seated on his throne. And whilst the picture, like writing, recalls to our minds the Son of God, it filleth our souls with joy for his resurrection, or melteth them with pity for his passion; but with no greater danger of idolatry, than when in the name of Jesus every knee is bent of those who

\* Tom. 2. Conciliorum, Council. Nicen. 2., general. 7., act. 7. sessu.

are in heaven, and on earth, and of those under the earth. For what the *word* Jesus imparts to the ear, the very same doth the *image* represent to the eye, of the faithful."\*

(To be continued.)

## THE PRIESTHOOD IN THE CHURCH.

NO. II.

*The Priesthood in the Church, set forth in two discourses.* By William Rollinson Whittingham, bishop of Maryland. Second edition, with a preface and additional notes. Baltimore: Knight and Colburn.

*From the U. S. Catholic Miscellany.*

In our first article on the priesthood in the Church, it was shown that the rules of speech do not tolerate the assumption of a claim, on the part of the Protestant Episcopal clergy, to the appellation of priests, because words are merely conventional sounds for the expression of ideas, and the Protestant Episcopal clergy not being in the public opinion what is understood by the word *priest*, they are appropriately known under another designation. This should be sufficient to destroy all pretension to such a title among the reformed clergy, and to check the *usurping arrogance*\*\* of those who undertake the remodelling of our language and the perversion of ancient and venerated names, in order to pass off with better grace the innovations of modern times. Bishop Whittingham, in the second edition of his discourses, with a preface and additional notes, contends that "it is the thing, not the name, about which the true Catholic is anxious;" and further on he remarks; "against both the Romanist and such churchmen as may be disposed towards the view of Zuingle, it is safe and right to insist that while we have the thing, we (the Protestant Episcopal clergy) shall not tamely surrender its true name." Now we assert that the bishop has committed two great mistakes in the extracts which we have quoted. In the first place the true Catholic should not be free from anxiety with respect to the names that express his religious views. What a distortion of language would ensue, if ministers of the gospel who hold and preach doctrines diametrically opposite, employed the same terms to express the nature of their functions? What a confusion of tongues would be witnessed, if the words *priest, altar, sacrifice, &c.* were introduced among Christians to con-

vey ideas that were never, in a proper sense, connected with these terms? We have not the slightest doubt that Bishop Whittingham has more than once smiled at the assumption of the episcopal title by men who deny that the episcopal order is a distinct grade of the Christian hierarchy, and he would probably admit that were this assumption to become general, it might have the effect of misleading the ignorant or unwary. At all events the regard for a proper and well defined terminology is not peculiar to the members of the Catholic priesthood; the Protestant clergy, as we have shown, are far from being willing to employ a language that does not accord with their religious opinions. Why did the Rev Mr. Johns, on the day of his installation as rector of Christ church, protest so forcibly against the terms which his bishop had used in the morning? We give the reason in his own words: "I do firmly and solemnly believe that the use of such language cannot fail to bewilder and mislead the minds of our people. . . . to use these terms without such qualification (of a figurative sense) very distinctly expressed, leads to error and is at variance with the word of God, and the institutions and principles of our Church."\* Nor does the Rev. Mr. Johns rely solely upon his own judgment in the expression of this opinion; he adduces the authority of Bishop White, who has devoted a whole lecture to the exposition of the inconsistency and danger attending the use of the words *priest, altar, &c.* by those who believe with Bishop Whittingham† that, the bread and wine of the eucharist are mere figures or types.

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last.)

## ADELICIA OF LOUVAINE, WIFE OF HENRY I.

Adelicia frequently attended her royal husband on his progresses. Her presence was, doubtless, of medicinal influence in those fearful hours when the pangs of troubled conscience brought the visitations of an evil spirit.

\* Protestant Episcopal Pastor, pp. 12, 14.

\* Tom. 3. Concilium Concil. Senonens provincial. Anno Domini 1528, decret. 14. de Veneratione sacrarum imaginum.

\*\* We use the expression of the bishop, p. 4.

† Emanuel in the Eucharist, pp. 19, 11. The bishop tells us that Bishop White was "warped by prejudice." The fact is that Bishop White had in view to call things by their right names, and to prevent the introduction among Protestants of a phraseology, which does not express their opinions. Bishop White, sustained as he is by general usage, could with much more propriety retort the charge, and say that Bishop Whittingham is warped by prejudice.



mind glanced to the person whom he had seen under the Cross; perhaps it glanced further. He sat down, and began reading *in extenso*;

"Questions for one whom it concerns.

1. What is meant by the One Church of which the Creed speaks?
2. Is it a generalisation or a thing?
3. Does it belong to past history or to the present time?
4. Does not Scripture speak of it as a kingdom?
5. And a kingdom which was to last to the end?
6. What is a kingdom? and what is meant when Scripture calls the Church a kingdom?
7. Is it a visible kingdom, or an invisible?
8. Can a kingdom have two governments, and these acting in contrary directions?
9. Is identity of institutions, opinions, or race, sufficient to make two nations one kingdom?
10. Is the Episcopal form, the hierarchy or the Apostles' Creed, sufficient to make the Churches of Rome and of England one?
11. Where there are parts, does not unity require union, and a visible unity require a visible union?
12. How can two religions be the same, which have utterly distinct worships and ideas of worship?
13. Can two religions be one, if the most sacred and peculiar act of worship in the one is called 'a blasphemous fable and dangerous deceit' in the other?
14. Has not the One Church of Christ one faith?
15. Can a Church be Christ's which has not one faith?
16. Which is contradictory to itself in its documents?
17. And in different centuries?
18. And in its documents contrasted with its divines?
19. And in its divines and members one with another?
20. What is *the* faith of the English Church?
21. How many Councils does the English Church admit?
22. Does the English Church consider the present Nestorian and Jacobite Churches under an anathema, or parts of the visible Church?
23. Is it possible, or necessary, to believe any one but a professed messenger from God?
24. Is the English Church, does she claim to be a messenger from God?
25. Does she impart the truth, or bid us seek it?

26. If she leaves us to seek it, do members of the English Church seek it with that earnestness which Scripture enjoins?

27. Is a person safe who lives without faith, even though he seem to have hope and charity?"

Charles got, very sleepy before he reached the "twenty-seventhly." "It won't do," he said; "I am only losing my time. They seem well put, but they must stand over." He put the paper from him, said his prayers, and was soon fast asleep.

Next morning, on waking, the subject of the letter came into his mind, and he lay some time thinking over it. "Certainly," he said, "I do wish very much to be settled either in the English Church or somewhere else. I wish I knew *what* Christianity was; I am ready to be at pains to seek it and would accept it eagerly and thankfully if found. But it's a work of time; all the paper-arguments in the world are unequal to giving one a view in a moment. There must be a process; they may shorten it, as medicine does physical processes, but they can't supersede its necessity. I recollect how all my religious doubts and theories went to flight on my dear father's death. They weren't part of me, and could not sustain rough weather. Conviction is the eye-sight of the mind, not a conclusion from premises; God works it, and His works are slow. At least so it is with me. I can't believe on a sudden; if I attempt it, I shall be using words for things, and be sure to repent it. Or if not, I shall go right merely by hazard. I must move in what seems God's way; I can but put myself on the road; a higher power must overtake me, and carry me forward. At present I have a direct duty upon me, which my dear father left me, to take a good class. This is the path of duty. I won't put off the inquiry, but I'll let it proceed in that path. God can bless my reading to my spiritual illumination as well as any thing else. Saul sought his uncle's asses, and found a kingdom. All in good time. When I have taken my degree, the subject will properly come on me." He sighed. "My degree! those odious Articles! rather, when I have passed my examination. Well, it's no good lying here;" and he jumped up and signed himself with the Cross. His eye caught the letter. "It's well written—better than Willis could write; it's not Willis's. There's something about that Willis I don't know. I wonder how he and his mother get on together. I don't think he *has* any sisters."

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, Esq.  
CHAP. LIX.

(Continued from our last.)

## UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."  
Old Proverb.

Mrs. Sanderson next dwelt upon 'heads,' and 'horas,' and 'kingdoms' Familiar with the ablest of the expositors who seek in the Apocalypse for proofs that the Pope is the Beast, and his church the apostasy, she detailed, at as great length as her feeble state of body would allow, the adaptation of these mystic marks to historical events connected with the Popedom.

Emily was no deeply-read historian; but she had strong common sense, and she clearly saw that, even had Mrs. Sanderson's expositors been able to establish a hundred coincidences of the kind which seemed the object of their labours, yet *one essential disparity* would outweigh them all. She observed in the Apocalypse the extent of homage which the Beast is to receive; and she saw that it utterly differed from the limits of the homage at any time enjoyed by the Roman Pontiff.

The following text struck her forcibly:—

"And ALL that dwell upon the earth worshipped him" (viz. the Beast) *whose names are not written in the Book of Life.*" (Rev. xiii. 8).

Now this text asserts two facts with the clearness of light:—

1stly, That all who worship the Beast are to be damned; and,

2dly, That all who abstain from such worship will be saved.

Now, if the Pope be the Beast, these two consequences must inevitably follow:

1stly, That all Catholics (as being adherents of the Beast) will be damned; and,

2dly, That all Turks, Jews, Pagans, and Protestants, (as being non-adherents of the Beast) will be saved! What rational man will knock his head against such consequences? And yet they must inevitably follow, all absurd though they be, from the doctrine that identifies the Pope with the Beast!

Emily besought Mrs. Sanderson's earnest attention to this text: "Mark well," said she, "how ALL the dwellers on the earth, save those whose names are written in the Book of Life, worshipped the Beast. Here we clearly see that the Beast will possess the UNIVERSAL HOMAGE OF ALL THE REPROBATE ON EARTH,

whether they be Jews, Turks, Pagans, Infidels, Protestants, or Catholics. But the Pope possesses not this universal homage of the reprobate; therefore the Pope is not the Beast.

"Next, observe that the text restricts salvation to the non-adherents of the Beast, and therefore (if the Pope be the Beast) excludes from salvation such persons as Alfred, Fenelon, Massillon, Bossuet, St. Bernard, Sir Thomas More, and a long list of men illustrious for every Christian virtue.

"Again: all the non-adherents of the Beast, as we have seen, are written in the *Book of Life*. But Jews, Turks, and Infidels, as well as carnal Protestants, are non-adherents of the Pope, and therefore (if the Pope be the Beast) they are all written in the Book of Life!—Now, from all these absurd as well as impious consequences, there is only one mode of escaping,—and that is, fairly and candidly to surrender the unchristian chimera that the Roman Pontiff is the Beast of the Apocalypse."

Mrs. Sanderson promised to reconsider this point, and then urged on Emily's attention the topographical minuteness with which Papal Rome is prefigured in the Sacred Book; how the *seven hills*, on which the city is situated, were expressly mentioned by St. John (xvii. 9.)

"Really," said Emily, "I think that scarcely any two cities could be more dissimilar than the Babylon of the Apocalypse and Papal Rome. Babylon is described as being one of the greatest cities in the world (xvii. 18; xviii 18), whereas Rome is but a small city, when compared with others. Babylon is described as one of the most prosperous cities in the world,—as a city that should never know sorrow until the hour of her sudden destruction (xviii. 7, 8, 9, 10); whereas Rome, although she has had her prosperous days, has also had her days of grievous sorrow and affliction, in the various forms of war, of famine, and of pestilence. Babylon is described as being one of the greatest trading and commercial cities in the world (xviii. 11 to 19), whereas Rome, since she became the seat of the Sovereign Pontiffs, has been almost wholly without trade!—Pardon me, madam, for expressing an opinion that the process whereby you identify Babylon and Rome, is akin to that whereby you discover the Pope to be the Beast. Your imagination is smitten with some fanciful coincidence, on which you allow yourself to dwell, never taking any notice, all the while, of the various points of essential disparity that exist between the objects sought to be identified."

"But is it not shocking to call the Pope God's Vicar?"

"Not more so than to call the head of our Anglican Church, 'God's Lieutenant;' which title the Church of England bestows upon the temporal prince in the 10th Sermon of the First Book of Homilies."\*

(To be continued.)

## SKETCH OF THE MALAY PENINSULA.

BY THE REV. MR. BARBE.

*Missionary Apostolic.*

(Continued from our last.)

### PRODUCTIONS OF THE PENINSULA.

*The Metals found in the Peninsula, are Gold, Tin and Iron.*

#### GOLD.

John De Barros who wrote the history of the Portuguese conquest in Asia, says "that the Peninsula of Malacca is the Aureacher-sonesus of the ancient Geographers so called on account of the great quantity of Gold found in Camira Island and Menaneabo." Ptolemy might have bestowed the epithet of Aurea to the Peninsula on account of the rich mines of some of the Islands in which much Gold is found. Achin alone exports annually 264,000 ounces. The principal places of the Peninsula in which the precious metal is found, are Ulu, Pahan, Tranganu, Johole, Kalantan, Mount Ophir &c., the Mines of the last mentioned place were formerly worked by Malays. In the year 1817 some Chinese directed their steps to that quarter, and a few years after 200 of them were employed in these mines; but having since been repeatedly attacked by the Malays, The greatest part have been obliged to leave the place, the Pungoolus being unable or unwilling to protect them; should that part of the Peninsula be bought by the company, as it has been proposed by the English local authorities it would put a stop to the depre- dation of the lawless and evil disposed inhabitants who have made Mount Ophir the site for their plunder and robbing. Then the Chinese Miners would again resort there, and

\* Sermon on Obedience, in the first book of Homilies, page 118 of Rivington's edition of 1833.

In the homily against disobedience and wilful rebellion, the Established Church tells us that "God doth communicate his name with earthly princes, terming them gods, doubtless for that similitude of government which they have, or should have."—Malmwaring, whom Charles I. raised to a bishoprick, taught that "Kings" (i. e. the heads of his Church) "partake of omnipotence with God."—State Trials, vol. iii. p. 338-9.

exert their industry in the seven hills in which Gold and Tin are found. In the year 1807 these mines were worked by 200 Malays, and the quantity of Gold obtained was from 50 to 60 cattles a year. The precious metal was of nine touch.

#### TIN MINES.

The Tin Mines of the Peninsula are perhaps the richest of the world. China, Hindoostan, Europe, and America are chiefly supplied by them. The Ore of Parah and of the Malacca Districts, yields about 70 per cent, and the Ore of the other part of the Peninsula from 50 to 60. Ptolemy calls it the land of Tin, *Tima* which it appears he applies to the Peninsula as the Malay word for Tin is *Tima*. This Ore is found throughout the extent of the Peninsula, to the 12° 40' D. lat. N: I have seen this Ore in the different rivers and the streams of the Tavoy Districts, but up to the present a very small quantity has been extracted; a few Chinese have been employed for some time past in these mines, but the want of capital, has obliged them to leave the work.

Captain Newbold estimates the produce of Tin in the Malayan Peninsula at 34,600 Piculs\* and Mr. Logan the Editor of the journal of the Archipelago estimates it including all the Islands at 100,000 P. In the Malacca Districts from 6 to 7,000 Chinese are employed to extract this metal. The workmen are mere coolies, receiving from their employer food and about three dollars monthly, but instead of receiving payment in money, a great many of them receive Opium, so after a year of hard work they are as poor as they were before they began, the only persons who benefit by it are the rich Chinese who employ them. Working the Tin Mines, is, as indigo planting, a perfect lottery, and if one person makes money by it, many ruin themselves.

The quantity of Tin produces in the Malacca Districts has been as follows:—

Year.	Piculs.
1845	450
1846	1,400
1847	1,700

The mines are situated from 12 to 17 miles from the Town of Malacca, the principal are Gapam, Duyon, Durian Tungal, and Ager Penas. Tin is also exported by land to Malacca from the adjacent country under the Government of Malays. It is said that about 2,000 Chinese are employed in working them. In some part the Ore is found in great quantity, but the expences of carrying the Tin by

\* The Picul is 133 lbs 56 Avoirdupoise.



land joined with the bad character of the people who inhabit the country, are the causes that these mines are worked badly and many have been abandoned on that account. Tin is sold at Malacca at the rate of 16 dollars per picul. The Company receives this year from the tax a revenue of 18,000 dollars. The Chinese who have the farm receive 10 per cent on the product.

#### IRON.

Iron Ore exists in profusion in the Peninsula, particularly to the south, the stones in which it is found are so common at Malacca that the whole of the Dutch fortifications of the Town were built with them. Mr. Logan says in one of the articles of his valuable journal that the rock contains often 60 per cent of pure metal. I am surprised that the Chinese who know so well how to take advantage of every thing to make money, do not try that branch of speculation.

(To be continued.)

#### B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Costelloe, ... ..	Rs. 3
" D'Bruyne, ... ..	1
C. A. S., ... ..	1
1 Bundle of Clothes from Mr. Murphy.	

#### THROUGH MR. N. O'BRIEN.

William Bell, ... ..	Rs. 2
L. G. H., ... ..	5
S. S., ... ..	2
Thos. Lampston, ... ..	2
J. S., ... ..	10
M. L. L., ... ..	5
V. M., ... ..	1
J. Viall, ... ..	5
J. H. Smith, ... ..	1
A Friend, ... ..	1
A Scotchman, ... ..	1
A. M. M. Maher, ... ..	Shilling 1

#### Selections.

##### ROME.

It may not be amiss to remark that the generality of the English journals, in the numerous vicissitudes which have marked the career of the persecuted Pontiff, have shown but little of that magnanimity, which, in any other circumstances but those of the head of the Christian world, would no doubt, have awakened other feelings, and prompted a course of action, if not marked by particular generosity, most certainly not liable to the impeachment of injustice. But the pecu-

liar circumstances of the Sovereign Pontiff seem to have sufficiently warranted a broad deviation from the general rule of conduct. In his regard, truth and equity have been prostituted to slander and foul play, and the most insignificant circumstances have not been let to pass where such could be turned to account in feeding the appetite of a blindly depraved public. In those last trying moments, when the throne of Pius IX. was assailed by cowardly assassins, the voice of the English press, and the influence of English agency were not wanting to halloo on the demons of anarchy in their impious career. During the exile and bitter affliction of the Sovereign Pontiff, whilst the remotest nations of the earth, comprising every colour, every religion, and every sect, flocked around him, testifying at once their sorrow for his sufferings, and their admiration of his virtues, the loud laugh of indecent mirth was wafted from the English shore. There alone had been raised the voice of triumph; for in the temporal difficulties of the head of the Catholic church had been hailed the down fall of his temporal power, and as a consequence the anticipated decay of his spiritual jurisdiction. Now that the finger of Providence beckons him back again to that throne which weak, unprotected, and powerless in itself, is yet more powerful than confederated monarchs and combined armies, universal Christendom rejoices. But in the midst of that joy are raised the loud and bitter murmurs of disappointed hopes, and in the truculent emanations of an unprincipled press may be learned the extent of the diabolical conspiracy which has fallen to the ground. Conceal it as they will, the cloven foot protrudes at every point. Protestant England laughed and chuckled over the apparent prostration of the head of the Catholic religion. She had prepared a deep pit for his ruin, but an invisible hand guarded and defended his ways. A cloud of temporary humiliation will shortly give place to a sunshine of well-merited triumph.

I have but little to communicate to you in the way of news. General Rostolan, as I mentioned in my last, has not been recalled. His activity has done much towards reestablishing good order so very soon amongst us. Yesterday he published his second manifesto, couched in the strongest language, and threatening the severest penalties against all found in possession of clandestine arms. Twenty-four hours were allowed for their surrender. After the expiration of that time, it was intended that domiciliary visits would be made to the houses of all suspected parties. It would appear that the first disarmament by the French authorities was very partial, and from the very many cowardly attacks that have since been made by armed assassins on solitary French soldiers, it is evident that the ill-disposed were readiest to disobey. The ill-timed moderation of the French authorities is now repaid by the dagger of the assassin.

A great deal has been said and written in the foreign newspapers as to the repudiation by the Papal government of all liability to the payment of interest on the national debt during the period of the so-called Roman Republic. This turns out as well as most of the other accusations to be absolutely false. According to a notice in

the official journal, all arrears of interest will be strictly paid up; the delay in hitherto doing so is accounted for by the entire penury of funds in the Roman Exchequer at the period of the restoration. One can well imagine that the Malziui Government would have forfeited all esteem amongst respectable Socialists if the last solemn duty of sweeping out the exchequer had been neglected.

A novel course has been adopted here by some of the many sufferers by the robberies and devastations of the revolutions, in order to obtain compensation for at least a portion of their heavy losses. Actions have been brought against the members of the Triumvirate and Constituent Assembly, in order to reach the property of Lawyer Arnellini. The Prince of Canino and some few other individuals are reputed rich amongst the motley crowd of famishing wolves who constituted the reputable Roman Republic.

*"Rari nantes in gurgite vasto."*

I am told that several decrees have already been obtained against these parties. This will prove a severer lesson than all the sanguinary measures unjustly laid to the charge of the Commission of Cardinals.

A grand review and sham battle are to take place at Velletri, on the 13th of this month. The greater part of the Spanish expeditionary force, numbering some 8,000 men, is to be concentrated on that point, under General Cordaba. It is stated that the King of Naples is to be present on the occasion. Many well-informed persons consider this as a step preliminary to his Holiness's entrance into his states. If I am to credit some information that has reached me, the return of Pius IX. to the Roman capital is not very remote.—*Dublin Weekly Freeman's Journal.*

### THE JEWS IN ABYSSINIA.

(From the Daily News, November 17.)

The French traveller, Mons. D'Abbadie, has just returned from Abyssinia, where he has spent the last eleven years. A correspondent elicited from him, during his short stay in London, a few particulars concerning the Jews of that country, which we deem interesting enough for publication.

The Halashahs (strangers) are held in abhorrence by the Abyssinians, and when their chiefs came to M. D'Abbadie the Abyssinians fled, being afraid of contracting an impurity by coming into contact with individuals of that hated race. In the conference which the French traveller held with them, he laid before them a letter addressed to him by the well-known Italian Hebrew scholar, S. D. Luzzato, containing various questions bearing on Jewish matters. The letter originally written in French, had been translated by Mons. D'Abbadie into Ethiopic. The traveller carefully wrote down their replies, and intends to publish them in some French paper. The Halashahs appear to entertain some extraordinary religious notions, altogether incompatible with Judaism as understood by the other Jews. They hold celibacy in high

honour; and when asked in what part of the Bible that state was recommended, they point to the example of the prophet Elijah, who, according to their opinion, was never married, no allusion being made in his history either to his wife or children. They also consider suicide from religious motives as highly meritorious. Persons disposed to sacrifice their lives repair to the brink of a river and there solemnly inquire of God whether their end has come or not. If the signs taken as a reply be in the affirmative, suicide is committed; but if the reply be in the negative, they wait for a twelvemonth, when the same inquiries are again made.

They are totally unacquainted with Hebrew, and read the Scriptures in their native language, into which, according to Mons. D'Abbadie, they were translated from the Arabic. Besides the books held by all Jews as authoritative, they also consider the apocrypha as sacred. These books, in as far as they were examined by our traveller, perfectly agree with the Vulgate, except the book of the Maccabees, in which he discovered great discrepancies. They also possess a commentary on each of the sacred books, except the book of Ezekiel, which has been lost. In addition to the five books of Moses they possess a sixth, which they call "Coofaclaw." The names of the other books agree with ours, and appear therefore to be Ethiopic translations of the Greek words, "Genesis, Exodus," &c. In their liturgy, however, which is also in Ethiopic, Mons. D'Abbadie thought a good Hebrew scholar might trace many Hebrew words. Among others he remembered to have found in it the term "Phanuel." Mons. D'Abbadie has brought with him copies of these books. He further learned from his informant, that, to the south of their country, in the country of the Gazoo, there was a Jewish kingdom; a statement confirmed to our traveller by other evidence, altogether independent of that of the Halashahs. He also said that he met in Abyssinia a most interesting native Jewish youth, who was most anxious to go to Europe, in order to acquire there correct notions on Judaism, which, on his return to his native country, might be propagated among his brethren. This youth made Monsieur D'Abbadie solemnly promise that he would endeavour to interest European Jews for that object, and inform him of the result within a twelvemonth. The traveller regretted his want of acquaintance with Jews, which, he was afraid, would render his exertions abortive.—*Jewish Chronicle.*

### PROTESTANT MISSIONARIES IN INDIA.

Our attention has been again directed to Protestant Missions in this country by an extraordinary account of the Tanjore Mission, which we copy from the *Circulator* of the 19th December. The *Circulator* cannot be suspected of harbouring unfriendly feelings towards the Missionaries: nor will his "own reporter" (a man no doubt after his own heart) be suspected of publishing exaggerated statements with a view of injuring their cause.

The letter from Tanjore discloses at once the system of the protestant missionaries and the unhappy fruits of that system. Swartz knew a little of the Hindoo character. He believed that the heathens are more influenced by the present good things of this life than by the hope of happiness hereafter; and he accordingly held out worldly advantages to induce them to embrace protestantism. He gave to each of his converts a small piece of land rent-free; but he was too knowing to give his neophytes the title deeds of their tenements. He reserved to the Mission the title deeds, in order that the fear of losing their little holdings might counteract occasional longings after heathenism on the part of the converts, and enable the Mission to exact rent for these holdings, as soon as the occupiers appeared sufficiently orthodox in their protestantism not to be driven back into heathenism by such a demand. Mr. Guest has at length made the experiment. He claims rent for the Mission lands from the descendants of those who originally got them rent-free from Swartz and his associates. And the consequence of this demand is that the whole congregation are in rebellion against him. The converts considered the lands as their own personal and private property, and they complain bitterly of the pastor who seeks to deprive them of "privileges and immunities that were coeval with their first reception of Christianity." In all this we see that the money is the grand instrument of conversion with Protestant Missionaries. When we recollect that Swartz had great influence with the Raja of Tanjore, that he had abundant funds at his disposal to be employed for missionary purposes, and that he *did actually employ those funds to give comfortable houses and small holdings free of rent to his followers*; we are only surprised that he did not procure a greater number of adherents.

The Tanjore correspondent of the *Circulator* is very severe on Mr. Guest's congregation, but we cannot help regarding their conduct as the natural consequence of the system pursued by the missionaries. He reproves them as a set of hypocrites who adhere to the Protestant religion from motives of temporal interest, and whose public and habitual immoralities are lamented by the surrounding heathen; but he passes not one word of censure on the missionary system that made them what they are.

"They originally flocked round the missionaries (says the Tanjore correspondent of the *Circulator*) to satiate their hungry bellies with the good things of the mission, and they wish still to prey upon its vitals. And while the few who hold situations of emolument grudge with all the grudging of the most contemptible niggard to give one rupee for missionary purposes, they squander large sums of money on night orgies, dancing girls, brahmins, whoredom!"

Such is the character of the Tanjore christians as written and published by the friends of the missionaries. Nor do the present christians of Tanjore appear to have degenerated in anything. They are walking faithfully in the footsteps of their forefathers: for in a report of

that mission for the year 1823, which chanced to fall in our way, the writers express their regret "that the mission should be in such a dreadful state of decay; that there is great immorality; that a great many have adopted the heathen customs; that many had fallen into the practice of polygamy; and that the condition of the mission was any thing but promising, prosperous, or flourishing."—*Madras Catholic Expositor*.

## ITALY.

Rome.—The following is the parting address of General Rostolan to the citizens of Rome:—

'Inhabitants of Rome! The French Government has acceded to the request which I made for my recall, and I resign the command of the army to the General of Division Baragua d'Illiers, who has been sent to replace me.

'In appearing before you as Governor of Rome, I undertook to save you from the violence and anarchy which then prevailed. I have the satisfaction, on quitting this capital, to leave the authority of the Sovereign Pontiff re-established—order secured—persons protected—and the laws respected. My object has been accomplished.

'Your love for the Sovereign Pontiff, your gratitude to the army, have made my task easy. I indulge the pleasing hope that you will speedily be recompensed, and that you are about to see the end of a state of painful anxiety.

'As for me—the time I have spent with you, the good in which I have assisted, and the marks of esteem which I have gathered, will be the most grateful recollection of a long career.

'My most ardent good wishes accompany my successor in the accomplishment of the mission that is confided to him. I have no other ambition but that of seeing them realised.

(Signed) 'ROSTOLAN.'

'Rome, Nov. 20, 1849.'

## SPAIN.

ECCLESIASTICAL AFFAIRS OF SPAIN.—The Royal Gazette of Nov. 20, publishes a Royal order with reference to the decree concerning the investigation of ecclesiastical property. The order says that the object of the decree is to investigate and discover (with the tutelar help of the Government) all those foundations that have ecclesiastical charges, such as ecclesiastical property that is now in the hands of laymen who are unprovided with legal titles to the same, in order that the Church may enter into the full enjoyment of its rights, the whole with reference to the corresponding Papal Bulls for all that in which the Papal authority has to intervene, an authority whose concurrence is acknowledged as necessary for the end indicated in the Royal decree. This Royal order has been obtained by the influence of the Pope's Nuncio, who is indefatigable in his efforts to improve the position of the Church in Spain.—*Tablet*.

**THE  
CATHOLIC HERALD.**

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

No. 10.]      CALCUTTA: SATURDAY, MARCH 9, 1850.      [VOL. XVIII.]

ART. IV.—BIOGRAPHIA BRITANNICA LITERARIA: OR, BIOGRAPHY OF LITERARY CHARACTERS OF GREAT BRITAIN AND IRELAND. ANGLO-SAXON PERIOD. BY THOS. WRIGHT, M. A. LONDON: 1842.—*Dublin Review*, Aug. 1843.

(Continued from our last.)

The earliest authorities are William of Malmesbury and Henry of Huntingdon. The fact of their having lived three centuries after the event which they describe, is sufficient to throw doubt upon their testimony. But this is not all; Mr. Wright acknowledges that Huntingdon is wrong (note to p. 378) in supposing Ethelwulf to have been a bishop. But how does he make him a deacon? He himself quotes Malmesbury as styling him subdeacon. Even this, however, as Lingard has clearly shewn, is a manifest error. Malmesbury says the dispensation was obtained from Leo III; that pope had been dead more than thirty years. The cause assigned for the dispensation was, that Ethelwulf was the only direct representative; but Athelstan, his brother or son, was still living, and was still ruling the vassal kingdom of Kent. The mistake is too palpable to require further comment.

Before noticing more important errors, we shall briefly review the arguments by which he is led to a most unaccountable theory, on the work *De Exordio Britannie*. This work is generally attributed to Gildas, a British monk of the sixth century. Mr. Wright objects to the fact of such a person having ever existed. Unfortunately for his arguments, they rest too much on the dates of the fifth and sixth centuries, when the confusion of the times, and the want of historians, threw not only dates, but important events, into almost hopeless obscurity. Nay, the very dates quoted by our biographer are from Welsh chronicles, themselves most dubious authori-

ties. Usher, Bale, and others, had cleared up much of the difficulty by supposing that there were two persons of the name of Gildas. This, Mr. Wright thinks a very dangerous mode of solving historical difficulties. But, why? is it more dangerous to suppose the account of Gildas to be partly incorrect, and partly admitting of a solution, than to set it down as wrong from beginning to end, and to sweep away at once the very name of the author, though it be admitted "that there is no independent authority now existing that will enable us to test the historical truth of this fact." (p. 128). Supposing "we have no information relating to its writer that merits the slightest degree of credit" (p. 128), is this sufficient to make us disbelieve his very existence? Is it not easy for a secluded monk, when writing of another Gildas, to have thought that he was the same person as the "historian"? Is the authority of St. Bede, who mentions this author by name (lib. i. c. 22), to be completely rejected, because we cannot see clearly through the mist of 1300 years?

Notwithstanding the discoveries made since the time of Fisher, it must be greatly in favour of the authenticity of the work, that that great chronologer asserted, as Mr. Wright himself allows, "that the details of this legend are consistent with chronology." But it is answered, many of the facts are at variance "with all our notions of the character of the age in which Gildas is said to have lived" (p. 124). But what if "our notions" be incorrect? "Is proof" of his position,

two facts are adduced; one, that Gildas is said to have gone to Rome, and to have carried thither a famous bell as a present to the pope; and the other, that his friend Cadoc is said to have made seven journeys to Rome and three to Jerusalem. It is not the number of these journeys to which it is objected, but the very fact of their being made. But why could they not have been made? Our author answers, because of the difficulty of the way; and because "it being not more than half a century before the mission of St. Augustine, it may be doubted whether it were known in Rome with any degree of certainty that the British Church continued to exist" (p. 125). Allowing all this, what is it but a difficulty? and can a difficulty be constituted into a proof, and a proof, too, which is to subvert received historical testimony? But how the ignorance or knowledge at Rome of what was passing in Britain could shut Gildas up in his native mountains, is rather difficult to say. With respect to the real obstacles on the way, they were far from insuperable. Wales and Cornwall still belonged to the Britons; and if not from either of these countries, at least from Ireland, to which, according to the accounts of his biographers, Gildas had already been, there was easy access to the ports of Gaul. In the latter country, the Franks had peaceably settled among the Romanized natives; the mass of the people was Catholic; and communication with Rome was frequent. The objections then being inconclusive, are we to doubt of the authority of the work from the mere fact of its having been impugned? It is easy to raise objections; but if those objections chiefly rest upon points of chronology, and upon the difficulty of collecting a clear account of the author, they at once fall to the ground, when applied to an age of general confusion and inevitable obscurity. St. Bede lived probably less than a century after St. Gildas, and, as we have seen, has recorded the tradition which his age possessed. All that remains, then, is to see how far we can reconcile the apparent contradictions contained in that tradition. A means of effecting such a reconciliation has been invented by Usher and Bale; and as no better theory has been offered, and no solid objection urged against their system, we must be content with what we possess, until it is pronounced spurious on clear and unexceptionable evidence. After having controverted and endeavoured to destroy the authority of the work, the biographer reveals his object by the gratuitous assertion that it was "forged" by some "Anglo-Saxon or foreign priest," during the discussion, or "hostilities," as Mr. Wright is pleased to

term them, between the British and Anglo-Saxon Church! He actually seems to insinuate that Venerable Bede was guilty of the forgery. At all events, he declares it was first mentioned by Bede, "who gives so many details of the disputes between the two Churches, and who on one occasion cites it in a very remarkable manner as a testimony against the British clergy" (p. 128). Strange, how much the pursuit of a favourite theory will warp a person's judgment! this "remarkable" circumstance is, that, to the other crimes, not, however, of the clergy, but of the whole nation, was added that of refusing to preach to the Anglo-Saxon idolaters. How this passage could have elicited such a supposition and such a condemnation, it is impossible to say. In attacking the authority of Gildas's work, Mr. Wright is certainly plausible; but in the present theory he has not even the shadow of an argument.

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER VII

#### THE STUDENTS.—1518.

Luther had wished to create a sensation, and had succeeded. A few words spoken in an obscure pulpit, by a professor, who had not where withal to clothe himself in winter, and who received a new habit from his prince as a distinguished favour, threw the whole catholic world into confusion—caused alarm in all the cloisters of Germany—disturbed the peace of consciences—and threatened the unity of the church! Despite of all his efforts, Luther could not conceal his joy at the success of his plan. He dissembled it but badly; it betrayed itself in the raillery of his language, in his disdainful discourses, in the contemptuous terms with which the Latin language, of which he was master, supplied him in such abundance. "Minotaurs, Rhadamantours, Cacotaurs! who spread abroad that I am a heretic—I, and the University of Wittenberg! They will find still more heresy, when, with God's assistance, I shall have printed my propositions. To overcome such clowns, boobies, dunces, and numskulls, is no triumph. There would be much more in prevailing on one's self not to sin against Christ by despising them. They lie concealed in their holes, like snails or hobgoblins; and

would wish, that I should croak like them! These chattering magpies go about saying—what particularly annoys me—that all that I have done has been at the instigation of the prince, who has involved me in his opposition to the archbishop of Mayence.”

Disputation was a necessity of Luther's nature: it was for him the harp of David; it calmed his headachs, dispelled his temptations and his wrath. Luther went to Heidelberg. His fame had ascended the Rhine, had passed through the cloisters and the schools, and had even reached Bale. On the news of his arrival, a crowd of humanists eagerly ran to hear him. Among them were some who afterwards made a noise in the literary world: Brenz, Theobald Billican, Erhard Scurf. For several days, Luther continued to dispute in the college, where he immolated Aristotle, Gabriel, St. Thomas, and all the casuists of the school, to the laughter of his audience. He maintained that the works of all, even of the just, were so many mortal sins; that man is not free; and that he has only liberty for sin! The acclamations were loud, and reiterated. A young bachelor cried out, “if the peasants heard this, they would stone us.”\* Had Erasmus been there he would have collected the stones. The reformation soon justified the beardless doctor and the peasants.

He returned to Wittenberg only, however, to set out on a new journey. He went to Dresden, which city was full of monks, and ordinarily resounded with disputations, clamour, and syllogisms, but which, just at that moment, happened to be at peace with the neighbouring universities. Our poor child of Adam, † who every day became more miserable and uneasy, and every day made one step more towards hell, thought that by travelling he might escape the *eclat* which his name had procured for him in Wittenberg, and pass a few hours in peace. He accordingly set out on foot, and arrived in the capital city of the electorate.

On the following day, Emser, a celebrated Aristotelian, invited him and John Langus to supper, as was then the custom of the learned, and as is yet practised in the cities of Germany, where they assembled at sun-set, and separate before midnight. After some agreeable and lively conversation, the guests sat down to table.

Whether it were chance, or design in Emser, the guest next to brother Martin was a Thomist, and a professor of Leipsic;—he was a pugnacious fellow, who after copious libations,

wished to enter the lists with the stranger. He accordingly broke out into the praises of St. Thomas and Aristotle—two characters whom Luther was far from idolizing, being accustomed to call the one a sophist, and the other a mountebank.\* The Augustinian suddenly interrupted the speaker, and cried out: “what do you know of Aristotle?”—The other alternatively reddened and grew pale with rage; and as soon as his indignation permitted him to speak, accumulated on the person of Luther all the varieties of ireful and contemptuous phraseology, ridicule, mockeries and insults;—all which brother Martin retorted, with a facility and copiousness truly astonishing. Emser and the other guests had no desire to put an end to the quarrel; and one knows not how it might have terminated, had not the Leipsic professor, flushed with his imagined victory, risen to retire.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

A. D. 1245. William, earl of Pembroke surnamed the great Earl Marshal, tutor of king Henry III., took by force of war two manors, belonging to the church and bishoprick of Fernes in Ireland. The bishop, a godly man required restitution; and failing of it, excommunicated the earl, who little regarded it. The earl so dieth; the bishop cometh into England, and reneweth his suit to earl William his son and heir, obtaining to have the king his mediator; but prevailed not; for earl William and his brethren answered, that their father did the bishop no wrong, having gotten the manors by right of war. The bishop, in the agony of his spirit, reneweth the curse against their father and them, and said, that the Lord had cast it grievously upon earl William, as is written in the Psalm, *In a generation his name shall be put out, and his sons shall be vagabonds*, as touching the blessing promised by the Lord of increase and multiply.

Earl William the father, at the time of his death and burial, (which was in the New Temple at London, March 14, 1219, and 4 Hen. III.), left five sons and as many daughters.

Earl William, the eldest son, first married Alice the daughter and heir of Baldwin earl

\* Scult, Anon. Evang. Decem. 1. p. 22. Seckendorf Commentarius, p. 28.

† An den Probst in Leisken, 1518, Luther's Briefe, t. 1. p. 64.

\* “*Momum, ipse momorum momum.*” Suo Georgio Spalatino, 14 Jan. 1518.

of Albermarle, &c. After, Eleanor, daughter of King John, and died without issue, April 6 1281, 15 Hen. III.

Earl Richard, the second brother, succeeded; he married the lady Garvasia, and was slain in Ireland, 18 Hen. III., leaving no issue.

Earl Gilbert, the third brother, succeeded. He married Margaret, daughter of William king of Scots, and was killed by his own horse at a tournament at Hertford, 25 Hen. III., 1241, leaving no issue.

Earl Walter, the fourth brother, succeeded. He married Margaret, daughter and co-heir of Robert lord Quiney, and died at London, Dec. 6, 1245, 30 Hen. III., (or as others report, Nov. 24.) and was buried at Tinterne, leaving no issue.

Earl Anselm, the youngest, was, at the death of his brother Walter, dean of Salisbury but admitted to be earl of Pembroke and marshal; and in haste married Maud the daughter of Humphrey de Bohun earl of Hereford, that he yet at last might propagate the most noble family. But *non est consilium contra Dominum*; for he died within sixteen or twentyfour days after his brother, before he was actually possessed of his county.

Thus according to the malediction of the bishop, the name of these great earls marshal was utterly extinct; all the five brethren being married and dying childless within fifteen years.\*

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The twenty-second Article examined.

### On the Veneration of the relics of the Martyrs and Saints.

#### SECTION THE FOURTH.

(Continued from our last.)

The Catholic Church has always taught, both by doctrine and practice, that honor is to be paid to the relics of the saints.\* And

\* Matt. xxv. 2, 1219 et 1245.

Beati Homil. in Psal. cxv., et Chrysost. tom. 4. comment. in epist. ad Romanos, c. 16. ser. 33.—Et Gregor. Nazianzen. tom. 3. de virtute. lambino 16.; et Ambros. tom. 3. sermons 91., de inventione corporum sanctorum Gervasii et Prothasii. Et ibidem sermons 91., in natali sanctorum Martyrum Nazarii et Celii; et Hieronymus, epist. ad Eusebium presbyt. adversus Vigilant.—Et ibidem alia epist. Vigilantium: et August. tom. 3. epist. 42. ad Maximianum; et epist. 108. ad Quintilianum episcopum.—

why, we ask, should not Catholics honor their relics, when they see them honored by God? when they see Him work signs and wonders in their presence? For we read in the Sacred Scriptures that the bones of Eliseus,\* and the mantle of Elias† were renowned for miracles. And the Holy Fathers testify, that at the monuments of the martyrs, the dead were frequently raised to life—devils tormented—those possessed, freed from them—the blind restored to sight—the convalescent and the sick to health—and sinners converted to repentance‡ Nay indeed, as St. Augustin observes and testifies in the place last quoted, so numerous were the miracles wrought in a short time at the tomb of St. Stephen, the martyr, that to recount them all, would require many books.

The fruit and advantage accruing to the faithful—whether they themselves witness miracles, or believe them on testimonies worthy of belief—are far from inconsiderable; for they remember with greater firmness of faith and consolation these words of the Psalm—'Precious in the sight of the Lord is the death of his saints.'§ And also these words of St. Paul—'Therefore my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.'|| What Catholics piously meditate on these and the like passages of Scripture, they become the more inflamed with the desire of imitating those saints, whose bodies, though sown in corruption and infirmity, they see treated with such distinguished honor by the God of heaven.

The nature of the species of veneration paid by Catholics to the relics of saints, is distinctly taught by St. Jerom, in the following words—"We do not worship and adore, I say not merely the relics of the martyrs ;

Et tom. 1. Conciliorum. Council. Gangrens. c. 30.; et Council. Carthaginens. 5. c. 14.—Et tom. 2. Conciliorum, Council. Nicen. secundum. general. 7. Act. 7.

\* And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.' 4 Kings xii. 21.

† And Elias took his mantle and folded it together, and struck the waters, and they were divided hither, and thither and they both (Elias and Eliseus) passed over on dry ground.' 4 King. ii. 6. And he Eliseus struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.' 4 Kings ii. 14. Read the entire of the second and thirteenth chapters of the fourth Kings, here quoted.

‡ Chrysost. tom. 3. lib. contra Gentiles, sive in Babyloniam Martyrum.—Idem tom. 5. Homil. 66. ad populum Antiochen.—Et August. tom. 5., de Civitate Dei, lib. 8. c. 26.; et lib. 22. c. 8.—Et Gregor. lib. 1. Homil. 40. de diversis lectionibus Evangelii, homil. 32., et aliis plurimi.

§ Psal. cxv. 15.  
|| 1 Cor. xv. 58.

but neither do we worship or adore the Sun, Moon, Angels, Archangels, the Cherubim, Seraphim, or any thing that can be named in this world or in the next—least we serve the creature rather than the CREATOR, who is blessed for ever. But we honor the relics of the martyrs, that we may adore Him whose martyrs they are. We honor the servants, that the honor paid the servants may redound to the МАСТКА, who saith:—‘He that receiveth you, receiveth me.’”

It is admitted by Catholics that relics can be abused: and they have therefore provided against those abuses by the decrees of councils.† But notwithstanding all their provisions, Innovators, as if hurried away by the spirit of error, obstinately choose to stray with the heretics, Vigilantius and Eunomius, rather than acquiesce in the pure and wholesome doctrine of the Church.”

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

### PRUDENCE.

Every man who casts a look on his past life, will, doubtless, discover in it some of those misfortunes which come on, sudden and terrible, like an avalanche from the Alps, and which no human foresight can anticipate—no human power can avert: but if he be a close observer, he will see also that most of the disagreeable scenes and untoward events which have cast their dark shades over the path he has trod, have arisen from a false step, an inconsiderate word, a precipitate act,—from something, in fine, that was a violation of prudence. The fire which ravages an entire village, changing its handsome cottages into sightless ruins, commenced by a spark which a drop of water would have extinguished. Reflection should always precede our acts. With a little earth, says Saadi, a river may be turned aside at its source; but if permitted to pursue its course, scarcely can you pass it on an elephant.

The instinct of reason may indicate the way of prudence; but our passions are too much interested in its extinction, to suffer

this isolated spark to direct us through the mazes of life's labyrinth. A purer, more brilliant, and, above all, more steady light is necessary,—a light which may warm our hearts while it guides our understanding, and this light is—RELIGION.

The atheist is, in our opinion, the most imprudent of creatures. He builds his certainty on doubt, which is just about as reasonable as to hope to draw light out of darkness: he rests securely in his ignorance, without reflecting that between him, hell, or annihilation, nothing interposes but life—the most uncertain of all our possessions. He is certain of nothing but this, that on quitting this world he will fall, either into nothing, or into the hands of an angry God—but knows not which of these two destinies is reserved for him! This is the dark point, changeable as the shifting sand, from which he proceeds, and on the strength of which he risks such fearful odds, and gives to hell all the security it can have for the eternal and irrevocable perdition of a soul, which, after all, he is not sure but may be buried in its depths. The prudent man does not walk in such unsafe paths: he chooses that part which best comports with the dignity of his nature, which best secures his happiness, here below, and takes the most favourable alternative in regard to futurity.

God is the author of good counsels, salutary resolves, and judicious measures; it is on him that all human prudence must lean; for on him, and not on ourselves, depends the success of our enterprises. “The horse is prepared for the day of battle,” says the Scripture, “but the Lord giveth safety.”

(To be continued.)

## THE PRIESTHOOD IN THE CHURCH.

NO. II.

*The Priesthood in the Church set forth in two discourses.* By William Rollinson Whittingham, bishop of Maryland. Second edition, with a preface and additional notes. Baltimore: Knight and Colburn.

• From the *U. S. Catholic Miscellany*.

(Continued from our last.)

The second error which the bishop has committed, or rather repeated, in the republication of his discourses, is to assert that the Episcopal Church possesses the ministry and worship which authorise the use of the phraseology objected to by Mr. Johns. It will be seen in the sequel of these remarks how gratuitously the pretension has been put

\* Hieron. tom. 3., epist. ad Riparium presbyterum, adversus Vigilantium.

† Tom. 3. Conciliorum. Concil. General. Lateran. sub Innocentio III. Papa, c. 63.; et Concil. Trident. sess. 25. de reliquiis sanctorum, &c. Et tom. 3. Conciliorum. Concil. Moguntin. provinciali, anno 1543, c. 44.; et Concil. provinciali, Cameracensi, anno Domini 1563, c. de Reliquiis.



forth. He rests his proposition on the ground that "the ministry of the Christian priesthood in the word and sacraments (as understood in the Protestant Episcopal Church) is equivalent in nature and efficiency to that of the Jewish priesthood in offering animal or other sacrifices."\* But, even were this the case, the thesis of the bishop would not be proved: for there can be no true Christian priesthood, except among those who perform the functions instituted and delegated by our divine Saviour. Now one of the principal functions that are exercised by the ministers of Christ is to offer the sacrifice of his sacred body and blood, according to the doctrine of the Catholic Church which is clearly proposed in the following words of the council of Trent. "Although Christ our Lord was to offer himself once to his eternal Father on the altar of the cross by actually dying to obtain for us eternal redemption, yet as his priesthood was not to become extinct by his death, in order to leave his Church a visible sacrifice suited to the present condition of men, a sacrifice which might at the same time represent to us the bloody sacrifice consummated on the cross, preserve the memory of it to the end of the world, and apply the salutary fruits of it for the remission of the sins which we daily commit; at his last supper on the very night on which he was betrayed, giving proof that he was established a priest forever according to the order of Melchisedech, he offered to God the Father his body and blood under the appearances of bread and wine, and under the same symbols gave them to the apostles, whom he constituted at the same time priests of the new law. By these words, 'Do ye this in remembrance of me,' he commissioned them and their successors in the priesthood to consecrate and offer his body and blood, as the Catholic Church has always understood and taught. For, after having celebrated the ancient passover which the children of Israel immolated in remembrance of their delivery from the bondage of Egypt, he established the new passover, giving himself to be immolated by his priests in the name of his Church under visible signs, in memory of his passage from this world to his Father; when, redeeming us by his blood, he delivered us from the power of darkness, and translated us into his kingdom." (Sess. 22, c. 1.) The bishop may quibble at his pleasure upon the words of the council, *visible, immolated, &c.*, as well as

\* Priesthood in the Church, second edition, p. 5. In placing the Christian ministrations on a level with the Jewish rites, the bishop pays no great homage to the dignity and efficacy of the sacrifice under the law of grace. The difference would be in favor of the Jewish dispensation, that offered to God the paschal lamb, beautifully typical of the Lamb who was to be slain for the sins of the world.

those used in the canon of the mass and in the prayer books of the faithful;\* all this will have no effect whatever in substantiating his claim to the true ministry of the gospel because it will still be certain that he does not offer the sacrifice instituted by Christ and consequently that his ministerial office is the mere phantom of the Christian priesthood; in short that, in his communion there is not the real or true sacrifice of the new law which is the basis of the Christian priesthood but a fictitious rite and human invention from which its ministers can derive no claim to the appellation of Christian priests.†

According to the doctrine of the Catholic Church, the body and blood of Christ are substantially present in the offering which is made to God. Is it not then an abuse of words to contend, as the bishop does, that the sacrifice in this hypothesis is *less real* than where the elements of the eucharist are mere signs of that body and blood? Which is more properly speaking, the sacrifice of the body and blood of Christ,—the offering in which they are truly and substantially present, or that in which they are truly and really absent? By confounding also a real and bloody immolation, such as that of the cross with a real and unbloody immolation, as that which takes place in the eucharistic sacrifice Bishop Whittingham strangely misunderstands the doctrine of the Catholic Church. For we believe that in the sacrifice of the new law, the body and blood of Christ are really and substantially present, and a visible immolation takes place, consisting in the apparent separations of the body from the blood under the species of bread and wine; an immolation effected by the sword of the consecrating word, and when, to the senses our Saviour appears in a state of death, and is offered to his Father under the symbols of death. This is the doctrine of the Church which all Catholic theologians have ever taught, and the faithful have ever believed. It matters not what their opinions may be on other points which are not of faith; the essential question is that which regards the reality of the sacrifice, and all are united in

\* According to Bishop Whittingham "the council of Trent says, the sacrifice of the Mass is Christ's body and blood slain under the transubstantiated signs. The canon of the mass and their own prayer books teach the people that it is the elements untransubstantiated." The council does not say this, as is evident from the text. The canon of the mass and the prayer books term the unconsecrated elements, *sacrifices*, but not in the strict and proper sense. Thus could we call upon the faithful to bring their *offering* for the poor, though the objects which they are to present are not offerings strictly speaking, until they are given.

† The proofs by which we intended to establish this proposition at length, are necessarily deferred to another article that we may notice the additional observations of Bishop Whittingham in the second edition of his discourses.

the belief contained in the words of the Tridentine synod, that the body and blood of Christ are substantially offered to God in an unbloody manner during the action of the mass: \* all believe that the victim present is identically the same as that offered on the cross, and that the difference between the two sacrifices consists merely in the mode of offering, and that the mystic oblation on our altars is a renovation and perpetuation of that which took place in a bloody manner on Calvary, thus verifying the prediction of the Psalmist in relation to Christ: "Thou art a priest forever, according to the order of Melchisedech." To contend, therefore, that the sacrifice is *less real* than the Protestant eucharist, which contains mere bread and wine, is manifestly, to borrow an expression of Bishop Whittingham, *shuffling aside* from the truth.

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

*From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.—A. D. 1100.*

(Continued from our last.)

### ADELICIA OF LOUVAINE, WIFE OF HENRY I.

Towards the latter end of this summer, King Henry embarked on his last voyage for Normandy. The day was remarkable for a total eclipse of the sun, accompanied with storms and violent commotions of the deep. \* "It was so dark," say the annalists of that era, "that on board the royal ship no man might see another's face for some hours; The eclipse was followed by an earthquake" and these two phenomena were, according to the spirit of the age, regarded as portents of horror and wo, and it was predicted that the king would never return from Normandy. ††

On a former occasion, when Henry had embarked for England, in June, 1131, he was so dismayed by the bursting of a water-spout over the vessel, and the fury of the wind and waves, that, believing his last hour was at

hand, he made a penitent acknowledgment of his sins, promising to lead a new life if it should please God to preserve him from the peril of death, and, above all, he vowed to repeal the oppressive impost of *dauegelt* for seven years, \* if he were permitted to reach the English shore in safety. \* From this incident we may infer that Henry Beauclerc was by no means impressed with his brother Rufus's bold idea, of the security of a king of England from a watery grave; but the catastrophe of his children in the fatal white ship had no doubt some effect on his mind, during these perils on the deep.

The summer of 1133 he spent in Normandy in feasts and rejoicings for the birth of his infant grandson. That event was, however, only the precursor of fresh dissensions between that ill-assorted pair, the Empress Matilda and her husband, Geoffrey Plantagenet. Her late visit to England had renewed the scandalous reports respecting her partiality for her son, Stephen of Blois; and the birth of a son in the sixth year of their marriage to the long childless pair proved any thing but a bond of union between them. †

There is no reason to suppose that Adeline was with the king her husband at the time of his death, which took place in Normandy near the year 1135, at the Castle of *Château de Rouen*, a place in which he much delighted. It is said, that having over-fatigued himself in hunting in the forest of *Lyc*, he returned much heated, and, contrary to the advice of his courtiers and physicians, made too full a meal on a dish of stewed *ampreys*, his favourite food, which brought on a violent fit of indigestion (called by the chroniclers a *surindigestion*) ending in a fever, which he died, after an illness of seven days, at midnight, December 1st, in the sixty-seventh year of his age. He appears to have been perfectly conscious of his approaching dissolution, for he gave particular directions respecting his obsequies to his natural son, Robert, Earl of Gloucester, whom he charged to take 50,000 marks for the expense of his funeral, and the payment of his penances, and the payment of his penances for his dominions. † He solemnly bequeathed his dominions to his daughter the empress, not without some indignant mention of her reckless spouse, Geoffrey of Anjou, his former élève and *bel ami*, and absolutely excluded him from any share in his bequests, and with much earnestness constituted his beloved son, Earl Robert, the protector of his daughter's rights.

(To be continued.)

\* Bishop Whittingham has misrepresented the opinion of Bellarmine, in saying that he considered the consumption of the elements as the *immolation*. No such language is found in Bellarmine. He says that the consumption of the elements by the priest is an integral part of the sacrifice, not that it is the *immolation*. It would have been wiser to consult the works of Bellarmine, than to take his opinions at second hand from Bishop Moreton, who attributes to him words that he never wrote. See Bellar. De M. i. l. c. 27. The N. York Churchman has observed with regret this error of Bishop Whittingham.

\*\* Saxon Annals.

†† W. Malsbury.

\* Saxon Annals.

† Saxon Chronicle.

‡ Ordericus Vitall. W. Malsbury.

## LOSS AND GAIN.

By REV. MR. NEWMAN.—THE RESULT OF  
PRIVATE JUDGMENT.

(Continued from our last.)

## CHAP. VII.

"This seems the measure also of *grasso* and *magro* food in Italy," said Willis; "for, I think there are dispensations for butcher's meat in Lent, in consequence of the dearness of bread and oil." "This seems to shew that the age for abstinences and fastings is past," observed Campbell; for it's absurd to keep Lent on beef and mutton." "Oh, Campbell, what are you saying?" cried Bateman; "past! are we bound by their lax ways in Italy?" "I do certainly think," answered Campbell, "that fasting is unsuitable to this age, in England as well as in Rome." "Take care, my fine fellows," thought Charles; "keep your ranks, or you won't secure your prisoner." "What, not eat on Friday!" cried Bateman; "we always fast so most rigidly at Oxford." "It does you credit," answered Campbell; "but I am of Cambridge." "But what do you say to the Rulings and the Calendar?" insisted Bateman, the rest are not binding," answered Campbell; at They are binding," said Bateman, which he between the rounds of a boxing-was establishing interposed: "Bateman, cut the order of pit more of your capital bread the Father his I suppose?" "A thousand appearances of Bateman:—"not binding?—the same sym to him, if you please. Yes, whom he called former next door. I'm glad of the new law repeat, they are binding, this in remembrance old sort of binding, when them and their suc." answered Campbell; consecrate and offer to or three hundred the Catholic Church ever put in force?" and taught. For, after Bateman, "in the ancient passover which the Jews let them lie, immolated in remembrance and Campbell; from the bondage of Egypt, he end of the new passover, giving himself to be Bateman; by his priests in the name of his Church difficulty, visible signs, in memory of his passage, vited," this world to his Father; when, redeemed by his blood, he delivered us from the at of darkness, and translated us into his kingdom." (Sess. 22, c. 1.) "The bishop may quibble at his pleasure upon the words of the council, *visible, immolated, &c.*, as well as

\* Priesthood in the Church, second edition, p. 3. In placing the Christian ministrations on a level with the Jewish rites, the bishop pays no great homage to the dignity and efficacy of the sacrifice under the law of grace. The difference would be in favor of the Jewish dispensation, that offered to God the paschal lamb, beautifully typical of the LAMB who was to be slain for the sins of the world.

the majority, if the legislator knew the state of the case, and yet kept silence, he was considered *ipso facto* to revoke it. "What!" said Bateman to Campbell, "do you appeal to the Romish Church?" "No," answered Campbell; "I appeal to the whole Catholic Church, of which the Church of Rome happens in this particular case to be the exponent. It is plain common sense, that if a law is not enforced, at length it ceases to be binding. Else it would be quite a tyranny; we should not know where we were. The Church of Rome does but give expression to this common-sense view." "Well then," said Bateman, "I will appeal to the Church of Rome too. Rome is part of the Catholic Church as well as we: since, then, the Romish Church has ever kept up fastings, the ordinance is not abolished; the greater part of the Catholic Church has always observed it." "But it has not," said Campbell; "it now dispenses with fasts, as you have heard."

Willis interposed to ask a question. "Do you mean, then," he said to Bateman, "that the Church of England and the Church of Rome make one Church?" "Most certainly," answered Bateman. "Is it possible!" said Willis; "in what sense of the word *one*?" "In every sense," answered Bateman, "but that of intercommunion." "That is, I suppose," said Willis, "they are one, except that they have no intercourse with each other." Bateman assented. Willis continued: "No intercourse; that is, no social dealings, no consulting or arranging, no ordering and obeying, no mutual support; in short, no visible union." Bateman still assented. "Well, that is my difficulty," said Willis; "I can't understand how two parts can make up one visible body, if they are not visibly united; unity implies *union*." "I don't see that at all," said Bateman; "I don't see that at all. No, Willis, you must not expect I shall give that up to you; it is one of our points. There is only one visible Church, and therefore the English and Romish Churches are both parts of it."

(To be continued.)

## CONVERSION.

The Rev. Alfred Dayman, late Curate of St. John the Baptist's, Wasperton, whose resignation was lately withdrawn by the Bishop of the diocese, has gone over to the Church of Rome. *Church and State Gazette*. Thus could the "Roman Catholic Directory" for are not offering appears that there are now in + The present position at least 4 chapels, 880 priests, 13 monasteries, that we may convents, 11 colleges, and 259 Whittingham in the *Catholic Standard*.

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, Esq.

CHAP. LIX.

*(Continued from our last.)*

## UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."

*Old Proverb.*

"Allow me to congratulate you, Emily," said St. Leger, cordially shaking the hand of the fair disputant, "for your successful vindication of our Romish fellow-christians from a very unmerited stigma. And I trust," continued he, addressing Dorothea, "that I may be permitted to congratulate you, my dear madam, on the removal from your mind of a very prejudicial misconception."

"I candidly own that my opinion is much shaken," answered Mrs. Sanderson. "But then the marks"—

"Of what avail are a thousand marks," said M'Alpine, "if, (as Mess<sup>s</sup> Sedley has shown,) there are counter-marks to nullify them? It is just as if I posted up a notice describing a thief—I pit intill't that the chield is black-a-vised, bandy legged, has a lang snout, skellies wi' his left eye, and is sax feet of stature. Vera weel—the thief-takers catch a carle—Hallo! here's our mon! he has a' the marks—swarthy visage, bandy legs—that's vera weel—a lang nose and a squint—better still;—but stop—how's this?—*he's nae mair than five feet high.* Wow! that spoils a'! he can't be the chield we are in search o'. Just in like manner wi' the Beast—I maun do the Papists the justice to say, that if ye could make out a thousand horns, and crowns, and numbers, and sic like mystic marks (of whilk, by the bye, the application is baith difficult and doubtful) they a' wad amount to naething mair than coincidences; they are na proofs, sae lang as the Papists can show ane substantial disparity."

Miss Mulkelly, who had hitherto been silent, now declared, that "all that sort of delusion about the Pope and the Beast was most horrid and shocking! I never," said she, "got such a start in all my life, as I did from Mr. Greville and Lady Marmaduke Sidbar. Lady Marmaduke was showing me a charming little picture, by Correggio, of a butterfly upon a tulip,—a lovely little thing, unquestionably! 'Who gave it you?' said Greville to her Ladyship. 'The Beast of the Apocalypse,' answered Lady Marmaduke; 'I coaxed it from him when I was at Rome.'—I declare, Mrs. Sanderson, I shuddered! Greville laughed, and said to me, 'The Beast was an old

friend of yours, Miss Mulkelly?'—'I've abandoned him now, at all events,' said I. 'Never mind,' said Greville, 'the Beast is a right good fellow, let his enemies say what they please. He was excessively civil to our set: and really I think it absurd to call him those queer names, ever since our own old Beast, King George the Third, evinced such a fellow-feeling for him as to send off British troops to replace him on his papal throne!'"

"Oh," said Martha Sedley, "there is so much frivolity and levity about Greville and the Sidbar party, that nobody minds what they say upon religious topics."

"Oh, indeed," said Miss Mulkelly, with a sigh. "it is much to be feared that poor Mr. Greville is an un-regenerate person. I once or twice tried to engage him in spiritual conversation; and, upon my word, he seemed not to enter at all into any views of sacred subjects. I am afraid he is a carnal-hearted man; but I always said, and will stand up for it, that dear Lord Marmaduke is truly spiritual, and is certainly under conviction, although his familiarity leads him to practise reserve on religious matters in the presence of his friends."

"He certainly has always complied with cheerful alacrity," observed Mrs. Sanderson, "when asked to preside at any meeting to diffuse Christian knowledge. It is not our business to analyze motives too minutely—we ought to thank him for the ready aid and countenance he has always given to every attempt to enlighten the wretched people of this country."

"I declare," quoth M'Alpine, "that if the wretched people, as the ledly ca's them, receive nae better enlightenment than what my Lord Marmaduke can gie them, they may bide in darkness till doomsday."

"Would to heaven," exclaimed Howard, "that some enlightenment could reach the Tory party as to the human wants and human rights of the people. The excruciating mixture of preaching and scourging, praying, exhorting, and exterminating, is enough to drive any population exposed to its influence, frantic."

*(To be continued.)*

## CATHOLIC MALE ORPHANAGE.

In compliance with the request of his Grace the Archbishop we paid a visit to the Male Orphanage on Sunday last. We are happy to state that we were much pleased with every thing we saw:—we were particularly struck with the appearance of the Dormitory, which is kept in exceedingly good order; the beds being properly arranged and

well ventilated. The children when we entered were receiving religious instructions in their respective classes: they were decently clad and appeared in excellent health; Brother Francis and his Colleagues, to whom the Catholic Community are much indebted, have introduced the monitorial system, which while it serves to relieve them of a part of their labor is highly calculated to superinduce habits of industry amongst the senior boys, who, we are happy to add are becoming useful auxiliaries in the good work in which they are engaged: one of these lads in particular was pointed out to us by Brother Francis, as being very exemplary in his conduct:—he has expressed a wish to join the Confraternity, and is now in a state of probation. This is indeed very gratifying, and cannot fail to impress all with the conviction that the Orphanage will at no distant period be the means of effecting much good. It may not be extravagant to anticipate, that an indigenous brotherhood will soon spring up amongst us, the members of which will devote their lives and energies to promote the cause of religion, and diffuse the blessings of education amongst the Catholic poor of Calcutta. There are at present one hundred and sixty pupils attached to the Orphanage, thirty four of whom are boarders. In the Bow-Bazar School, both in the Male and Female departments there are about the same number. In all there are upwards of four hundred Children receiving gratuitous instructions, in the several schools established by his Grace.

P. S. D'ROZARIO.

F. RODRIGUES.

H. M. SMITH.

CHAS. D'CRUZ.

3d March, 1850.

#### LETTER OF THE RIGHT REV. DR. BORGHI.

*To His Grace the Most Rev. Dr. Carew, Archbishop V. A. B.*

MY DEAR LORD,—The sincere friendship I profess for you, my Lord, does not permit me to pass this occasion without wishing you a happy New Year, with many others in future accompanied by all blessings from Heaven.

Sunday before Christmas I took possession of my Cathedral, which is a very beautiful one: I have visited the Seminary, and other religious establishments, and I have found the whole to my satisfaction. I send you with this mail the Pastoral Letter I have published, and if in the same I declaim against Protestants, it is because the English Methodists and

other Sectarians are disseminating Protestant Tracts containing the most absurd doctrines. They try to convince our people that the Spiritual power of the Pope has already ceased, and your Lordship may suppose how Italians are laughing at such fooleries. Not a single Catholic will embrace Protestantism, because every one knows its temporal, and eternal sad consequences. It would be indeed a good business to become poor and miserable like protestant England! Italians have good sense, and they cannot be so easily deceived.

I hear that Dr. Olliffe is in Rome, and I trust that he will come to pay me a visit; may I hope the same from your Lordship? I am of opinion that a trip to Italy and Ireland would re-establish your health.

Four Capuchin Missionaries have been appointed for the Agra Mission, and they will leave Italy in a few days, my health is getting better in this delightful climate, and I feel satisfied at the affection that my good flock has for me.

Be so kind, my Lord, as to present my compliments to our Calcutta Friends, to pray for me, and to be assured that distance will never diminish the high esteem and respect, with which I have the honor to style myself,

My dear Lord,

Your most attached Brother in J. C.

✠ J. JOSEPH ANTONY,

*Bishop of Cortona.*

*Cortona, January 2d, 1850.*

*Extract from a Letter of the Right Rev. Dr. Wiseman, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. B.*

MY DEAR LORD,—“You will be glad to hear that the Catholic movement has lately made another spring, and promises to do more still. Three or four Clergymen have been received into the Church within these few weeks, and others are very uneasy. The trial between the Bishop of Exeter and Mr. Gorham, on baptismal regeneration is working most favourably for us. God grant us what we earnestly pray for,

Wishing your Lordship's all the desires of your heart, at this holy season, I am ever.”

My dear Lord,

Your devoted Frd. and Br. in Christ

N. WISEMAN.

*London, Jan. 5, 1850.*

**ARRIVAL OF A CHINESE CATHOLIC PRIEST FOR THE CALCUTTA MISSION.**

*Letter of Father Matthew Lien, to His Grace the Most Rev. Archbishop Cusack, V. A.*

**MOST ILLUSTRIOUS AND MOST REVEREND LORD,**—When the Sacred Congregation de Propaganda Fide determined on sending me to serve under your Grace, I thought of acquainting you with their intention, but could find no opportunity of doing so until the present moment. But, now, by the Divine mercy, having safely arrived at Aden, it is but proper I should atone for my past silence, by writing to your Grace, before I have the honor to be numbered among your subjects. I am most grateful to God for deigning to place me under so high an authority, and I hope to evince my gratitude, by my obedience and submission to the Prelate to whom they are due. Kissing your ring, and begging your blessing, both now and after I shall have seen your Grace, I remain, with profound respect,

Your most humble and obedt. servt.

MATTHEW LIEN.

*Priest and student of the Urban College. Aden, 14th Feb. 1850.*

P. S.—The Right Rev. Dr. Olliffe, who is accompanied by an Armenian Monk called R. T. Scabinian, sends his compliments to your Grace.

We rejoice to announce the arrival of the Rev. Writer of this letter together with Bishop Olliffe and an Armenian Catholic Priest.

**B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.**

Mrs. M. Shillingford, <i>Purneah</i> , Rs.	100	0
N. O'Brien, Esq., for Jan. 1850, ..	2	0
J. Piaggio, Esq., for Nov. and Dec. 1849, .. .. .	2	0
M. Castello, Esq, from 1st August to 30th November 1849, .. .. .	4	0
A. Snider, Esq., for 3rd and 4th Quarters, ending December 1849, ..	6	0
A Friend to the Orphanage through Mrs. Piaggio, .. .. .	5	0
Mr. Kelly, <i>Cooly-Bazar</i> , .. .. .	15	0
Staff Sergt. Shanahan, <i>Fort-William</i> , thro' Rev. Mr. J. A. Tracy, .. .. .	10	0
Mr. J. D'Cruz, <i>Circular-Road</i> , .. .. .	50	0
Mrs. J. D'Cruz, .. .. .	20	0

*Collected by Mr. Spence for the Month of January last.*

Mr. James Curruin, .. .. .	Rs.	5	0
Dr. McEgan, .. .. .	5	0	
Mrs. Spence, .. .. .	10	0	
Mr. A. Spence, .. .. .	5	0	
" J. Gough, .. .. .	7	0	

Mrs. Dowling, .. .. .	2	0
Mr. W. H. Price, .. .. .	5	0
" F. Mazaun, .. .. .	5	0
" W. R. Lackersteen, .. .. .	5	0
" J. Spence, .. .. .	50	0

**PROPAGATION OF THE FAITH.**

Mrs. M. Shillingford, *Purneah*, Rs. 16 0

**Selections.**

**CATHOLIC CHURCH, CAMP POONA.**

On Tuesday the 7th, His Lordship, The Right Revd. Dr. Whelan made a pastoral visitation of this Mission. All the Catholics here were highly delighted on beholding once more among them so amiable and venerable a prelate; many of them when leaving 'The Island of Saints,' believed tht they would never see the face of a Bishop, at least, till they would return again to the land of the West.

On Sunday morning His Lordship celebrated 8 o'clock Mass and preached a very elegant and impressive sermon on the necessity of practical christianity, taking his text from the 8th Chapter of St. Matthew, Verse II, and 12. "Many shall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven, but the children of the Kingdom, shall be cast out." After Mass His Lordship administered the holy sacraments of the Eucharist and Confirmation to about 70 persons, principally adults from H. M's 83rd Regiment. We understand that there were many more who wished to be confirmed, but who had not received timely intelligence of the opportunity.

On Monday, 10th, the Octave of St. Francis Xavier, Apostle of the Indies the Catholic community had the gratification of witnessing the solemn and interesting ceremony of laying the 'foundation stone' of a Church to be erected at this station to the greater glory of the Holy and undivided Trinity, under the Patronage of St. Patrick, the Apostle of Ireland.

Amongst those present we observed several of the Staff Officers and their Ladies, who appeared to take an interest in the proceedings of the evening. The men of H. M.'s 83rd Regiment, and the Horse Brigade of Artillery, were excused from evening parade for the occasion by the orders of Colonel Trydell, and Colonel Leeson. Too much praise cannot be given to these gallant Officers by the men under their command for an indulgence so acceptable to the feelings of an Irish Catholic.

At half past four o'clock in the evening, His Lordship the Right Reverend Doctor Whelan accompanied by three Catholic clergymen, viz. Rev. Messrs. Carry, Lathoa, and Oliveira arrived at the place where the new building is to be raised. A procession was then formed, and advanced from the Bishop's carriage towards the place intended for the altar, where a large cross had been erected the preceding day by the Rev. Mr. Carry. The cross bearer and acolytes

headed the procession, the Bishop and Clergy were last. His Lordship wore the Mitre, Crozier, Stole &c. The prescribed Antiphons, Psalms, Prayers and Litanies were then sung, in which the clergy, and choir joined. The foundation stone was then laid by P. A. Kelly, Esq., the principal benefactor of the Mission. After which His Lordship delivered a very eloquent discourse, in which he beautifully contrasted the honor and glory which redound to those who contribute towards the erection of a Temple to the living God, with the glory of King Solomon, to whom it was granted as a special favor to build the Temple of Jerusalem, which was but a type and figure of ours, and under a dispensation which brought nothing to perfection. His Lordship concluded the ceremony by imparting to the assembled multitude on bended knees his Episcopal benediction.

The Church, if we may judge from the extent of the foundation already marked out, which includes only the sanctuary, nave, side-aisles, and steeple, will be every way worthy of the great Apostle of Ireland. The sanctuary, nave, and aisles will be fit for service in ten or twelve months. These will be completed, it is estimated, at an outlay of about Rupees 15,000. The remaining superstructure will not be raised for two or three years; unless Providence or the Government provide means sooner. In the elevation which has been shewn us the steeple will rise 103 feet above the surface of the earth. It will be undoubtedly a great ornament to the Camp. The superstructure, which is intended to be raised at present, will be a sightly, and we may say, a perfect building in itself; even without the additions, which are to be raised hereafter. Instructions have been given to make provision in laying the present foundations for those contemplated additions, so that they may not interfere with the security, or stability of the present erection.

We wish the Rev. Mr. Carry a speedy and successful consummation of this, his grand undertaking. We are grieved whenever we see the temple of the Most High God inferior to the habitation of man. According to our notions of a Christian temple, the sublimity of its spacious dimensions should preach Catholicity, and the silent solemnity of its lofty walls and roof should remind the Christian as he enters that "this is the house of God." We sincerely trust that all the Catholics of the Bombay Presidency and particularly those of Poona will second the endeavours of their Bishop and Clergy. In making this appeal to the faithful we are not ignorant that among them there are but few who enjoy worldly wealth in abundance; and we feel how much is due from every parent to his family. We do not expect or desire that their exertions in favor of religion should occasion inconvenience to those who are dependent on them. Few of our Catholic community can afford a large donation, but very many can afford small monthly contributions. We know that it is to the heart that God has regard, and that in his sight the most abject poverty may be entitled to a reward of the greatest munificence, if accompanied with that charity which sincerely

desires to exercise benevolence and generosity in the cause of religion.—*Poona Chronicle*, December 14.

#### NEW SOUTH WALES.

In the Adelaide papers we find various notices relating to this Colony. A select Committee of the Legislative Council have made a report on the subject of Crown-lands, and recommend that suburban and town lots remaining unsold, should be subject to be taken at the upset price without farther auction;—that the minimum upset price should be reduced from 20s. to 5s. per acre;—that squatters should be allowed a pre-emptive right of purchase at not less than 5s. per acre, and if unable or unwilling to exercise it should be allowed compensation for improvements;—that the Council should have the management of Crown-lands and the appropriation of the land fund, and that immigrants in future should bear-part of the expense of their passage to the Colony, and be required to refund the balance before leaving the Colony. Two days' sale of Crown-lands at Port Philip produced the sum of £23,312. An address was ordered to be presented to the Governor requesting that the duty on Australian wines imported into England should be reduced, and the wines admitted into the home market on the most favored footing. The production of wine is advancing rapidly. From returns it appears that in 1843 the extent of vineyards was 512 acres, yielding 33,915 gallons of wine; whilst in the year ending 31st March 1849, there were 995 acres of vineyard yielding 103,606 gallons of wine and 1,263 gallons, of brandy. Very few of the vineyard are yet in full bearing. Messrs. Martin and Dogherty, two of the Irish rebels, had arrived at Sydney and were immediately forwarded to Van Diemen's Land. Messrs. Smith O'Brien, Meagher, M'Manus and O'Donoghue, arrived at Hobart Town (V Diemen's Land) in the end of October in H. M. brig *Swift*. The whole of the state prisoners except Smith O'Brien were immediately granted tickets-of-leave on condition of engaging not to use the liberty thus given them, to escape. Smith O'Brien refused to give this pledge, and has been sent under surveillance to the convict station at Maria Island. Rich mines of copper ore have been found near Bathurst, N. S. Wales, but great difficulty is experienced in working them owing to the scarcity of labour, extravagant wages being demanded by the few miners available. Some of the specimens of ore have been found to contain 25 ounces of gold per ton. Five thousand shares of the Sydney Railway Company have been taken, the deposit thereon paid, and the first board of Directors elected. The ordinary revenue of the Colony (exclusive of Port Philip) for the third quarter of 1849 amounted to £54,155. The amount from sales of land and depasturing licenses was upwards of £30,000. The schooner *Australia* under command of Lieut. Comber of H. M. S. *Mæander* arrived at Sydney on the 11th November, having left Singapore on the 11th September, parting company with the *Mæander* in Anjer roads

on 2d October, and left King George's Sound on 29th October. H. M. Steamer *Acheron*, Capt. Stokes, arrived at Sydney on the 1st November, after an absence of twelve months, employed in surveying 1,700 miles of the New Zealand coasts. The steamer has been able to run a whole year without her engines getting out of order. An immense tract of alluvial country has lately been discovered inland from Port Curtis in the Northern district of New South Wales. The soil is said to be of the richest description.—*Singapore Free Press*, Jan. 18.

### BIG BLUNDER OF SIR CHRISTOPHER WREN.

(From the *Spectator*, Dec. 1.)

Idleness may be less utilitarian in its devices, but not inferior to necessity in fertility of invention. If free to roam, the mind spontaneously seeks objects of engagement, and in its desultory range may light on discoveries that have long escaped observers in the absorbing routine of a fixed occupation. The present season, too, has a strong tendency to throw upon native resources a vast aggregate of unemployed talent and physical activity. With the exceptions of sportsmen, dealers in furs, mantles, wrappers, spicy cordials, ox-tail or turtle soup, and the numerous purveyors to the ice-cellars, one-half the residue of the European world is put on *short time*, or what is more unpalatable to the exigency, short allowances; and doomed to vegetate through brumal privations in a suspended or semi-suspended state of animation. November—dread November—in consequence, cold though it be, is the very hotbed of imaginings, and more than any month teems with thick-coming fancies, visions, schemes, real or unreal discoveries, with all the other etceteræ wont to conglomerate pending a somniferous or half-conscious eulogy of existence.

Under one more of these influences may possibly have germinated the novel piece of information we are about to communicate, and which has been submitted as the original detection of an enormous blunder in the noblest work of the great Sir Christopher Wren. Obedient to the well-known challenge of this illustrious builder's epigraph—"Si monumentum requiris, circumspice"—our modern Columbus seems to have "looked round," and to have been thrown into unexpected amazement at what appears to his apprehension the contrasted presentment of the two extremities of St. Paul's Cathedral.

"Is there any valid reason," he pressingly inquired, "for this antagonism of structure? is there any distinction in nature or art, in the climate, or the celestial aspects of the building, in its vital position, or the allocation of the inhabitants around it, to warrant the existing architectural disparities? If none such can be urged, why then should the architect have lavished all the resources of his genius in rendering superb the West entrance, and then from that point on both sides suffered a progressive declension in beauty and elaborateness till it terminates in the opposite extreme—in that meaningless, revolting, denuded abutment—that 'other shape,' as Milton calls it,

"If shape it may be called, that shape has one Distinguishable in member, joint, or limb?"

Surely if labour, skill, and ornament were impressive and august on the West exterior, why not in an equal degree in the East, or the North, or the South? In the erection of a private mansion or a street shop, offices, out houses and other conveniences are requisite, that may be best thrown into the shade, and the distinction of front and back is allowable; but why this should be followed in a temple of worship, which has no such business or domestic uses—that ought to be one perfect chrysolite, an elaborated gem throughout—passes all comprehension."

In reply to these interrogations, we shall not resort for escape to the common apophthegm on the facility of asking questions—it might savour of rudeness; but if the alleged big blunder be one, it is certainly not uncommon. Most other religious fanes, and even public buildings, have the same peculiarity of contrasted adornment—all eyes, intelligence, and embellishment in front, like a dolphin, with nought behind. It has doubtless resulted, in many instances, from mere imitation, without need from use, purpose, or situation; though in respect of sacred edifices it may have been partly occasioned by a preference for the crucial form in churches as the normal type of Christianity.

### QUACKERY AND SUPERSTITION IN THE NINETEENTH CENTURY.

A shocking case of the death of a child has just occurred on the borders of the Forest of Dean, in Gloucestershire, through the prevalence of quackery, superstition, and ignorance. Some children of a shoemaker, named Haynes, living at East Dean, were at play together, when one of them, Louisa, aged four years, heated the tongs, and seized a younger sister with them by the neck, burning her seriously. A proper application of flour, linseed oil, &c., was used, and the wounds were healing, when two quack doctors, named Mrs. Melling and Jane Yeman, persuaded the parents to let the child be under their treatment. Melling applied some ointment spread on cabbage leaves for two days, but this caused great inflammation, and then Yeman took the case in hand, professing to have a miraculous power of cure by the pronouncing of a "charm." Accordingly, her sister, Ann Bradley, prepared a salve, which Yeman applied, at the same time pronouncing the following impious "charm."—

"Three angels come out of the whost;  
One cries fire, another frost,  
To Father, Son, and Holy Ghost."

The poor child grew worse, the sloughing and inflammation increased; but the infatuated parents, believing in the supernatural powers of Yeman, and putting implicit faith in the "charm," suffered their offspring to linger in torture for five days longer, when the little creature died. At the inquest the jury hesitated whether they should not return a verdict of manslaughter against the three women, Yeman, Bradley, and Melling, but returned a special verdict, finding all three guilty of rashness, and especially Yeman,



for persisting in her "impious and presumptuous charm." The jury also blamed the parents of the poor child for their credulity, and expressed a hope that this occurrence might lead to a discontinuance of the system of quackery which greatly prevails in the Forest.—*Catholic Standard*.

### MANCHESTER.

Mr. Bright's speech at Manchester on Irish affairs occupies about four closely printed columns of the *Daily News*, and is therefore too long for republication, but it contains matters which ought not to be passed over without comment. The meeting to which it was addressed was of the Irish inhabitants, the colonists of Manchester, called expressly to present an address of thanks to their representative, in acknowledgment of his manly advocacy of the claims of their native country. Mr. Bright states his object to be that of taking from the enemies of Ireland the subterfuge, by which they attribute the wretched condition of that country to the race and religion of the people. Mr. Bright asserts the great cause of mischief to be the monopoly of land. It is however something more than monopoly, the whole legislation of Ireland has been intended and contrived to favour the landlords, who were the makers, and like all class legislation it has resulted in the final ruin of those who were expected to profit by the injustice.

Mr. Bright gives figured statements to prove the wretched state of cultivation of the greater part of Ireland, and remarks what a different condition the country would have been in, if the money wasted on foreign loans had been applied to its soil. He says, that as the estates are at present held, capital cannot be applied to the soil. The landlords it is true borrow as much as they can find people to lend, but they borrow for any purpose rather than improvement. In ten years says Mr. Bright, a Parliamentary return shows that they have encumbered their estates by no less a sum than £24,000,000. He remarks that the American wilderness has been covered with fine cities within a century and a half during which time Ireland has rather been retrograding, and he justly attributes the difference to the free institutions under which the people on one side of the Atlantic lived, while feudalism and landlordism prevailed on the other.

Mr. Bright is the first public speaker in our remembrance who has boldly combated the assertion that Ireland is over-peopled. He says that there is not now upon it inhabitants enough for the cultivation of the soil, if properly managed. Of the proposal to re-enact the Corn-laws he remarks—"This surpasses in audacity probably any of the other propositions. It is made by a body of corrupted conspirators against the food and the industry of the people of the United Kingdom. We have no standard to measure the height of the folly, and the plummet cannot sound the depths of the depravity of those men, in asking that the Imperial Legislature shall make food scarce and dear in a country which has been a spectacle to the world for four years past, for the intensity of agony and "of famine which it has

endured." This is strong language, but it is well deserved.—*Englishman 2 March*.

### SUBSCRIPTIONS FOR IRELAND.

House of Mercy, Lower Baggot-street, Dublin.

The Sisters of Mercy return their most grateful acknowledgments for the beneficence of their benefactors, which has enabled them to relieve so many poor sufferers during the unexampled distress of the last three years; and confidently hope that in the alms usually distributed at the approaching festival, the claims of the numerous poor on their list will not be disregarded.

The average number of visits paid to the sick is 351 each month. Many of the patients are such as have fallen into consumption in consequence of cholera, and besides food, are in great want of clothing. Old carpets, blankets, &c. would be very useful indeed in such cases.

In the House of Mercy fifty-six young women of good character are constantly maintained and protected; besides which several others for whom there is no vacancy are supported in lodgings.

The Sisters are, however, in hopes that they shall be enabled to enlarge the Institution in favour of another class of persons whose distress has long excited their attention, but for whose relief nothing has as yet been established in Ireland. Persons that by their connexions and education would be entitled to move in good society, have been reduced by the pressure of the times to extreme poverty, so that many who but a year since hired servants from this Institution, have within the last few months, come to implore the shelter afforded to their former domestics. To provide for them a separate dormitory and table will necessarily entail great expense; and therefore the Sisters most earnestly entreat the liberality of their benefactors for this additional and most essential work of mercy.—*Tablet*.

### IRELAND.

THE PRIMACY—THE VERY REV. DR. CULLEN.—We are now in a position authoritatively to announce the appointment of the Very Rev. Dr. Cullen to the Primacy. To-day we have the satisfaction to inform the Irish public that the consecration of the Primate will take place in Rome during the present month. Never, we believe, did more depend upon an appointment than on that which we now announce, and never was there an appointment made so pregnant with promise and with hope.—*Freeman's Journal*.

PERPETUAL MOTION DISCOVERED BY AN IRISHMAN.—The *Cincinnati Commercial* of 2d August has the following:—Strange as it may appear, a gentleman, an Irishman by birth, but a citizen of our city, has actually discovered a perpetual motion, or the same thing, which is very simply told—a machine that runs itself, and only requires a little oil to create any amount of power according to size. The machine now running in this city weighs 100 lbs, and will run a turning lathe until it wears out, only requiring oiling once or twice a day. The gentleman who invented this wonderful machine bears the name of Maguire.

# THE CATHOLIC HERALD.

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

No. 11.]      CALCUTTA: SATURDAY, MARCH 16, 1850.      [VOL. XVIII.]

ART. IV.—*BIOGRAPHIA BRITANNICA LITERARIA: OR, BIOGRAPHY OF LITERARY CHARACTERS OF GREAT BRITAIN AND IRELAND. ANGLO-SAXON PERIOD.* BY THOS. WRIGHT, M. A. LONDON: 1842.—*Dublin Review, Aug. 1843.*

(Continued from our last.)

In the life of St. Wilfrid we are startled by errors of a graver and more decided character. He was born of noble parents in Bernicia, A.D. 634. In the isle of Lindisfarne, “Wilfred applied himself diligently to the study of the Scriptures, and of the books of the Church; but he was instructed in the Scottish doctrines and observances, and when he understood the difference between the two Churches, he became anxious to know better the foundation on which each party rested its peculiar tenets, and was seized with the desire of visiting Rome.” (p. 168) On his return, a great conference was held at Whitby, and it was decided that the kingdom of Northumbria should observe Easter at the same time as the Church of Rome.

When archbishop of York, St. Wilfrid incurred the enmity of Ermenburga, queen of Egfrid of Northumbria. Deservedly reprov- ed by the saint for her violent conduct,\* or, according to Eddius, † jealous of his power and influence, she insinuated her own feelings into the mind of her husband; and thus by artful management and valuable presents, induced Theodore of Canterbury to take advantage of the temporary absence of St. Wilfrid, and to exclude him from his see. Finding remonstrance vain, St. Wilfrid took the advice of his fellow-bishops and appealed to Rome ‡ The dispute, adds our author, “reveals to us the remarkable fact, that at its first introduction into our land, the papal in-

fluence produced the same collisions between the civil and ecclesiastical jurisdictions which were the cause of so many evils in after times” (p. 175). This is one of those sweeping assertions which our author lavishes without proof, and, in charity we may hope, without reflection. From a casual glance at this quotation, a person might suppose that by the introduction of papal influence, he, of course, alluded to the coming of St. Augustine; but no such thing: “papal influence” was not introduced till the days of St. Wilfrid; nay, after all the zeal of the saint, he left England, no longer indeed “anti-Catholic” (p. 161), but certainly only “half papal” (p. 184). Really it excites a smile to hear so cool and quiet an announcement; but, when we reflect on the numbers that are led astray by such rash assertions, our indignation breaks forth, and, though we spare the author, at least we are bound to expose the work.

About seventy years had elapsed since the preaching of St. Augustine. Let us see, from the bare facts, what was the true state of things during this period.

\* St. Gregory, as is well known, sent and commissioned the archbishop of Arles to consecrate St. Augustine. † He appointed the

\* “Interea vir Domini Augustinus venit Arelas, et ab archiepiscopo ejusdem civitatis Etherico, juxta quod jussa sancti patris Gregorii acceperat, archiepiscopus genti Anglorum ordinatus est.”—St. Bede, lib. I. c. 27. Col. 1688. Pagi, in his annotations on Baronius (An. 596, p. 607, vol. x.), has proved that except in the name of the bishop of Arles, a mistake easily accounted for, the statement of St. Bede is perfectly accurate. Pagi (at p. 619) confirms the fact that St. Augustine was ordained by command of St. Gregory, from an epistle of that pope to Eulogius, the

\* Lingard, vol. 1.      † Cap. 24, Gale's Edit.  
‡ Eddius Vitæ Will. Gale's Edit.

number of bishops, and regulated all the ecclesiastical affairs of the island. When he sent him the pallium, he reserved to himself the right of giving it to the future archbishop of Canterbury and to the bishops of London and York. Did St. Augustine think St. Gregory was usurping his authority? Just the contrary. Not only no complaints, not only complete submission, but he actually consults St. Gregory on the minutest affairs. As soon as he had returned from Arles, where he had been consecrated, he sent a priest and a monk to inform St. Gregory of that event, and of the success of the gospel among the English, and at the same time, to consult him about ecclesiastical matters. St. Gregory, in his replies to the questions, speaks as one having authority. His words are humble but imperative,—“we concede,” “let it be so,” “we will,” &c.\* How did Lawrence, the successor of St. Augustine in the archiepiscopal see, and his fellow-bishops, Mellitus and Justus, act? Precisely as St. Augustine did. Mellitus, the first bishop of London, went in person to consult pope Boniface IV on the affairs of his Church. In this visit Mellitus laid before the pope the request of king Ethelbert for permission to appoint a monastery, dedicated by the blessed St. Augustine, to be the habitation of regular monks. Boniface, in reply, wrote to the king, signifying that by his apostolical authority he granted the requisite permission †

(To be continued.)

## HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. AUDIN.

(Continued from our last.)

### CHAPTER VII

#### THE STUDENTS.—1518.

It was not an ordinary debate that Luther looked for, but a regular combat,—a thesis to be sustained in due form,—a dispute in open day, or a written discussion. “Here” said he, “are ink, paper, and pens, come on, Aristarchs, scholastics, shadows, worms of the

earth! come, and exhibit all the treasures of your learning.”\*

The scholastics, however, adopted different tactics. They privately attacked the faith, and satirized the pride of the Augustinian; it must be allowed that they had a noble subject,—“Pride! Pride! but without pride,” answered Luther, “is it possible to attempt any thing new? If humility were to come down and preach upon this earth, you would see that she would run the risk of being stoned to death for teaching novelties. For what cause did Christ and the martyrs endure so many outrages, and death? Because they were unjustly charged with pride, and with contempt for the wisdom of antiquity. I will have no absurd humility, that is, no hypocrisy! † I have nothing to do with the counsels of others. I am resolved to take the counsel of God alone; of that God who labours with me. If God be for me, who shall be against me? If my preaching be the work of God, who shall dare to oppose me; if it does not come from God, how can it triumph? O Father, who art in heaven, thy will be done, and not mine!”

Such pride could not remain unpunished. It was, however, unfortunate that God did not raise up men different from those who first defended the catholic cause. His opponents were indeed, logicians practiced in the scriptures and the fathers, men who had grown gray amidst the disputations of the school, whose pens and habits had been often worn out, while they were defending Aristotle; but that was their whole merit. They imagined that they had done wonders, when they involved their adversary in the meshes of an argumentation, which, however, fatigued, by its monotony, and was concise, measured, and always cast in the same mould. It was a drama in three acts, without life or animation, at which every one laughed, especially Luther, who compared it to Abraham’s asses, left behind him when he went to sacrifice. ‡ On the other hand, Luther showed a total disregard for dialectics: he rode and bounded over hill and dale, cleared the dykes, and halted when he chose, without fixed order or well adjusted precept. He never inquired whether Aristotle followed him, or stopped to see whether St. Thomas was keeping back; but proud of having disenthralled himself from the swad-

\* Critici, aristarchi, scholastici, mutique momi.—Lemures, nihil major is quom Lemures. Ep. Joanni Laugo. 11 Nov.

+ Non itaque volo eam ex me expectent humilitatem, id est, hypocrisin, &c. (Ibid.)

‡ In sacris literis ubi mera fides et superna expectatur illustratio, foris relinquendus universus syllogismus, non aliter quam Abraham sacrificaturus reliquit pueros cum asinis. Spalatino. 29 June, 1518.

bishop of Alexandria. In that epistle he mentions the consecration of St. Augustine as being performed, by the German or Frankish bishops, “by my authority.” “Data a me auctoritate.”—See the epistle in Works of St. Gregory, Ep. lib. viii, Indict. i. vol. 2, p. 917. Bened, ed. Par. 1705.

\* St. Bude, lib. i. c. 27.

† See the ep. 127, lib. vi, vol. 5, p. 1619, anno 610.

dling clothes of scholasticism, he would occasionally turn round, and expose it to the ridicule of the people. When he had exhausted sarcasm, irony, and hyperbole, then Luther had recourse to insults, in which he was without a rival. Rage gave him poetic inspiration. His muse revelled in images borrowed from history—the inspired writings—the mythology of the Greeks and Latins, which a painter or sculptor would at once take up, so strongly did they address the senses; so full were they of life and animation!

Luther had often said; “away with syllogisms,”—*recedat syllogismus*, in other words, no more consequences drawn from the first principles, which universal consent has sanctioned. In religion, no other authority than that of each individual,—the light of light, the interior manifestation, the Divine echo,—is to be sole judge in points of faith. The students reduced to practice the doctrine of their master; and in the public square of Wittenberg, enacted the judge, the pleader, and the executioner. This was the first step of free enquiry, the first act of private opinion, the first representation of Lutheran individualism. All the germs of resistance to authority, which were deposited, each day, in the public mind by Luther, and matured by his eloquence, at length burst forth; somewhat sooner, indeed, than he wished; but who was to blame? The word had gone forth;—Aristotle, St. Thomas, syllogism, authority, fathers of the church, the church itself, all were to be set aside! The people also acted their part, because the doctrines of Luther had, long since, ceased to be confined to the cloister, and had come to disturb the mechanic in his worship. It had not, indeed, been said to them, “Trust not authority;”—because authority could not be typified by a material image, and their dull senses could neither see nor touch it. But authority was represented as a degenerate, corrupt, ignorant and deceitful man: it was Tetzels.—St. Jerome.—St. Augustin.—or whoever would recognise the principle of tradition.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

KING Edward I, in the zeal of his religion, (his father yet living), took the Cross upon him and went to assist the Christians in the wars of Jerusalem. The pope, in recompence of his charges, granted unto him in the second year

of his reign, (he being returned) the tenth part of all ecclesiastical benefices of the kingdom for one year, and the like to his brother Edmond for another. But afterwards the king, forgetting his old devotion, in the eleventh year of his reign seized all the treasure of the tithes collected for that purpose and laid up in divers places of the kingdom, and breaking open the locks caused it to be brought unto him, and employed it to his own use.\*

This taste of things separate to God, drew him on to a further appetite. In the twenty-third year of his reign he took into his hands all the priories † aliens throughout the kingdom; committing them (as Charles Martel of old had done in France) to officers under him; and allowing every monk eighteen pence a week, retained the rest for the charge of his war, as he did also the pensions going out of those houses to the greater monasteries beyond the seas. Yet obtained he further, in the same parliament, of the clergy and religious persons a subsidy of half their goods, to the value of 100,000*l.*, whereof the abbey of Bury paid 655*l.* Os. 11*d.* ‡

King Edward I. being in great want, by his subduing Scotland, about the end of the twenty-third year of his reign, caused all the monasteries of England to be searched, and the money found in them to be brought to London. Shortly after, in the twenty-fourth year of his reign, at a parliament at S. Edmundsbury, he required a subsidy, which the laity granted. But the clergy (pretending that pope Boniface at the same time had forbidden, upon pain of excommunication, § that either secular princes should impose tallages upon the churchmen, or that churchmen should pay any,) they refused to supply the king's necessity; and having day to advise better on the matter till the next parliament at London shortly after, they persisted in the same mind. Whereupon the king put them out of his protection; so that being robbed and spoiled by lewd persons without remedy, to redeem the king's favour, the archbishop of York and many of the bishops laid down a fifth part of all their goods in their churches; and some by other courses satisfied the king's desire, and so recovered his protection. But all the monasteries within the province of Canterbury were seized into the king's hands, and wardens appointed in them to minister to the monks and religious persons therein only what must be had of necessity; taking all other moneys and surplusage to the king's use. So that the abbats and

\* Stow, [A. D. 1263.]

† There were at that time about one hundred and ten.

‡ Stow, [A. D. 1295.]

§ (In the famous bull *Clericis laicos*.—Edd.)

priors were glad to follow the court, and to repair their errors with the fourth part of their goods. The archbishop of Canterbury after all this, fearing the pope's excommunication, continued in his refusal, lost all he had, was forsaken of his servants, forbidden to be received either in any monastery or without, and rested in the house of a poor man, only with one priest and one clerk. How these courses were censured *in fora cali* is not in me to judge, nor will I pry into the ark of God's secrets. But see what followeth in the story.

King Edward having with great triumph subdued Scotland, and taken the king prisoner, did at this present peaceably enjoy that kingdom, and governed it by his own officers. But ere three months came to an end, William Wallace began such a rebellion there as put all in hazard; and in fine it was so revived by Robert le Bruce, the king's natural subject, that at length he overthrew the king's armies, slew and beat out his officers, and without all recovery gained the kingdom to himself and his posterity. King Edward attempting the recovery, died at the entrance of Scotland, His son Edward II., pursuing his father's intent with one of the greatest armies that ever was raised by the English, was miserably beaten and put to flight, hardly escaping in his own person. All his life after full of tumult; not only his nobles but his very wife, his enemy; abandoned of his subjects, turned out of his kingdom, imprisoned, and traitorously murdered. In all which, the curse which his father upon his death-bed laid upon him, if he should break the precepts he gave him, had no doubt a co-operation; for he observed none of them

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

## FRUITS OF PRUDENCE, ORDER, ECONOMY.

THE cardinal virtues are like so many stars of the first order, round which other brilliant, but smaller, orbs revolve. Prudence is the parent of several virtues, which derive from it their respective excellences. These are order, economy, circumspection, precaution, activity; which are all excellent in themselves, when, instead of being carried to excess, they are guided by that divine ray with which prudence illumines the path of each.

Order is one of the constituent elements of prudence: there is no virtue or success to

be hoped for, where disorder and confusion prevail. A house without order, is a living image of chaos; a nation without order, is anarchy enthroned: ruin is the only fruit that ripens on this sad tree.

In all situations of life we have individual interests to guard, domestic cares to occupy, social relations to observe, and local duties to discharge. Without order, how shall we find time for each? The necessity of order increases with the multiplicity and importance of our affairs; but prudence requires, that it everywhere exist. A shepherd has no less need of order in his thatched cottage, than a prince in his gilded palace.

Disorder is inseparably accompanied by confusion and negligence. Negligence accumulates business upon business; and confusion renders it almost impossible to attend to it; and these are generally followed by precipitation, which completes the work of disorder. A prudent man does all things with method, and never says, as did Archias, who, by the way, suffered for his neglect,—“To-morrow we shall attend to business.” If you defer till to-morrow what ought to be done to-day, you clog the wheels of time, and prevent them from bearing you along smoothly, and without jolting, through life: sufficient for each day is its own duty, as well as its own evil. Whoever takes the precaution to regulate, every morning, the occupations and duties of the day, carries in his hand the thread of Ariadne, which will guide him successfully through the labyrinth of his duties. Order is a bright ray, which enlightens our whole route, whereas the paths of confusion are involved in the thickest darkness.

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

*The twenty-second Article examined.*

*On the Invocation of Saints.*

SECTION THE FIFTH.

(Continued from our last.)

The word *invocation*, speaking strictly, and according to the more general sense of Scripture, is referred to God, and so it should be; for, properly and strictly speaking, he alone is the Author and Giver of all the good we obtain, or desire to obtain, through invoca-

tion:\* and for this reason, using strictly proper terms, invocation ought to be referred to Him. In this sense it was that St. Paul said: 'How will they invoke him, in whom they have not believed?† that means, how will they invoke him *as God*, which is clear from the context. In this sense also it was that St. Augustin said, the Angels should rather be imitated than invoked;‡ and elsewhere, that the holy Martyrs are to be named at the altar by the priest, but not invoked.§

Sometimes too, though less properly, and, according to the Scriptural sense, less frequently, the word invocation is referred to the *secondary and instrumental causes*, through which God is wont to distribute and bestow his blessings. In this sense the Prophet Osee said of Israel and Ephraim: 'They invoked Egypt'—that is, they sought aid from Egypt. For God is accustomed to grant, by means of human succour, safety to those in danger, and liberty to the oppressed. In this sense likewise Catholics use the term invocation, when they teach that the martyrs and other glorified saints are to be invoked. For they do not invoke them as Gods, or as the authors of the blessings which they seek; but beg that through their prayers, they would *make intercession* with the AUTHOR OF ALL GOOD, for them their suppliants. Neither do Catholics ask them to usurp the province of the Mediator Christ, or even to assist him; but merely to befriend and assist us by uniting their prayers with ours, and offering them to God *through Christ*: for no saint is pleasing to God, but through Christ—and the prayers of neither Saints nor Angels can avail us, *except through Him*. Wherefore, almost every prayer of the Church concludes with these words, "through Christ our Lord." And in that solemn prayer, called the Litany, the Roman Catholic Church expressly teaches what is to be ascribed to the CREATOR and what to the *creature*. For therein, God is invoked after one manner; the saints after a manner widely different. God is supplicated thus:—"O God the Father of heaven, *have mercy on us*—God the Son Redeemer of the world, *have mercy on us*—God the Holy Ghost, *have mercy on us*." But when the saints are addressed, not their mercy, but their *intercession* is sought; just as we seek that of our fellow-men in this world. For here follows the prescribed manner of address-

ing them. "Holy Mary, pray for us—Saint Peter, pray for us &c."

(To be continued.)

## THE PRIESTHOOD IN THE CHURCH.

NO. II.

*The Priesthood in the Church set forth in two discourses.* By William Rollinson Whittingham, bishop of Maryland. Second edition, with a preface and additional notes. Baltimore: Knight and Colburn.

*From the U. S. Catholic Miscellany.*

(Continued from our last.)

We shall now proceed to examine the explanations which he has furnished of the contradictions pointed out in the two discourses.

I. One of the inconsistencies charged against the bishop was in relation to the following passage of St. James' epistle. "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil." &c. He concludes from this text that the elders of the Church have power for the forgiveness of sins; but knowing that among the elders of the Protestant Episcopal Church, the ceremony of praying over a sick person and anointing him with oil is not practised, we put the question: "if Christ conferred this power for the benefit of his people, why do Protestant ministers withhold the blessings that may flow from it?" To this inquiry the bishop answers: "Such questions come with peculiarly ill grace from a member of a communion that professes to believe in the continuance of the gift of miracles to the Church, and retains the use of the outward sign once made the instrument of the gift of healing. When Protestants hear of the sick being 'raised up' by *extreme unction*, they may deem it right to restore the use of oil, in addition to the prayers which their priests *now* offer for the forgiveness of sins."

Now this is a mere evasion of the difficulty; because in the text of St. James that we have quoted, the benefits accruing to the sick person from the ministrations of the elder, are not attributed to his "prayers," any more than to the "anointing with oil;" the scriptural passage expressly enjoins upon the elders "to pray over the sick person, anointing him with oil;" the restoration of the patient's health is not stated to be the result of anointing; why then does the bishop speak of the gift of miracles, as if a miracle were implied by the unction, and the forgiveness of sins by the prayer? What right has he to suppose that the forgiveness of sins does not

\* 1. Paralipomenon XXIX. 11, 12.; and 1. Cor. iv. 7.; and James i. 17.

† Romans x. xiv.

‡ August. tom. 5. de Civitate Dei, lib. 10. c. 26.

§ August. tom. 5., de Civitate Dei, lib. 22 c. 10.

¶ Osee vii. 11.

follow from the anointing as well as from the prayer? Upon what grounds also does he suppose that the Almighty may not, without any miracle, but in virtue of a holy rite by him established, restore the health of the sick person when he deems it expedient for his spiritual welfare? We are, therefore, still authorized to urge the question, and to demand from the bishop an explanation of the inconsistency in which he is involved. If our divine Saviour, by the teaching of his apostle instituted a ceremony, consisting of prayer and anointing with oil, and enjoins upon the ministers of his Church to perform this ceremony in behalf of the sick, why do not the ministers of the Protestant Episcopal Church conform to the command of Christ in this particular? Bishop Whittingham infers from the text of the apostle that our Saviour has left to the elders of the Church the power of forgiving sins; why then does he undertake to mangle the institution or the ceremony by which this forgiveness is to be obtained? The scripture tells us that this ceremony consists of an unction with oil and of prayer; why does the bishop omit the unction? We contend that he has no more authority to separate this anointing from the act of prayer, than he has to curtail the rite of baptism by omitting the ablution with water, while he pronounces the requisite formula.

(To be continued.)

## LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

### CHAP. VII.

Campbell saw clearly that Bateman had got into a difficulty, and he came to the rescue in his own way. "We must distinguish," he said, "the state of the case more exactly. A kingdom may be divided, it may be distracted by parties, by dissensions, yet be still a kingdom. That, I conceive, is the real condition of the Church; in this way the Churches of England, Rome, and Greece are one." "I suppose you will grant," said Willis, "that in proportion as a rebellion is strong, so is the unity of the kingdom threatened; and if a rebellion is successful, or if the parties in a civil war manage to divide the power and territory between them, then forthwith, instead of one kingdom, we have two. Ten or fifteen years since Belgium was part of the kingdom of the Netherlands; I suppose you would not call it part of the kingdom now? This seems

the case of the Churches of Rome and England." "Still a kingdom may be in a state of decay," replied Campbell; "consider the case of the Turkish Empire at this moment. The union between its separate portions is so languid, that each separate Pasha may almost be termed a separate sovereign; still it is one kingdom." "The Church, then, at present," said Willis, "is a kingdom tending to dissolution." "Certainly it is," answered Campbell. "And will ultimately fail?" asked Willis. "Certainly," said Campbell; "when the end comes, according to our Lord's saying, 'When the Son of man cometh, shall he find faith on the earth?' Just as in the case of the chosen people, the sceptre failed from Judah when the Shiloh came." "Surely the Church has failed already *before* the end," said Willis, "according to the view you take of failing. How can any separation be more complete than exists at present between Rome, Greece, and England?" "They might excommunicate each other," said Campbell. "Then you are willing," said Willis, "to assign beforehand something definite, the occurrence of which will constitute a real separation." "Don't do so," said Reding to Campbell; "it is dangerous; don't commit yourself in a moral question; for then, if the thing specified did occur, it would be difficult to see our way." "No," said Willis; "you certainly *would* be in a difficulty; but you would find your way out, I knew. In that case you would choose some other *ultimatum* as your test of schism. There would be," he added, speaking with some emotion, "in the lowest depth a lower still."

The concluding words were out of keeping with the tone of the conversation hitherto, and fairly excited Bateman, who, for some time, had been an impatient listener. "That's a dangerous line, Campbell," he said, "it is indeed; I can't go along with you. It will never do to say that the Church is failing; no, it never fails. It is always strong, and pure, and perfect, as the Prophets describe it. Look at its cathedrals, abbey-churches, and other sanctuaries, these fitly typify it." "My dear Bateman," answered Campbell, "I am as willing as you to maintain the fulfilment of the prophecies made to the Church, but we must allow the *fact* that the branches of the Church are *divided*, while we maintain the *doctrine* that the Church should be one." "I don't see that at all," answered Bateman; "no, we need not allow it. There's no such thing as Churches, there's but one Church every where, and it is *not* divided. It is merely the outward forms, appearances, manifestations of the Church that are divided. The Church is one as much as ever it was. Just

as in the Consecrated Bread, the material substance is broken, but the Presence of Christ remains one and the same." "That will never do," said Campbell; and he stood up before the fire in a state of discomfort. "Nature never intended you for a controversialist, my good Bateman," he added to himself. "It is as I thought," said Willis; "Bateman, you are describing an invisible Church. You hold the indefectibility of the invisible Church, not of the visible."

"They are in a fix," thought Charles, "but I will do my best to tow old Bateman out;" so he began: "No," he said, "Bateman only means, that one Church presents, in some particular points, a different appearance from another; but it does not follow that, in fact, they have not a visible agreement too. All difference implies agreement; the English and Roman Churches agree visibly and differ visibly. Think of the different styles of architecture, and you will see, Willis, what he means. A church is a church all the world over, it is visibly one and the same, and yet how different is church from church! Our churches are Gothic, the southern churches are Palladian. How different is a basilica from York Cathedral! yet they visibly agree together. No one would mistake either for a mosque or a Jewish temple. We may quarrel which is the better style; one likes the basilica, another calls it pagan." "That I do," said Bateman. "A little extreme," said Campbell, "a little extreme, as usual. The basilica is beautiful in its place. There are two things which Gothic cannot shew—the line or forest of round polished columns, and the graceful dome, circling above one's head like the blue heaven itself."

(To be continued.)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, Esq.

CHAP. LIX.

(Continued from our last.)

## UNCIVIL NOMENCLATURE.

"Give a dog an ill name and hang him."

Old Proverb.

"Really, Howard," said Macklyn, in an under tone, "I fully agree with you that it is horrible! No doubt I sometimes go to the bible-meetings, and give a chirrup or two,—but then I can't exactly help that,—we all must yield to circumstances, more or less! But upon my honour as a gentleman," (and

he placed his hand upon his heart, in attestation of his sincerity), "I am perfectly untainted with their black-hearted venom;—I hate to see the scourge upraised. I cannot possibly conceive how pious, well-dressed gentlemen or ladies can sit down to enjoy a well-appointed dinner-table, when they know that their fiat has consigned perhaps hundreds to wander on the mountain-side without a home, and to search for crasses or chickweed in the dykes to stay the pangs of famine. I do not claim peculiar sanctity, and yet such a consciousness would destroy my appetite for the best dinner that Jarrin or Ude ever sent to table."

"You talk of the rights of the people, Howard," said M'Alpine. "Now, at the risk of shocking some of our gude friends, will ye tell us *what* rights wad satisfy ye?"

"Foremost I should place domestic legislation," answered Howard.

"What? and will naething less serve ye? Would ye no be content if the Papists were relieved frae tithes—if your franchises were extended—your representation in the Commons enlarged—your corporations thrown open till the people?"—

"No! no! no!" answered Howard, with energy. "Nothing less than a domestic parliament for me. I am sick to the heart of hearing the changes rung upon tithes, scanty franchises, and other such-like grievances; which, though unjust and oppressive, yet do not reach to the root of the disease. They, in fact, do but indicate the existence of the deeply-seated malady. Severe indications they are—enough to sting the patient into madness—yet, after all, the removal of the entire batch would amount to no more than an outward cleansing of the surface. The cancerous principle would still lurk, festering at the nation's heart, ready to reproduce the external gangrene on the first constitutional provocative. That cancerous principle is the Want of Self-Government—the suppressing, the suffocating of Ireland's Nationality by the Union."

St. Leger expected that Mrs. Sanderson would exhibit vigorous hostility to Howard's anti-union views; but she quietly said.

"I should like the Repeal very well, if I thought that the Papists would not be rampant. If Repeal were to give us a really Protestant parliament, it would not have a warmer or more zealous advocate than I should be."

Howard saw that Mrs. Sanderson's ultra-acerbities were softening. In his heart he blessed Emily Sedley, whose clear, persuasive reasonings had undoubtedly contributed to produce this result. Emily hourly interested him more and more; and he was surprised to



find, how often her soft melodious voice, her sparkling intelligent eye, were vividly present to his memory.

As for Mrs. Sanderson, she pondered attentively for a whole week on Emily's arguments touching the Antichrist.

"The unfortunate Papists are, doubtless, exceedingly benighted," said she; "but yet it *does* seem possible that their Church is not the 'Great Apostacy.'"

And this possibility insensibly operated to mitigate the awful severity of feeling with which the lady usually regarded the Catholics of Ireland. She began to think it possible that she might not be perfectly justifiable in treating the people as Canaanites; and when once a breach was made in the great stronghold of her bigotry, her natural kindness acquired gradual strength, and she even found herself regretting the extermination of the inhabitants of Glenressig,—a work which she had at one period regarded as an acceptable service to the Most High!

It is true that Owzel, who was almost always at her elbow, afforded a strong counteractive check to these Christian and tolerant sentiments; but St. Leger, who was now a constant visitor, counteracted in his turn the influence of Owzel. And Mrs. Sanderson, for some days held in doubt by the equipoise of these conflicting influences,—yielded at length so far to truth and justice, as to tell St. Leger, that, if she had the power, her interest should be used to stay the progress of politico-religious persecution.

(To be continued.)

## CONVERSIONS.

(From the Tablet Jan. 12.)

CONVERSION OF MR. DAYMAN.—We are certain that all good Catholics, who, in common with ourselves, felt a deep interest in Mr. Dayman's recent position, will rejoice to hear that Almighty God has given him the grace at length to become a member of the Holy Catholic Church. The sermon he lately published, and which we noticed in a late number of the TABLET, and the singular expressions of opinion which the sermon called forth from the Protestant Bishop of Worcester, are doubtless fresh in the memory of our readers. We may add that Mr. Dayman was the author of another sermon expressing high Puseyite views, and entitled "Sins Remitted, and no Sin in Remitting." Mr. Dayman was educated at Exeter College, Oxford, and was for some years private tutor to the ancient family of the Lucys of Charlewood-park, Warwickshire. The following letter,

addressed by Mr. Dayman to the Editor of the *Morning Post*, will be read with considerable interest.—Ed. TAB.

TO THE EDITOR OF THE "MORNING POST."  
"Wasperton, Warwick.

"Dear Sir—As I understand that you have been kind enough to publish in your columns the correspondence which has lately passed between the Bishop of Worcester and myself, perhaps you will not think me taking an unreasonable liberty in begging you to give publicity to this letter, and the intelligence contained in it. I think it may with fairness be required, that they who have had to teach others should inform their hearers of a change in their views, when that change, having matured itself, has taken place, and is important. I have the happiness, then, to inform yourself and your many readers that, after much agony of mind and prayerful consideration, I have joined the one, true Catholic Church of Christ—the Church of Rome (as believing that the ruin or salvation of my soul depended on my doing so), and have been received into its Holy Communion by the Very Rev. Father Newman, at the Oratory in Birmingham. Perhaps it would not be interesting to you to know, nor safe for me under my present feelings feebly to express the deep drawn peace, and the heavenly—I had almost said the extatic joy—which has illumined and bathed my soul, since by God's grace and love I have been helped to take this ever to be blessed and happy step. But still, you will, I am sure, suffer me to breathe the ardent hope that burns in my bosom, that you and all my brethren may soon, or at all rates, one day before the last, be inspired to do the same, and thus attain more of rest, and peace, and joy; more of unity, of love, and Heaven than ever you or they have seen or can see in a kingdom so awfully divided against itself—so sorely torn asunder and distracted as is the pitiable body of the Church of England. I will, with your permission, ask you one question: Do you not think, Sir, that when we see and hear such things as we do in the Protestant Establishment; when one Archbishop would have us believe it is not necessary for little children to be born again of the water and spirit of Holy Baptism for them ever to enter into the kingdom of Heaven; when another Archbishop refuses to give his blessing to a distressed curate (as the Archbishop of Canterbury did to myself), though he humbly begs it on his knees; and tells him that 'he cannot do this, for it would only be encouraging him in wrong notions of the priestly powers, which ministers of the Protestant Church have not; when Bishop is set

against Bishop, and teacher arranged against teacher; when in the nineteenth age of the Church it has to be decided whether baptismal regeneration is the doctrine of Christ's Church or not; and when so vital, so momentous, so fundamental a dogma is left to be settled by the private judgment of a few lay arbiters, who lay no claim to that special inspiration from above to those gifts ever most necessary for arriving at and still more for decreeing upon the truths of God's Word; when all the essential notes of a Church seem to be lost (if ever they were to be discerned) where there is no unity of love, of Faith, of discipline; no note of sanctity; no note of Catholicity—do you not think, Sir, that there is more than cause enough for piercing anguish of mind, for terrible and alarming doubts to those who are anxiously seeking for the truth, which never can change, nor err, nor lie—which has been, which is, and which ever shall be *one*?—for that truth, which is deposited, and is to be found alone in the One Church, which is the pillar and the ground of the truth? And now, Sir, let me bid you farewell, and thank you for what you have done with highest intentions to advance the cause of Christ's religion. Let me bid adieu for ever, with a sigh though it be for the past, yet with more hopeful joy for the glorious prospects of the future, to that one who, instead of embracing, of soothing and consoling as a true and tender *Mother would do*, those that have wished and striven to love her well, has suspected them as aliens rather than faithful children; or has treated them with cold scorn and utter contempt, or at last has thrust them altogether away from her bosom with the unnatural bowels of a cruel step-dame!—I am, Sir, your humble servant.

“ALFRED J. DAYMAN, late Curate of St. John Baptist's,

Wasperton, Warwick.”

NAPLES.—On New Year's-day the diplomatic corps at Naples waited upon the Pope to compliment him.—Don Martinez de la Rosa, the Spanish Ambassador, congratulated his Holiness, in the name of his colleagues, on the altered aspect of affairs, and on his restoration by the combined aid of the Catholic Powers. The Pope made the following reply;—“At the time of political and religious commotions the diplomatic corps was to us a crown of Consolation; at present it is a crown of joy to us, in these days in which these commotions are partly quelled, and our heart feels the sweetest consolation in repeating to you our assurances of the profoundest gratitude. We rejoice in this opportunity of ex-

pressing it to you, gentlemen, and of confirming it in the most explicit and sincerest manner. Generosity, nobility, firmness, and piety, are the distinguishing features of the conduct of the Four Powers who hastened in the name of Catholicism to triumph over anarchy, and to restore to the Sovereign Pontiff, in freedom and independence, the exercise of his high functions. Returning to his See, he will arrive there under the escort and support of the same sentiments which the Powers manifested at the time they cleared the way for him. It is certain that God blesses and elevates nations for the acts of justice they do, and He will certainly not fail to bless and elevate the Sovereigns, and Governments, whom you represent, for the interest they have taken in a case which is essentially that of God. And it is for this reason we have a just motive for entertaining, not only the confidence but the certainty, that, as they have upheld the cause of God in that of his Vicar, they will equally defend with zeal their own cause in granting to the Church the protection and support she is so much in want of, in order that she may influence the true explanation of the principles and the propagation of morality now directly attacked by so many enemies of God and man. While we manifest these sentiments, we bless from our heart, in you, the Sovereigns and Governments you have the honour to represent, without ever ceasing to pray for the peace of the world, and for the triumph of peace and justice.”—*Catholic Standard*.

#### IRELAND.

To his Grace the Most Rev. Dr. Cresswell,  
V. A. B.

MY LORD,—I beg most respectfully to appeal to you, on behalf of the destitute poor of this district in which there are about two thousand human beings suffering the greatest privations for want of food and clothing, they consist, my Lord, principally of Widows, Orphans, and infirm Creatures, whose husbands, and parents have died of famine, during the past four years, and also of families who have been evicted by their unfeeling landlords from their houses and lands, and are now compelled to live in huts, to which the wind, and rains of this inclement season have easy access: in these huts the Creatures have but tattered garments to wear, by day or night. Fever and Dysentery, are usually brought on, for want of food, and clothing and hence many of these poor are daily dying. So exceedingly poor are they my Lord, that they have not the means of buying a coffin but are buried, having only a little straw tied about their remains. This Parish, my Lord though in Mayo,

belongs to Dr. O'Donnell of Galway, to whom reference can be made if needed. If not too troublesome, please get this appeal for Charity published in the newspapers, it might be the means of moving some benevolent persons to contribute a little towards the relief of this district.

I have the honor to be my Lord,  
Your most obdt. servt. in the Lord.  
MICHAEL PHEW, P. P.

*Shrule, County Mayo, }  
Ireland. 15th Janu- }  
ary, 1850.*

His Grace the Most Rev. Dr. Carew,  
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**Selections.**

**THE UNIVERSITY OF LOUVAIN—  
REFUTATION OF SIR ROBERT KANE.**

(From the Tablet Jan. 5.)

[We have received from Belgium several letters in refutation of Sir Robert Kane's monstrous statements about the University of Lou-

vain, and we preface them with an exact reprint of those statements:—]

After the revolution which rendered Belgium an independent kingdom the question of university education occupied the attention of the Government, as one of the gravest moment. *The heads of the Belgian Church were fully consulted, and they surely deserved to be, from their right to co-operate in every measure of public welfare. The result has been the institution of three great colleges.* One at Louvain formed in the buildings of the old university, and hence popularly called by the name of the *University of Louvain*; the second college situated at Liege, and the third in Ghent. Students follow their studies in any of these colleges, but they do not there get their degrees. The degrees are given in Brussels by a commission, who yearly examine the students who present themselves, and who may come indifferently from those colleges. Now, how are those colleges constituted? What course did the Belgian authorities take, when after the revolution, they had in their own hands the power of giving to all those colleges a code of securities for faith and morals, which might have served us here as a model? They demanded to have Louvain absolutely and exclusively under their own control, and consented to leave the Colleges of Liege and Ghent in the hands of Government, absolutely without any provisions for moral discipline or religious instruction. *What is the result? It is most fatal. It is such a result as every friend of education must deplore.* It is a perpetual contest between the one, which is a purely ecclesiastical institution, and the others, which, patronised by the Government, are placed in a condition of constant antagonism to the Church authorities. What is the practical result? *The college of Louvain contains only the university faculties, conducted on mediæval models, and educating only after the forms of old established universities. The Colleges of Ghent and Liege contain the practical branches, to which the majority of the young men attach themselves. The schools of mining and engineering are at Liege. The schools of mechanics and practical chemistry are at Ghent. There are great schools of medicine at both colleges.* Hence the practical education is conducted at those colleges where there is no religion and no discipline. Would it not have been much better if in Belgium, in place of one of the three colleges exclusively religious, and the other two being thrown by antagonism into a state of apparent irreligion, that in every college there had been established a prudent and carefully framed system of moral discipline and irreligious teaching, so that whilst no lay student should be forced to those observances, which belong properly to those who are intended for the ecclesiastical state, there should be enforced from all students an observance of what their respective Churches deem expedient, so that a high and pure condition of moral conduct and religious faith should be inevitable?

“But then we arrive absolutely at our own condition. That which, if done by the Belgian authorities, would have avoided so much dissension and so much rancour, has been done here—

done with the approval and with the cognisance of the most exalted and most competent judges. In Belgium there are colleges, one with ultra-ecclesiastical discipline, attended generally by Catholic foreigners, whom the traditional fame of the mediæval university brings to Louvain. The other two are colleges without religion, to which the majority of Belgian students are driven for practical education.”

[The first document in our possession is a letter from the Rector of Louvain, which fitly introduces and authenticates one from an English member of the University:—]

“Université Catholique de Louvain.

“Louvain, le 8 Dec., 1849.

“Le Recteur de l'Université Catholique de Louvain a l'honneur de présenter ses hommages à Monsieur l'Éditeur du TABLET, qui l'obligerait beaucoup en publiant dans cet estimable journal la lettre qui lui est adressée par Monsieur Bonus au sujet du discours de Sir Robert Kane.

“R. F. X. De Ram, Rect. Univ.”

[Then comes the letter of Mr. Bonus:—]

TO THE EDITOR OF THE TABLET.

“Louvain, Dec. 8, 1849.—Feast of the Immaculate Conception of the B. Virgin.

“Sir—I read in the TABLET, of November 17, the report of Sir Robert Kane's address on the inauguration day of the Godless College at Cork.

“It does not fall under my province to animadvert on the scandalous disobedience to the published rescript of the Pope, exhibited in Catholic Ireland on that unhappy day. I merely wish, Sir, with your kind permission, to correct, in as few words as possible, any misapprehension which a portion of the public may have conceived, in consequence, of Sir R. Kane's hallucinations on the subject of education in Belgium generally, and with regard to this University in particular.

“Having enunciated various fictions on the subject of education *en rapport* with Catholicity in England, the President, with great candour, announced his intention of ‘going much farther’ in something to follow about Belgium. The extent to which, in fact, he did go will lucidly appear from the following article, taken from the last number of the *Reveu Catholique* of Louvain. I give it entire:—

“Every one is aware that a sharp discussion has been going on in Ireland, on the subject of the mixed colleges. One party thinks that the independence of the Episcopate should be preserved in all its integrity: the other, that it may accept without danger the intervention and co-operation of a Protestant Government. However that may be, it is at all events a fact, that a mixed College was solemnly inaugurated at Cork, on the 7th of November last, under the title of ‘The Queen's College.’ On this occasion, Sir Robert Kane, an Irish Catholic, pronounced a lengthy oration, setting forth the benefits of the official guardianship of the Queen's Government. Sir R. Kane, doubtless, stood upon his right. As President of the new establishment,

he might be permitted to offer some puffs (*bouffies*) of incense to his superiors. The occasion called for this, and his position made it a duty. But then Sir R. Kane should not have gone farther. His official eulogy should not have been converted into the defamation of other people. The orator should have confined himself to his subject. Above all, he was not at liberty, *appropos* of a local matter, to come down upon the Catholic University of Louvain with a sort of philippic, containing as many false impenchments as sentences, as many errors as words. As the *Cork Examiner* has given this oration at length in its columns (see No. of November 9th), we can easily follow the President of the Queen's College, step by step.

"Let us examine," said Sir R. Kane, "what are the provisions that exist for the security of faith and morals in Catholic countries on the continent. I shall not take France nor Prussia, countries of which it has been the popular cry to say that education is not free, and that the tendency education is adverse to morality and religion. But I shall take the two countries in which religion is most powerful, and to which reference has been made in describing what sort of colleges we ought to have in Ireland. I shall take Belgium and Bavaria." This exordium suffices to indicate clearly the point of view at which Sir R. Kane takes up his position.

"It does not belong to us to correct the orator's mistakes with regard to Bavaria. We shall confine ourselves to the refutation of what he uttered about education in Belgium.

"The President leads off with a little history of his own.

"Belgium was destitute of establishments for superior education. All the universities had disappeared in the revolutionary troubles of 1830. It was necessary to create new ones. The Government called the Bishops together; then it was determined in common accord with the Prelates to found three universities—one at Louvain, for the Bishops, the other two at Liege and Ghent, for the Government. Sir R. Kane adds that the Bishops were fully consulted on account of 'their right to co-operate in every measure of public welfare.' The Government, then, could not well do less than give them one university out of the three.

"The President of 'the Queen's College' will allow us to give him a short lesson on contemporary history.

"These universities had existed in Belgium since 1817. They were respectively situated at Ghent, Louvain, and Liege. They passed through the revolution—all three—without experiencing any derangement; the lectures were not even seriously interrupted. All three were flourishing in 1833, when the Bishops of Belgium, claiming themselves of the freedom of education, established a fourth university at Malines. The seat of the new university continued to be in that city from 4th November, 1834, till the University of Louvain was suppressed by the Statute of 27th September, 1835: as two other establishments, and a free institution besides, were deemed sufficient for the wants of the population. Upon this, the magistrates of Lou-

vain immediately addressed themselves to the Bishops, and begged that the Catholic University might be transferred from Malines to Louvain.

"There is not, then, *one syllable of truth* in the historical account arranged by Sir R. Kane. The Government had nothing to do—necessarily nothing to do—with the institution of the Catholic University, it was *not* conceded by the Government—it was *not* established at Louvain. It was transferred there after the suppression of a State establishment—a year after it was founded at Mechlin. It is clear that the President has a very lively imagination: but we proceed to unfold new wonders.

"Sir R. Kane continues his history, and gravely relates how the Belgian Episcopate demanded and obtained the exclusive control of the University of Louvain. The demand was granted, but the result was 'most fatal.' Ever friend of education deplures it. The University of Louvain is a mere exhumation of the middle ages. The system of education there in the respective faculties is organised upon the mode of institutions of bygone centuries. All practical instruction is banished from its framework. The benches in the schools are vacant. All Belgian students are at Ghent and Liege. Scarcely are there found at Louvain a few strangers, attracted from the neighbouring counties by the traditional fame of the medieval university.

"Really, we can hardly believe our eyes. What! the Belgian Episcopate solicited from the Government the favour of having the direction of the University of Louvain! Throughout the Government has had nothing to do with the erection of the university. Never could the Government exercise any act of authority over an institution originating beyond the sphere of its power—an institution protected by the constitutional principle of free education. A person ignorant of these essential circumstances—ignorant even of the origin, no less than of the interior organisation of an institution founded by the entire Episcopate, and honoured with all the *bienvaillance* of the Sovereign Pontiff, should have had enough of modesty to abstain, not only from attacking it, but even from speaking of it. For the rest, we shall prove to the President that he has to reproach himself with sundry other blunders of the grossest character.

"We write in the centre of Belgium; the slightest inaccuracy on our part would be immediately exposed. Sir R. Kane may therefore place entire confidence in our words.

"Well we beg to tell him that the University of Louvain is precisely the one which counts the *greatest number* of students. We have to add, that among these students, *strangers form an imperceptible minority*.

"There are besides official documents which the orator can consult at his leisure.

"In Belgium those who wish to exercise any of the liberal profession are obliged to undergo an examination of capacity before a national commission. Sir R. Kane is aware of this, for he alludes to it in his address. Here, then, he had the best possible means of ascertaining the relative importance of the different institutes in Belgium for superior education. He had only

to consult the statistics of admissions by the jury of examiners. Since he did not do so, we shall lay them before him.

“ Between 1836 and 1843 inclusive, have been admitted :—

1,169 Louvain men,  
658 Ghent men,  
668 Liege men.

“ Between 1844 and 1848 inclusive :—

1,054 Louvain men,  
542 Ghent men,  
461 Liege men.

“ What says Sir R. Kane to this? Here he sees the great number of candidates admitted by the commission from the institution *abandoned by the Belgian youth*. Assuredly he will not say that the candidates were foreigners; for they with hardly an exception, content themselves with the diploma of the respective faculties. Having no intention of exercising a liberal profession in Belgium, they very rarely present themselves before the national jury.

“ What shall we say of Sir R. Kane's impeachments—of his charges against the tendency of education? The above figures contain a very sufficient reply. The confidence of Belgian parents—the suffrages of the foreign *savans*, who come to visit the University—the approbation so strongly manifested, of the common Father of the Faithful, all these bright testimonies will be sufficient to make the professors of Louvain speedily forget the attacks of Sir R. Kane. All that they wish him is, that he may succeed in raising his mixed Queen's College to a similar position.

“ Really, Sir, I think I need subjoin no comment to this. A reference to facts is the best reply to the insult offered to us. Sir R. Kane being a Government nominee, may, perhaps, entertain a sovereign contempt for a University created by a Papal Bull (Gregory XVI., 13th Dec., 1833, ‘*Maiore certe*’), and not by a royal Charter. The worthy President doubtless judges that a Bull is not of much greater consequences than a *Rescript*. Or it is possible that he may be chargeable with no greater crime than gross ignorance of the subject on which he spoke. But in that case, Sir, it may not prove useless to have endeavoured to prevent other people from continuing to labour under similar hallucinations. Whereof I feel still surer on reading that ‘the learned President sat down amid thunders of applause, which lasted several minutes.’

I have the honour to be, Sir,  
Very faithfully yours,

“ A LOUVAIN MAN.”

[In confirmation of the above, if any such were needed, we add another letter from a Canon of the Cathedral of Brussels, with which we have been kindly furnished by the Reverend Mr. Cooper, of Marlborough-street:—]

“ Brussels, Dec. 26.

“ Dear Mr. Cooper.—Your letter of the 14th inst. arrived here whilst I was out of town. I hope that you have not attributed my delay in answering you to any other cause but negligence. I have been exceedingly surprised to see by Sir

R. Kane's discourse how much he has been mistaken in everything he stated about our universities. I do not know where he got his information on the subject when he visited our country some two or three years ago. The person who gave it must have been very little au courant of what is existing. The first phrase concerning Belgium is quite inexact.—‘The heads of the Belgian Church were fully consulted, and the result of this has been the institution of three great colleges.’ The Bishops have never been consulted, at the moment the discussion took place about the Universities to be established. During our re-union with Holland, three universities were in existence for the southern part of the kingdom—in the towns of Liege, Louvain, and Ghent. The revolution having broken out and their independence proclaimed, things remained as they were—the three universities continued to exist. The Bishops, finding no sufficient securities for the Catholic Faith in them, determined on establishing one, which would be entirely under their direction, and have nothing to do with the Government, even in money matters. According to a decision taken [N. B. By the Bishops] in common, they began to lay the foundation of the Catholic University at Malines. Some time after, in 1835, the Government finding that in consequence of the departure of many Dutch Professors, on account of the revolution which had taken place, many branches, either of science, law, or medicine, were not taught, proposed to our Houses of Parliament to suppress one of them, to complete the two others. The plan was adopted, and the Louvain University suppressed. The Bishops took advantage of the opportunity, and transferred to this town the establishment which was only in embryo at Malines. The plant grew, became a tree, and extended those beautiful branches which render it now the admiration of the Catholic world.

“ You see by this, that if the Bishops had nothing to do with the Universities of the State, the State in return has had nothing to do with other one.

“ What is the result, asks Sir R. Kane, of what has been done in Belgium? and he answers—a perpetual contest between the one, which he calls *purely ecclesiastical* (and, really, I cannot conceive how he gives it this name, the immense majority of Professors being laymen and married men,) and the other patronised by the Government. Nothing of the kind takes place; we never hear of any contest amongst them.

“ Sir R. Kane is still less exact in stating what he thinks the practical result. The Louvain University is as complete as any of the others, and the way of educating the students there as *avancée*, at least as it is at Brussels, and Liege; and this everybody will be convinced of by looking over the account (given in the first pages of the newspaper I send you) of the numbers of students who presented themselves before the jury to obtain their degrees this year, and by paying some attention to the success of Louvain over the others. It is true that the Schools of Mines are at Liege; but there is a very good reason for that, and

this is, that the greatest part of the mines are in that situation, and that there is not one near Louvain, Brussels, or Ghent.

"There are not more than a dozen of students students at the Mine School at Liege. The greatest number of young men, who wish to become engineers, live in the immediate vicinity of the mines, where, under the direction of private engineers, they study that science. They have Schools of Chemistry at Louvain, and Schools of Medicine, under the direction of, I may say, the cleverest physicians in the country. Sir R. Kane says that the Louvain University is a mere ecclesiastical one. There is not the least appearance of anything of the kind; all the young men, I shall not say studying for the Church, because they are all Priests, except a few foreigners, but completing their studies during four, eight, or twelve years, to take the different degrees of Bachelor, Licentiate, or Doctor, are living together in one of the colleges, and nearly all the other students live in apartments in the town. Very far from being mostly foreigners, they all are Belgians, and belong to the best families of our country. The number of students at Louvain is much greater than it is at any other of our Universities. Believe me, my dear Sir, yours very sincerely.

"CANON \*\*\*\*\*"

#### DEATH OF THE SUPERIORESS OF BAGGOT-STREET CONVENT.

It is with exceeding great regret we have to record the death of Mother Mary Cecilia Marminion, late superioress of the Convent of Mercy, Baggot-street, which sad event occurred on the 15th instant, in the 47th year of her age, after a short but severe illness, which she bore with true Christian patience. This holy lady, who has been so distinguished for her great charity and zeal, had the happiness of seeing several new foundations of the institute established through her exertions, not only in Ireland and England, but also on different parts of the Continent and in the New World.

Surely a life spent in such holy and charitable labours must be entitled to participate in that encomium—"Precious in the sight of the Lord is the death of his saints."—*Dublin Freeman's Journal*.

#### FRANCE—THE ASSEMBLY.

On Wednesday M. Poujeulat said, he could not admit the distinction made by M. Hugo between the church and the clerical party. It was the former he really attacked when he spoke of the government of the confessional box and the sovereignty of the *soutane*. His arguments were a mere repetition of the old and wretched aspersions of philosophy against the catholic religion. He would tell him what the clerical party, otherwise the church had done. It had found France barbarous, elevated her to the highest state of civilization; it had cleared the lands of one-half of Europe, founded all the universities in the West, saved the monuments of Greece and Italy from total destruction, and preserved the sciences, arts, and letters, without which M. Hugo could not to-day give utterance to his calumnies

against the church. He then examined what religion had achieved in Italy and Spain. Nobody abhorred more than he did the Inquisition. Religion was not responsible for crimes inherent to human passions. The institution of that tribunal was the crime of governments, which used religion to arrive at their ends. M. Victor Hugo had asserted that the manuscripts of Galileo were sealed up in the library of the Vatican. Whence did he procure that information? Was he ever in Rome? If so he would have been admitted as he himself was, to see all the manuscripts.

He would have ascertained that the manuscripts of Galileo were not deposited in the Vatican, but in the Laurentian library of Florence, where he (M. Poujeulat) had perused them.—*From the Home News*.

#### SARCASM OF THE UNTAUGHT.

(*From the Spectator, December 15.*)

Exemplifying the want of education among the pauper children in some part of Norfolk, and of the benefits likely to result from the establishment of pauper schools, the rural reporter of the Morning Chronicle mentions a school which he visited at Wortham, in connection with the Hartismere Union. During the examination of the children, a number of questions were asked and answers given; among others, the following.—

"Why was Lazarus seen afar off in Abraham's bosom?"—"Because he was Abraham's father."

"What is a publican?"—"A Pharisee."

"What was Matthew?"—"A fisherman."

"What did the Jews expect the Messiah to be?"—"A false prophet."

What is faith?"—"The substance of any thing seen."

"How many houses of Parliament are there?"—"Three—Two."

"What is the Upper one called?"—"The House of Dukes."

"What is the Lower one called?"—"The house of Gentlemen."

"Who puts on the taxes?"—"The Queen."

"Suppose you were to send a person to the House of commons, who would he represent?"—"Gentlemen."

"If you were to send one, who would you send?"—"You sir (to the chaplain.)"

"What would you send me there for?"—"To collect money."

#### SWITZERLAND.

The ladies' schools in the city of Sion were formerly under the direction of the Ursuline Sisters. At the close of 1848 these religious were expelled in consequence of the war of the Sonderbund, and it seemed probable that the schools would have fallen into the hands of Vaudois school mistresses. To prevent such a misfortune, several young persons belonging to the first families in the Valais, gratuitously undertook to teach the schools, and among the names of those charitable ladies honourable mention is made of Mdlle. de la Vallaz and de Liedmatten.—*Tablet*.











